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Vol. 30.

No. 1.

*S.*  
THE GOSPEL MESSENGER.

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.

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PUBLISHED MONTHLY.

PRICE, \$1.00 A YEAR, IN ADVANCE. SINGLE COPY, 10 CENTS.

*Mar May Aug*  
JANUARY, 1908.

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# The Gospel Messenger.

JANUARY, 1908.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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VOL. 30.      WILLIAMSTON, N. C., JANUARY, 1908.      No. 1.

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## THE NEW YEAR.

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"Thou art the same," etc.—Psalm 102:27.

Great God, we sing that mighty hand,  
By which supported, still we stand;  
The opening year Thy mercy shows,  
Let mercy crown it till it close.

By day, by night, at home, abroad;  
Still are we guarded by our God;  
By His incessant bounty fed,  
By His unerring counsel led.

With grateful hearts the past we own;  
The future, all to us unknown,  
We to Thy guardian care commit,  
And peaceful leave before Thy feet.

In scenes exalted or depressed,  
Be Thou our joy, and Thou our rest;  
Thy goodness all our hopes shall raise,  
Adored through all our changing days.

When death shall interrupt these songs,  
And seal in silence mortal tongue,  
Our Helper, God, in whom we trust,  
In better worlds our souls shall boast.

—Philip Doddridge, 1755.

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## “LET BROTHERLY LOVE CONTINUE.”

Heb. 13:1.

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These words have been on my mind for some time, and especially since I feel to see such a sad decline in that love and sweet fellowship which once existed in our beloved Zion; and I feel like I want to say continually, “Let brotherly love continue.” Seeing the manner of love the Father hath bestowed upon us, that we should be called the sons and daughters of God, and knowing that all things sure will soon perish and pass away, what manner of persons ought we to be in all holy conversation and godliness, looking forward to that day when we shall be freed from all the sin and sorrow, toil and strife of this poor world?

Our humble, loving, compassionate, meek and lowly Master, just after He had set forth that great and wonderful example of love and of sweet fellowship to the disciples, said to them, “Ye call Me Master and Lord; and ye say well; for so I am. If I then your Lord and Master, have washed your feet; ye also ought to wash one another’s feet. For I have given you an example, that ye should do as I have done to you.” He addresses them as little children, and says unto them, “A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.” He displayed His love, and taught it and manifested it to them in the most touching and loving manner, and yet in the simplest and most child-like form, in stooping to wash their feet. Was that not the deepest, sweetest fellowship that ever existed, when their dear Lord and Master, the lowly Lamb of God, thus condescended, not only to teach them His love, but to show them how He loved them, and how they should love each other? And then He commanded them to love one another, as He had loved them. What a lovely sight that must have been! No wonder David could exclaim in language like this, “Behold, how good and how pleasant it is for brethren to dwell together in unity!” When there is this sweet peace, love and union abounding,



Each can his brother's failings hide,  
And with him bear a part;  
Sorrow flows from eye to eye,  
And joy from heart to heart.

Malice and evil surmisings; contentions and backbitings; evil speaking and devouring each other are done away, and each can in love wash his brother's feet. How we should seek to obey that great command, "Love one another," and strive as Paul said, to "Let brotherly love continue."

Let us not sow the seed of discord among our brethren if we love them. Dear Brother Burch used to say, "Brethren, don't give me any seed of discord, and I'll not sow any." Then again, let us not render evil for evil, but when our brethren treat us wrong, instead of going and talking to others about them, let us bear it if we can, and a great many times we can, even though it may burden us to do so, but "charity suffereth long and is kind." It beareth all things, endureth all things; and in so doing we can live down malice and envy, and thereby, "Let brotherly love continue." Again, we should not hunt for the errors, slips and failings of our brethren, for their lives are far too precious for us to try to drag them down to perdition; but we should rather consider, and confess our own faults, one to another, preferring one another in love, and thus "let brotherly love continue." Life is too short, and the cause of our heavenly Master too precious for us to waste our time in wrangling and tangling over things that do not profit, but only tend to strife and confusion.

We have no continuing city here, but we seek one to come; therefore, let us love each other, and fall not out by the way. We would not have long to stay here if we were to live a hundred years, and if we destroy ourselves, our timely enjoyment—"O Israel thou hast destroyed thyself, but in Me is thine help"—while we live, what will we have lived for when we come to die? So let us strive to "let brotherly love continue;" for if we fall out and quarrel by the way, where is the evidence of our having been with Jesus? for it is to be known that we are His disciples if we have love for one another; and he that loveth is born of God. He that loveth not his brother abideth in death. And there is more than one

way by which we may manifest that we love each other. We do not only manifest this love in attending our church meetings, but also in visiting the fatherless and widows in their affliction, and in keeping ourselves unspotted from the world, which is pure and undefiled religion. We manifest that we love each other, and the cause of our Master as much by keeping ourselves unspotted from the world, as in any other one way; for if we conform ourselves to the world and follow after its vain glories, partaking of and with its orders and societies, it proves that we do not love our brethren and the cause of our Master as we should; and should we pursue a course of this kind we cease to "let brotherly love continue." Another way in which we manifest our love to and for each other, is in speaking oft one to another of the goodness and mercies of our God; if it is in communications, for, even this is a sacrifice with which God is well pleased.

I have only hinted, in a very feeble way, at what I would love to have expressed; but if I was capable of giving the dear children of God advice in any way, I feel confident that I could not give them better advice than to "Let brotherly love continue."

Your little sister in hope,

LOUISA A. EDWARDS.

Polkton, N. C., Nov. 25, 1907.

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## PEACE.

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(No. 7.)

I would not cry "peace" when there is no peace; but I will cry for peace the rest of my days upon earth the best I can if the Lord will. The theme of peace is full of holy splendor; and, if I am not deceived in my convictions, I would rather know that peace was supreme in our midst than to possess all the worldly wealth of the whole creation. Godly peace is a bliss out of the brightest glory. Do we not know that peace is a blooming Spring time to our souls, a bright Summer to our spirits, and a golden Autumn in our hearts? No one but he who loves confusion can doubt the value of such a blessing. But we can not have true peace in Zion un-



less we continue to forsake the evils of this world. Oh may the dear Lord give us a reign of peace among all of the Primitive Baptists if it can be His holy will! Division is such a cold wintry blast, and unlawful strife is a dark, stormy night so full of wreck and fearful woe! Oh how sad and lonely in the absence of the glorious light of peace! Peace is a perfect calm and full of joy. May we have such peace. How can it be wrong for us to pray and labor in love for such a heavenly favor? Jesus prayed for the unity and peace of His dear children, and at last died a most cruel death for their salvation and peace. Is it not well for us to preach peace by Jesus Christ (Acts, 13th chapter)? Christ is our perfect and worthy example for peace. Let us follow Him in truth, meekness, love, patience, kindness, mercy, and righteousness for peace. Jesus did not sacrifice the least of His Father's will to make peace, but He did take up the dreadful cross and sacrifice Himself for our eternal peace with God; and the Scriptures, for our good, teach that we "ought to lay down our lives for the brethren." We are not commanded to surrender the truth to make or keep peace, but to speak the truth in love. The Apostle James (4:4) enjoins that we should not love the world, neither the things in the world, for whosoever is the friend of the world (wickedness) is the enemy of God. We are taught from the holy Book of God to abstain from all appearance of evil; to do so would help to keep peace. Our affections should be set on things above and not on things on the earth, for surely in heart the saints are dead with Christ from the rudiments of the world—can not love the doctrines of men. Such doctrines will divide and confuse the people of God; but the doctrine of Christ will unite the saints in sweet fellowship and peace. Oh that we all might search God's dear Book with a view to know just what it does teach, so that we might be of one mind in doctrine and practice for peace. Let us love one another, and be subject one to another, and have peace.

SPENCER F. MOORE.

## THE CARPENTER.

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"Is not this the carpenter's son" (Matt. 13:55)? and another says, "is not this the carpenter, the son of Mary" (Mark 6:3)? The apostles were speaking of Jesus, the greatest of all architects and builders, who not only selects and fits the timber or material for the building, but brings it into existence, creates and makes His own material, such a masterful work workman is He. Jesus had been teaching His disciples, and manifesting His great power in parables on this occasion, and it was truly marvelous to them, so wonderful, indeed, they were desirous to know of Him, who He was; and, when they were told that He was the carpenter, they were astonished and asked, "From whence hath this man all these mighty things?" The wisdom with which these great works were performed by this man was wonderful to them. And so it is with the Lord's people now. When they are led to realize the great and effectual cleansing and healing power of God's righteousness, they begin to enquire of this wonderful power; they are so completely turned about with the workings of this power of the Spirit, with new desires, a new love and a new hatred, old things are passing away, that is, they are brought to hate all the principles of the flesh, and love that which is holy, just, and good; this change is so great they are brought to love and pray for their enemies, an utter impossibility with human nature.

Is it any wonder then with such a change wrought in them, that they begin to enquire of this power, and the wisdom of its constructive genius? However great and marvelous the evidences manifested in one's soul of the workings of this mighty power of the Spirit, there are times, through unbelief, self-aborrence, and sinloathing, they doubt every phase of its influence and bearings within them; so great is the contrast they can not feel in anywise fitted for the material of so princely a building as this holy temple of the living God.

The pure Holy Spirit of Jesus is so far above earth that it seems altogether incredible to entertain the thought of such purity dwelling with them. And it is

alone through rich redeeming and unmerited mercy that poor, vile, imperfect beings are made heirs and subjects of this kingdom of grace.

The great constructive power and the adorning of the building of this temple of God were so deeply impressed upon my mind in an experience of questioning the sincerity of my rejoicings on one occasion that I will relate the exercise of mind. I felt an unusual outpouring of this blessed Spirit; my soul was filled with what seemed to me love, love for God and all His creation, I could not think of anything of His making that this inward love did not embrace; and even to the wicked and ungodly there was a compassionate tenderness and pity; peace and good will reigned supreme; my soul seemed to be expanded to its fullness with a feeling, which I believed was the love of God, but just here I began to enquire the possibilities of it. Could I suppose that nature can so arouse, and excite, as to awaken such a spirit of rejoicing as this? I retired for the night with this anxious enquiry uppermost in my mind. In the early morn I was awakened with the words "Is not this the carpenter's son?" I was satisfied with them; for Jesus is His name. Father, Son, and Holy Ghost. He alone is the creator and builder of our faith, the author and finisher, the Alpha and Omega; and what a wonderful counsellor, preserver, protector, and comforter, husband, friend, and brother, all things He is to His beloved Zion! How strengthening to my hope! Poor and vile as I am, can I but help claiming an interest in this kingdom of love? Yet, to be the least in this princely temple is enough, and altogether undeserving; it is alone through mercy I can hope for eternal rest. One of the apostles says, "Ye are the temple of the living God, in whom all the building, fitly framed together, groweth unto an holy temple unto the Lord. In whom ye also are builded together for an habitation of God through the Spirit" (1 Cor. 3:16; Eph. 2:21, 22). Jesus alone could redeem His bride. He was guiltless before the law, and pure; He died the just for the unjust. "Was ever love so great as this, was ever grace so free?" By His death all her indebtedness was cancelled, and she through Jesus's sufferings arose a conqueror over all her foes.



And now He keeps her, the church of God, as the apple of His eye, and has adorned her with His virtues of "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance—against such there is no law" (Gal. 5:22, 23). These are the fruits of the Spirit, and of this beauty and grandeur the Queen of Sheba spoke, when brought to view the temple of King Solomon saying, "Behold! the half was not told me; thy wisdom and prosperity exceedeth the fame which I heard."

BETTIE G. WILLIAMS.

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704 LYNNWOOD AVENUE,  
ROLAND PARK, BALTIMORE, MD.,  
December 2, 1907.

*Elder Hassell—*

DEAR BROTHER:—Enclosed is a letter which we received from Elder Meredith, August, 1907. We think it a very good letter, and send it to you for publication, as others may enjoy reading it also.

This leaves us all in usual health, and we hope that you and yours are enjoying the same.

With love and kindest regards from all to you and yours.

Your sister,

ELLA H. ROWE.

---

PETERSBURG, DEL., August 15, 1901.

*Elder J. T. Rowe—*

DEAR BROTHER:—It seems to me like a long time since I have seen you or heard from you, but I venture to write you, hoping you are still living and that you and all your family are well and happy. I continue unto this day about the same as when we were last together. Yes, the same unworthy sinner of myself, naturally. Just as poor and proud as ever, with all my faults and failings about me. Were it not for the grace of God and the gift by grace, I don't know what would become of me; for, with all my innate depravity and unworthiness, the Lord is good, merciful, and kind even to a poor sinner like me. He gives me until this present time kind friends, a loving companion, good health and blessed

church privileges. On the fourth Sunday in June it was my privilege to baptize Allie Meredith, Jacob's son and brother to Sister Sadie Meredith; and on the fourth Sunday in July I baptized three dear children, Miss Emily Frasher, and James Cabbage and wife, making four additions to the Cow Marsh Church since the Association.

Our meetings here, both at the meeting-house and here of evenings at our home, are exceedingly interesting and encouraging. "O give thanks unto the Lord, for He is good; for His mercy endureth for ever."

But I can't be as thankful as I want to be. I would if I could. But when I do feel a sense of gratitude and thanksgiving welling up in my soul, I feel to realize that it, too, is the gift of God, putting me more and more under obligation to Him from whom cometh down every good gift and every perfect gift, until I am constrained to say: "What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the name of the Lord." Amazing grace and love beyond degree, that our exalted God and Saviour should give all and ask nothing at our hands, but that we receive His good and perfect gifts in faith and love, as passive, simple, little children receive a gift from an affectionate parent. Perhaps it is well that I write to you to-day while my mind and feelings are in their present mood. Perchance, if I had waited (for we know not what a day may bring forth), I might, as it were, be compelled to write a plaintive missive from some lonely place far away in the wilderness of darkness and confusion, or it might be down so low in the depths of the valley that my sad moans would be scarcely audible. Therefore, now while I write, I feel the force of the admonition—"Wherefore, let him that thinketh he standeth take heed lest he fall."

I am thinking of your anticipated visit to your native home this autumn, and how pleased I would be to accompany you. But for some cause I feel a constraining desire to go out to the Juniata Association. I can not tell you why it is so. You know the brethren out there and their circumstances, and know it is not a mercenary

or pecuniary inducement. Indeed, if I were to follow the leading of my worldly mind, I should go with you. I love our people in North Carolina, and would be glad to visit them, but I can not evade the anxious desire to visit our people in the mountains of Pennsylvania.

I do not know how long you expect to be away, or when you are going. I want to say to you that, while you are away and it suits you and the circumstances, perhaps I could be at some of your appointments on my way to and from the Juniata meeting, unless you have a better assistant. I shall be at liberty here after the fourth Sunday in September until the third Sunday in October, and I shall pass on my way through Baltimore and Washington to and from the Juniata and Corresponding Meetings, if the Lord will. I feel a diffidence and hesitancy in thus writing for fear of intruding; but our relation and regard for each other will enable you to answer me plainly, knowing that all will be right with me. I know my own insignificance; but, when I was a boy on the farm, I remember that sometimes when there was a breach in the fence we would take an insignificant chunk or ugly stump and fill the breach and it was just as effectual in protecting the garden and potato patch against the ravages of the pigs as the noblest rail in the fence. However, you arrange your affairs to suit yourself, and I shall be thoroughly satisfied. You, no doubt, know there are five Sundays in September.

Elder Rittenhouse has so improved in health and strength that he is now able to meet his appointments, but is very lame and feeble.

Our people are generally in their usual health, and have an open door and place at the table for you at all times. I expect to meet Elder Poulson at the Bryn Zion yearly meeting next Saturday and Sunday. Quite a number of our Cow Marsh people expect to attend the Bryn Zion meeting, and of course, we are anticipating a good time.

My wife joins me in expressions of love and Christian good will to yourself and Sister Rowe, not forgetting the welfare of your children.

Your brother, I hope, in the unity of the Spirit and bond of peace,

W. W. MEREDITH.



IMPORTANT ADVICE.

---

CRAWFORDSVILLE, IND., November, 1907.

DEAR BROTHER HASSELL:—The following letter was prepared to be read at the December meeting of our own church. If you think it would be suitable for some other churches to read, you are at liberty to print it.

*To the Brethren and Sisters of Sugar Creek Church,  
Crawfordsville, Ind.*

DEAR BRETHREN:—In view of the importance of continuing the true worship of God in this place, a few suggestions are offered you in sincerity and love. Other members of this dear, old church might better speak to you of the necessity of united and earnest action if we desire that the candlestick be not removed; for though this church was once large and prosperous, the inroads of time have rendered its continued existence a matter of deep concern. Some of our once large number have gone back into the world; some have fallen a prey to winds of doctrine, and walk no more with us. Some have found homes in other lands; but by far the greatest number have filled their appointed time on earth, and now sleep where decay can never come.

So we realize that time has made many changes and brought new faces within these walls. It has also laid its destroying hand upon the house itself, and we may be left without a place where the truth may be publicly proclaimed, unless we preserve our temporal building from the wasting element of time. I would not promote a fleshly regard for an earthly temple, for the Lord fills the earth with His holiness, and we are to worship in spirit and in truth. Still it can not be wrong to cherish the roof that has sheltered our departed fathers who believed in the Saviour's finished righteousness, and where believers have so long gathered to hear words of peace and comfort and hope proclaimed by faithful lips, honoring to the God of Israel, in whom alone is mercy and redemption. Can we doubt that God has given in this place, His presence and approving smiles times without number to His waiting people, while many have gone

forth strengthened to endure the unceasing warfare of the Christian life? The young have here been fed on the sincere milk of the word. Mothers in Israel have come with bowed hearts, and have here forgotten their tribulations while feasting on gospel food and gospel promises.

We all must know that to maintain our organization and worship, we need a sheltering roof, where we may assemble with none to molest or make us afraid; and since in God's providence, we are already in possession of a place, shall we not show our gratitude by preserving it for ourselves and those who may come after us? We are not our own, but are bought with a price, and it is a sweet duty and privilege to worship God with reverence and godly fear, and our duty to share mutually the obligations placed on us. There are no classes in "the little flock" with some to enjoy the blessings and others to give the sacrifices. All are joint heirs and members one of another. Of the communion cup, the Master said, "Drink ye *all* of it;" "Take this and divide it among yourselves." He scourgeth every son whom He receiveth, not one excepted. Of giving, in a special case, the judicious Paul said, "Upon the first day of the week, let *every one* of you lay by him in store as God hath prospered him." The Son of Man did not leave His house to take a far journey till He gave *every man* his work; and O! my brother, since we know not the hour of His return, let us watch, lest coming suddenly He find us sleeping. But my beloved brethren, be not alarmed. I hope it is in none of our hearts to imitate the money-loving spirit of the day. If there are those who feel to worship both God and mammon, let it be ours to crucify the love of worldly display so common in our day. But, in not conforming to the world, let us also watch lest we become indifferent and cold in regard to the temporal demands of our religion. Does not God's holy word require us to remember the poor with kindly aid, and not to forget our obligations to those who labor for us in word and doctrine; to forsake not the assembling ourselves together, and consequently that we provide our own place of meeting where God's word shall be proclaimed, and His ordinances maintained? How

shall we best do this? or shall we have no agreement but leave to chance and our own caprices whether we do anything or not? The Gospel lays no heavy burden on any, but it urges faithful endeavor and co-operation. Singly, we can do little, but in union we may do much. No one asks that the "first day of the week" be made a day of collection, but may we not covenant and agree that we will contribute of our own free will at our monthly *business* meeting as the Lord has prospered us, the same to be used carefully and judiciously as the Church may direct? I believe this is scriptural and reasonable, and that it will accomplish the end in view.

I have seen churches growing cold and weak and unconcerned, till at last all is given up and the candlestick has been removed. Have you thought, dear ones, how sad and distressing it will be if we too follow this course until strangers come and rejoice at our downfall? Such must be our case, if we are not mindful of our duties. O, that we might live henceforth not unto ourselves, but unto Him who died for us and rose again. Let us bear cheerfully the burdens of our lot, for we are blessed above many, inasmuch as we are in a land of plenty and liberty and peace. Will it be a hardship to leave our secular affairs and meet often in love and show that we appreciate our union and worship and bear together the temporal burdens of the Gospel? We are fast passing away, and soon the opportunity of manifesting our interest and devotion will be gone. Shall we direct the officers of the church to prepare a list of our names, and that each of us will say how much we are willing to pay into our own treasury for the purpose named? Can not each one spare of his living each month as it rolls round the sum of one dollar, or a half-dollar, or a quarter of a dollar, or even if it is less? Shall we not unite in having a common fund, and enjoy alike the knowledge of having ministered to the saints' necessity?

In Gospel love,

S. B. LUCKETT.



## EDITORIAL.

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Parties desiring to communicate with either of the editors of THE GOSPEL MESSENGER personally, have their addresses above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, N. C.; or those who prefer to do so can hand or send remittances to either of the other editors.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky., and also Elder W. B. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss.

*Subscriptions* will be continued for a reasonable time after expiration, unless notice to the contrary is given.

If you do not want THE MESSENGER, pay your *back subscription* and order it discontinued.

The time of the *expiration* of your subscription is placed on your paper, or on the wrapper; *remit* when your time expires, or *give notice* at once if you wish the paper discontinued.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," 2 Tim. iii. 16, 17.

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## BEGINNING OF VOLUME XXX.

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With this number the thirtieth volume of THE GOSPEL MESSENGER begins. I feel that the MESSENGER has, by the grace of God, been conducted, during the past, in a spirit of truth, humility, and love, and I earnestly desire that the Lord would pour upon its editors and contributors an abundance of that spirit in the future, so that our Heavenly Father may be glorified and His people may be edified by the matter printed in its pages. We believe that the Holy Scriptures are the written word of the living God, and that, notwithstanding all the opposition of men and devils, the great truths proclaimed in them will stand when the heavens and earth shall pass away, and that all we say or write that is in harmony with the Scriptures will honor the Lord and

benefit His people. May the Divine Spirit guide and help both writers and readers in the heavenly way of truth and love and peace.

S. H.

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### JANUARY, 1908.

---

January means the beginning, the first month of the year according to the present computation. At the foundation of Rome March was considered the first month. I was born in January, 1839. All my years have begun in this month, and have expired in December. I have nearly reached my sixty-ninth anniversary, and am pleased with the thought that I shall not have to spend many more years in this world of affliction and toil. I feel no regret on account of what I have suffered, but what I have *done* often causes me sorrow; for I know that my whole human career has been fraught with sin and folly; and if my final destiny should be determined according to my character and conduct, I feel sure that everlasting shame and contempt should be my portion. But I have hope that God, against whom I have so grievously sinned has extended His sweet mercy to my unrighteousness, and that Jesus died for my sins.

My natural, fleshly birth occurred in mid-winter; but my spiritual birth took place in mid-summer—August, 1862. Of course this latter event is not a matter of knowledge with me, but of hope.—But what about the year A. D. 1908—what will it unfold in the order of Divine providence? or what events may be added to the history of the world during its short life? We can only guess, the Lord only knows.

If human nature could be allowed to dictate, then the following requisition would be presented to the new-born year, to-wit: Give us a mild winter, an early spring with gentle showers of rain—not in the daytime to interfere with labor—but during the night. Give us no blast nor mildew; no blight nor rust; no hail nor wind-storms; no destroying insect. Give us perfect health and ever increasing wealth. Crown our every enterprise with phenomenal success; and let nothing fail of all our hopes, desires and expectations. Do all these

things for us and more, if possible, and when our Chief Executive shall proclaim a day of common acknowledgment of Thy bounty we will return our formal thanks to God, if we have time to spare, and don't forget the day appointed.—So much for fallen nature and its return of gratitude.

Let us now revert to the promise of God to Noah. (Gen. 8:22.) "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." This holy promise has been faithfully kept throughout all the years that have elapsed from the days of the flood until the present; and why can we not rely upon the same for the Lord's sufficient bounty this year and for all the years to come? People seem not to know that their temporal support, the fruits of the ground which come to them every year, is the fulfilment of this immutable promise. God has promised enough and we need not look for more. He has created the earth and seed to sow therein, and given us sense enough to understand what is necessary for us to do in order to reap a sufficient harvest each succeeding year. He has promised, not only the seed-time, but also the harvest, and has therefore ordained all the means necessary to this end. Every agency employed to carry out or fulfill the promise is therein included. Therefore, the seeds are sown and the earth is tilled by human agencies.

All these providences of God affect the temporal interest and comfort of man as a creature of earth, and appertain to his life upon earth only. The clouds give rain and the heavens their dew; the sun gives light and heat, and the earth, thus supplied with necessary elements, gives her increase, and so we live and move in the bosom of God's allwise and ample providence.

But I would like to turn the train of thought to God's promise to man of a better mode of existence, a better life and a more enduring substance. For God hath promised to create new heavens and a new earth wherein dwelleth righteousness. He has sown an holy Seed in the earth and has raised up a PLANT OF RENOWN; and by His Holy Spirit He is planting the vital germ in



earthen vessels, which He hath afore prepared unto glory, and in them a well of water springing up into everlasting life. These are the branches of the true Vine of which God the Father is the husbandman. No human device nor creature agency is employed in this new creation. The Husbandman prepares the soil, sows the seed and cultivates the plants, and will bring each one to final maturity and perfection. These vessels are redeemed by Christ's most precious blood out of all nations, kindreds, tongues and people, and they shall all be effectually called and regenerated—born of incorruptible seed by the word of His power. But for a time in this world they must grow among the tares until the time of harvest, when these shall be separated from the wheat, and then the harvest of the earth shall be reaped, the wheat gathered into the everlasting garner of heaven.

Dear reader, there will be no failure in this crop; no disaster can befall these plants; no power in the universe can defeat the purpose of Almighty God.

In all this great work of grace the sinner thus quickened is as passive as was the dead body of Lazarus in the grave. But after the wellspring of life is established in the soul, there is a coming forth of the hitherto dead sinner; he is moved by the indwelling life of Jesus who now lives in him, and he lives by the faith of Him who lived and died for his sins.

If it be the will of the Lord, may thousands of redeemed sinners receive the good seed in their hearts from the hand of the great Husbandman whose seed never perish beneath the clods, during the year 1908. Amen.

J. E. W. H.

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## I HAVE FOUGHT A GOOD FIGHT.

2 Tim. 4.7.

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The great desire of the true minister of Christ is to be able to say with the sainted Apostle when he comes to his journey's end, "I have fought a good fight." The Apostle was not, in this expression, boasting of his self-

righteousness as though he himself felt to be sinless in the flesh, and lived free from sin. This is by no means the idea the Apostle meant to convey. He was conscious of his sins. He felt to be the chief of sinners, and less than the least of all saints. He was conscious of the weakness of the flesh and cried out "Oh! wretched man that I am." His Christian life was one of warfare. He knew what it was to be afflicted, persecuted, imprisoned, ship-wrecked, whipped by enemies and then perils among false brethren. He learned the lesson experienced by all faithful children of God that there is no confidence to be put in the flesh. Paul had temptations, but did not yield to them like many of us. He kept his body under, lest, after he had preached to others, he himself would be a castaway. There is a constant fighting to be done to keep under the old man with his deeds. Paul exhorts us to put off the old man with his deeds, to crucify the flesh with its affections and lusts, to mortify the deeds of the body, and not to be conformed to this world. All of this requires fighting; but the weapons of our warfare are not carnal. We must not undertake to fight the battle of the Lord in a fleshly spirit. Malice, envy, pride, hypocrisy, evil-speaking, seeking the pre-eminence over our good brethren is of the flesh and must be put off as an old, filthy garment when we undertake to fight the battle of the Lord. We need on the Christian uniform. Paul says, "Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil." If we are soldiers of the cross of Christ we should put on the whole armor of God, and show who we are, and whether we are on the Lord's side or on Satan's side. It is not men we are fighting, but principles of the flesh, spiritual wickedness in high places, etc. We as soldiers need our loins girt about with truth, having on the breast-plate of righteousness; and our feet shod with the preparation of the Gospel of peace; above all taking the shield of faith, wherewith we shall be able to quench the fiery darts of the wicked. And we should take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit,

etc. Having put on the Christian armor as good faithful soldiers of Christ, let us not desert our brethren, and go to the enemy's camp, but let us stand our ground and fight the good fight of faith. In this battle we should overcome evil with good, we should not return railing for railing, we should feed our enemy when he is hungry, give him drink when thirsty. To fight this good fight requires much love, patience, long-suffering, gentleness, kindness, tenderness, firmness, etc. We should be as harmless as a dove, wise as a serpent, and bold as a lion, use the discretion and prudence of a man, and the faithfulness of an ox to bear burdens and pull heavy loads. How many of us can say, "I am ready to be offered?" If we have a sweet hope in Jesus, have we on the armor or uniform? How many Christians are wanting to fight without uniting with the Old Baptist Church and being baptized in faith and love? This is the uniform you need on, and then be humble and live at the feet of the Lord's people. We should not conclude that we are of so much importance, for the Church of Christ existed a long time before we were born, and will continue when we are gone. Can we say, I can look back over my life and have no regrets? I fear not. Many things I have to regret of the past, but I do not want to recall one moment. I felt the need of God's grace when I first started on my pilgrim journey, and I need it yet. Paul was ready not in his own strength, goodness or righteousness, but in the righteousness of Jesus. I am so glad that the word "good" does not modify the soldier that does the fighting, but modifies the "fight." When so very low, thinking I should soon go to my eternal home (some years ago), I felt that I wanted to be able to say before I went home that I had fought a "good fight," the answer came that I could. It came to me that while I was imperfect and the fighting had been imperfectly done, still the "fight," the cause, and the principles for which I have contended are good. I felt that while I had fought in great weakness, yet I had fought for righteous principles, and what I had done was by the grace of God. When we enter this war there is no discharge until death, but, thank God, when



the war is over the victory will be ours. Yes, we are successful soldiers—our success is in Jesus who fights our battles for us. “If the Lord be for us who can be against us?” The Lord is on our side and will bring us out more than conquerors. We now have enemies internal and external, but the last enemy we have to meet is death, and death is swallowed up in victory. “Thanks be to God that giveth us the victory through our Lord Jesus Christ.” “O death! where is thy sting? O grave! where is thy victory?” The battle is fought and the victory is won through Christ for Paul and all the rest of His chosen. Oh may I be enabled to say, at last, that I died in the faith of the dear Old Primitive Baptists, and kept myself unspotted from the world. Oh, for a closer walk with God, and a brighter assurance daily that I am His poor servant. Do not be discouraged if some desert the ship and go to the enemy’s camp. It is painful to give up a dear brother whom we love and in whom we confided; but “some shall depart from the faith, giving heed to seducing spirits and doctrines of devils.” “Men of your own selves shall arise among you, speaking perverse things to draw away disciples after them. Yea, grievous wolves shall enter in among you not sparing the flock.” Some shall turn away their ears from the truth and be turned unto fables. Do not be alarmed at this. The Scriptures will be fulfilled. Remember that God will take care of His Church. The gates of hell shall not prevail against her, for she is kept by the power of God through faith unto salvation ready to be revealed in the last times.

Stand firm, come out from the world, be separate from it, have no fellowship with the unfruitful works of darkness. Follow Christ and do His bidding. He will fight your battle.

L. H.

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### CHURCH INDEPENDENCE.

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“Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God.”—2 Cor. 10:32.

Thus wrote Paul to the Corinthian church. The Jews, the Gentiles, and the church of God doubtless embraced

all the people of the world; and, as I understand the application of it in our day, the Jews represent the religious class of men in the world, of whatever creed, one excepted; the Gentiles represent the irreligious or non-professing class; and the church of God represents the bride, the Lamb's wife.

"Giving offence is unnecessary, if our own spirit causes it; necessary if caused by the truth." By common consent, the world over, there are certain courtesies and considerations due from man to man, regardless of creeds or professions, and by neglecting or disregarding these courtesies and considerations we may offend our fellowmen, without doing ourselves or them any good whatever. For instance, with the religious class we may be in constant and useless dispute by taking them up upon certain things that they either do or say, where we are not immediately concerned or addressed.

When a church is addressed, as in the present instance, I understand that the address applies to her individually and collectively.

A brand new theory has sprung up among our people in certain sections, namely, that each local church is so independent of every other church that she has a right to do as she pleases and no other church or churches has the right to labor with her if she think her wrong and departing from the faith. But I do not so understand the case; for the church is one body, of one faith and hope and one Lord, and each local church is of this one body, one being a member of another, so that if one member suffers, the whole body suffers with it. Each local organization has the same Lord and should be of the same faith and practice. Each church is limited, bounded and circumscribed by the laws of her Divine Master, and within these limits and bounds she has a sovereign right to act, and in thus acting is independent of every other local church; but when she attempts to transcend or go beyond these limits and bounds, she disobeys her Master and offends other local churches like herself, and *that* Paul exhorts her not to do.

Paul was writing to a church when he said, "Give none offence to the Jews, nor to the Gentiles, nor to the

church of God." Hence, the apostolic injunction to each local church is to give no offence to her sister churches, but if she does, then those offended doubtless have a right to make known to her their offence and to labor with her if she does not cease to offend them.

If Sardis church is so independent of every other church that she has the right to do as she pleases, and it is no other church's business, though Philadelphia church may not like it and be offended at it; then, according to the same logic, Philadelphia church, and others agreeing with her, may labor with Sardis church, and withdraw fellowship from her, although Sardis church may be offended at her action. Why? Because, according to this new theory, each church has a right to do as she pleases and it is no other church's business. But this new theory is wrong, because, as we have seen, each local church is under apostolic injunction to not offend her sister church, or the "church of God."

G. W. STEWART.

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### MEEKNESS.

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We often pray the Lord to make us humble. We see in ourselves the seeds of pride, that are ever ready to grow into giants, and we feel the need of divine power to keep us humble. We need not be proud of our humility or boastful of it, but we may be thankful for it, if we have it. I am sure that, if we be left to ourselves, we will go to ruin. Flavel says: "If we pray for humility, we ought not to instruct the Lord how to bring us into a lowly temper. We should let Him select His own methods, and His methods are often such as to fill us with the deepest bitterness. Sometimes He gives bitter medicine. The patient sees the need of amputating a limb, and pays the doctor well for doing it. If God would take our whole heart off from the world, we are shown the evil of it; its good things are taken from us; its bitter things are piled mountain high upon us; and we learn that all is empty and momentary but God. Property slips away; health goes from us; and age comes with its evils; reputation suffers injury; friends lose in-



terest in us, and foes unite and grow determined; and thus sometimes we are brought to the feet of the Saviour, where we find a sweet, true Friend—the same yesterday, to-day, and forever; and we wonder why we were ever led to love Him less, and why the world had stolen away our hearts from true riches.

The medicine is often bitter, but spiritual health is so good. God sanctifies our afflictions to our spiritual health. Communion with God is sweet. When we can come near Him and feel near Him—all this is good. We are warned against the deceitfulness of riches. "They that would be rich will fall into divers temptations and pierce themselves through with many sorrows." When God would wean us from idols, His methods are often bitter and severe; but it is better to have all our idols torn from us, better throw the cargo overboard, than have the ship sink. Sometimes Providence seems to frown on us, and the Lord hides His love from us; if we look about us, all is storm; if we look up, we meet no cheer, all is dark and vain and wild; we are filled with unbelief, and all is against us. We feel that we could let the world go, but we can't find our Lord—to be sinking in mid-ocean with none to rescue—to have every worldly prospect blasted, with our hopes blasted, our love to God dead. We cry, "O, would the Lord appear my malady to heal! He knows how long I've languished here and what distress I feel."

The Lord will in an accepted time come to us. He that wounds will heal; He that chastises will smile on us when most for our good. This with me is a time of darkness; yet hope is not all gone. The Lord will yet smile and shine. Sweet are the smiles of the Lord when all else frowns. How comforting are His words of love when storms rage everywhere around us!

Let the Lord bless us with meekness; let Him adopt His own method; let Him cure our spiritual maladies, and give us spiritual health; and O! let us cry, "Thy will be done." We will never love God too much, nor sin too little. We will never desire God's peace too much.

The Lord can provide a way for our escape. He

turned the counsel of Ahithophel into "foolishness," and who knows but what He will turn our darkness into day? It is safe to trust Him in our deepest trials, to cry to Him from the great deep, and cast all our cares upon Him, being assured He careth for us. How good it is when the heart aches, when despair is upon us, to creep into the bosom of God and rest in His folded arms! O brother, have you seen the need of God's help? have your earthly hopes dried up and withered away until nothing was left you to make cheer? Then you know the worth of Jesus and the need of Him. You know that none but Jesus can save us in this sinful world, nor in that which is to come.

Your poor, unworthy, sorrowing, yet hoping brother,  

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J. H. O.

### QUESTIONS AND ANSWERS.

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1. Q. Why does Paul say, in Philip. 4:20, "Now unto God and our Father be glory for ever and ever"? A. The original literally reads—"Now to the God and Father of us"; that is, as rendered in the Revised Version, "Now unto our God and Father." Our God is also our Father, if we are born of His Spirit; and we desire to ascribe unto Him every particle of the glory of our salvation, as it all belongs to Him. We wish none of the glory or honor of it for ourselves, and we will give none of it to any other being except to our God and Father.

2. Q. Paul says, in Philip. 3:14, "I press toward the mark for the prize of the high calling of God in Christ Jesus"; what does he mean? A. The mark is the aim, and the prize is the end of our Christian race, to which God in Christ Jesus calls us upward, saying, "Come unto Me" (Matt. 11:28). The mark, goal or standard, is perfect holiness, perfect conformity to the image or character of Christ; and the prize, which Christ, the righteous Judge, will graciously give us at the close of our earthly pilgrimage, is perfect blessedness, the crown of righteousness, life, and unfading glory, the joy of our Lord (2 Tim. 4:7, 8; Rev., 2:10; 1 Pet. 5:4; Matt. 25:21, 23; Luke 12:37; Rev. 19:7-9).

3. Q. Will the Saviour change the bodies of His people and make them like His glorious body? A. The Apostle Paul says, in Philip. 3:20, 21:—"Our conversation (or citizenship) is in heaven; from whence we look for the Saviour (or Vivifier or Life-Giver, as rendered in the Old Syriac Version of the second century), the Lord Jesus Christ; who shall change the body of our humiliation (the body in which we are humbled or abased by sin and suffering, decay and death), that it may be fashioned (or conformed) unto the body of His glory, according to the working (or efficiency) whereby He is able even to subdue all things unto Himself." Christ, by His Holy Spirit, gives life to the dead souls of His people now, and He will give life to their dead bodies in the resurrection, when He comes again in bodily presence to this world (John 5:25-29).

4. Q. What do you think is "the book of life" (Philip. 4:3)? A. It is also called "the Lamb's book of life" (Rev. 21:27); "the book of" God's fatherly "remembrance" of those "who feared the Lord, and thought upon His name, and spoke often one to another, the children of God, the righteous who serve Him, who shall be His in the day when He makes up His jewels (Mal. 3:16-18); the book of "the living in Jerusalem" (Isa. 4:3), "the house of Israel" (Ezek. 13:9), "the church of the first-born who are written in heaven" (Luke 10:20; Heb. 12:23); "the book of life, in which the names were written from the foundation of the world" (Rev. 17:8). The ancient kings kept registers, records, annals, or chronicles, as memorials of the important events of their reign; and "the book of life," in the Scriptures, is figurative language, representing God's certain and eternal remembrance, love, care, and salvation of all His covenant people—His unforgetting register of all His elect, to whom He graciously gives His Son and Spirit and eternal life.

5. Q. What is meant, in Rev. 14:2 and 15:2, by "the harpers harping with their harps," "the harps of God"? A. The most superficial reading will satisfy any intelligent mind that the most of the book of Revelation is pictorial, symbolical, or figurative of spiritual and eter-



nal realities. For instance, it is clearly impossible to understand that there is in the midst of the throne of God a literal or natural "lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth" (Rev. 5:6). We know, from numerous other plain Scriptures, that this "lamb" is an emblem of Christ, the eternal Son of God, who became the Son of man about 1900 years ago, and who lived and toiled and preached and wrought miracles in Palestine and suffered and died on Calvary, and rose from the dead and ascended again to God's right hand, and is coming again to raise the dead and judge the world and send the wicked to hell and gather the righteous to heaven; and so the most of the book of Revelation is unquestionably figurative. The "harpers harping with their harps, the harps of God," are the chosen, redeemed, and renewed Israel or family of God, singing His praises for their salvation, with hearts attuned with grace and melody, in sweet, soul-subduing, and enrapturing strains (Psalm 33:2; 71:22; 92:3, etc.; Eph. 5:19, 20; Col. 3:16). In Rev. 5:8, where John says the redeemed had "harps," he also says that they had golden vials, or bowls, or censers, full of odors, "which are the prayers of saints" (as in Psalm 141:2). The "censer" represents the gracious heart from which fervent, effectual prayer to God arises; and the "harp" represents the grace-attuned heart from which rises sweet praise to God for, not only His natural and temporal, but His spiritual and eternal mercies, especially the gracious gift of His Son and Spirit and everlasting life and heaven.

S. H.

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### REMARKABLE PROVIDENCES.

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"O give thanks unto the Lord, for he is good; for his mercy endureth forever." "Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord." (Psalm cvii. 8, 43.)

#### RESCUE FROM THE SHIP, LOCH EARN.

In his "Tales of Trust," Mr. H. L. Hastings says:

They that go down to the sea in ships and do business upon the great waters, see the works of the Lord and

His wonders in the deep. Cut off from all human hope and expectation, their souls await with prayers and tears the delivering mercy of the Lord; and how many, many times they taste that mercy at the hand of Him who once walked upon the waves of the Sea of Galilee, and who calmed the raging billows with His word.

“God moves in a mysterious way  
His wonders to perform;  
He plants His footsteps in the sea,  
And rides upon the storm.”

An illustration of this is found in connection with the rescue of some of the passengers of the ill-fated French steamship, *Ville du Harre*, which was sunk by a collision with the *Loch Earn*, November 22, 1873; on her voyage from New York to France. After the sinking of the *Ville du Harre*, with some two hundred of her passengers, the rest were taken up by the *Loch Earn*, from which most of them were afterwards transferred to the *Trimountain*. Others remained on board the *Loch Earn*, where, in consequence of its disabled condition, they seemed again in imminent danger of being lost. After the *Trimountain* left them, and they had examined their ship, many a heart failed, and they feared they would never see land again. They could not navigate the vessel, and were left to the mercy of the winds and waves, or rather to the care of Him who ruleth wind and wave. Vain was the help of man. The wind drove them out of the course of ships, northward. Two ministers were left on board the *Loch Earn*. One, Mr. Cook, a truly godly man, did all he could to encourage their hearts. Every day at noon he gathered them together and earnestly, by prayer, strove to point them to the Saviour, and this he continued to do till they reached England. The day before they were rescued they knew that very shortly the ship must go down. The wind had changed, bringing them nearer the track of ships, but they had little hope of being saved. Mr. Cook told them of his own hope, that death to him would be gain, and he urgently entreated them to put their trust in Him who was “mighty to save.” At the same time he told them he

had no doubt they would be rescued, that even then a vessel was speeding to save them, that God had answered their prayers, that next day as morning dawned they would see her. That night was one of great anxiety.

As morning dawned every eye was strained to see the promised ship. There truly she was, and the *British Queen* bore down upon them. You may think that with thankful hearts they left the *Loch Earn*. One thing is remarkable—the officer in charge on board the *British Queen* had a most unaccountable feeling that there was something for him to do, and three times during the night he changed the course of the vessel, bearing northward. He told the watch to keep a sharp lookout for a ship, and immediately on sighting the *Loch Earn*, bore down upon her. At first he thought she had been abandoned, as she lay helpless in the trough of the sea, but soon they saw her signal of distress. It seems a remarkable instance of faith on the one side and a guiding Providence on the other. After they were taken on board the pilot boat that brought them into Plymouth, at noon, when they for the last time together joined in prayer, Mr. Cook read to them the account of Paul's shipwreck, showing the similarity of their experience. S. H.

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#### VALUABLE ENGLISH PUBLICATIONS.

Messrs. Farncombe & Son, 30 Imperial Building, Ludgate Circus, London, England, publish the following cheap and excellent monthly periodicals:

The "Gospel Standard," the leading organ of the Strict Baptists of England; price, 61 cents a year.

The "Sower" and the "Christian's Pathway," two free-grace monthlies similar to the "Standard"; price 37 cents each a year. The "Friendly Companion" and the "Little Gleaner," two free-grace illustrated monthlies, chiefly for the young; price 37 cents each a year. These prices are all for the United States and Canada.

Farncombe & Son also publish a price-list of valuable religious books that they sell at moderate prices. Among these books is John Gill's Commentary on the Bible, in 9 quarto volumes, the most valuable ever published; price ten dollars.

One of the most interesting books that they sell (price 32 cents) is "A Small Memento of Frederick Tryon," an English Strict Baptist minister, who was born June 18, 1813, and died March 18, 1903, in his 93d year. He was pastor of "Cave Adullam" Chapel 63 years. He was reared and educated and prepared for the ministry in the "Church of England," or Episcopal Church, but was in midnight darkness spiritually, until the Lord opened his eyes to see his sinful and lost condition,



and then to realize that Christ died to atone for his sins, which filled his soul with peace and joy. He found that he could not conscientiously continue in the Episcopal ministry, because of the false Catechism and baptismal and burial service, which taught that sprinkling a little water on a child's face and saying a few words over it regenerated the child, and that those who died in open sin were saved in heaven. So he united with the Strict Baptist Church, and during his long ministry of 63 years never received a penny even to pay his expenses for preaching the gospel, to do which he rode thousands of miles on horseback or in a gig, besides travelling much on railroads for that purpose. He delighted to visit the poor and afflicted and to minister to them. During his later years, as he was very old, he became very feeble, and was carried in a rolling chair to his chapel, and sat while preaching, and often fainted in the pulpit. He abhorred Romanism and Ritualism, and loved sincerity and simplicity, and was faithful to God and to His people. The little book of 382 pages gives a sketch of his life and experience, extracts from his diary and his letters, and three of his excellent sermons.

S. H.

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#### FURTHER WORK ON THE PRIMITIVE BAPTIST CENSUS GIVEN UP TO THE UNITED STATES GOVERNMENT.

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I have given up all further work on the Primitive Baptist Census to the United States Government.

I was induced, by the urgent and repeated solicitations of the Agent of the Census Bureau, against my earnest objections on account of lack of time, health, strength, and inclination, to undertake to aid our Government in the completion of its very incomplete census of the Primitive Baptists, because I knew that the Government intended, as heretofore, to publish the census of our people, along with that of all other religious bodies, whether it was complete or incomplete, correct or incorrect, and, in connection with the census, a brief sketch of our history, doctrine, and practice. Not only in its last published census of our people (in 1890) had our Government, of course unintentionally, made mistakes in our population, but it had, from inaccurate information, made far more serious omissions and errors in its statement of our history, doctrine, and practice. As I was the only living historian of the Primitive Baptist Church, and had traveled among our people in almost all sections of our country, and, during the fifteen years of my editorial connection with THE GOSPEL MESSENGER, had received thousands of letters from them, I thought that, though nothing in myself, I at least *ought* to be prepared, as well as any other person, to correct these omissions and errors, and to make a truthful and unbiased statement of Primitive Baptist history, doctrine, and practice. I have tried to make this statement with clear, photographic accuracy. I believe that it will be accepted by nine-tenths of our people. I hope that I love them all, and that I do not have the slightest intention to misrepresent any of them. The Government does not allow any one to publish the statements of the Census until it publishes them itself.

The Government has, during the past two years, heard directly from about eleven hundred of our churches: and during the three months (September, October, and November, 1907) that I worked on the census, I heard from about six hundred more—the entire number thus far heard from being a little more than half of our churches reported in the Census of 1890. The most important information sought by the Government is as to the doctrine, practice, and population of our churches; and this information is published annually by ourselves in the Minutes of most of our Associations. As for Spiritual Israel, they can no more

be numbered by any man or set of men on earth than the sands of the sea-shore or the stars of the sky (Heb. 11:12; Rev. 7:9); for no uninspired man or woman on earth knows of a surety whether he or she is a child of God, much less can he or she certainly know whether any other person now on earth is one of God's elect. The Scriptures declare that the redeemed family are in all nations (Gen. 12:3; Isa. 43: 5, 6, 7; Luke 2:32; Rev. 7:4-12); while those called Primitive or Old School Baptists are found only in North America; and we do not know that all called Primitive or Old School Baptists are children of God.

I feel that my highest duty is the loving reverence of God; and my next highest is the pastoral and ministerial service of our churches; and my next highest is the editorial service of my brethren. These duties have taken up nearly all my waking hours; and it was with great reluctance that I engaged, for three months, in the additional, excessive, and inferior task of aiding our Government to obtain a fuller and more correct census of our people than that which it had and meant to publish unless it could get a more accurate one. But the still further failure of my health has compelled me to abandon this work. I have had, for seventeen years, an enlargement and weakening of the heart; and, from extraordinary overwork, its pulsations have become so rapid and feeble that I can sleep but little at night, and I am, therefore, obliged to rest from all unnecessary labor by day. I have, as I have said, given up all further census work to the Government; and I request brethren, sisters and friends to send all future communications on this subject to Mr. S. N. D. North, Director of the Census, Washington, D. C., if they are impressed of the Lord to aid Mr. North in this matter.

Several times, from Genesis to Revelation, are the numbers of the people of God given by inspired men, of course by Divine authority and with Divine correctness. Only once in Hebrew history is the Lord said to have been offended at such enumeration, and then when it was done by David near the close of his reign, in what seems to have been a spirit of kingly pride or unhallowed ambition, to see how many *warriors* he could muster for further conquests not authorized by the promises or the word of God (2 Sam. 24; 1 Chron. 21). The prime cause of this enumeration and the consequent national judgment is stated by the sacred historian to have been the anger of the Lord against Israel (2 Sam. 24:1), of course on account of the sinfulness of Israel; and in consequence of this Divine anger against sinful Israel, it is stated that He moved David, or suffered Satan to provoke David (1 Chron. 21:1), to number Israel; and the punishment was three days' pestilence, during which seventy thousand of the sinful Israelites died. David confessed his own sin and folly, and begged the Divine forgiveness, which was granted him. And I myself confess that it was sinful folly in me to yield to the urgent and repeated and unwelcome insistence of our Government to aid them in the impossible task of enumerating all Primitive or Old School Baptists; and I entreat, and request my brethren to entreat for me the Divine forgiveness. The priestly tribe of Levi and the small tribe of Benjamin were not counted in David's census (1 Chron. 21:6); and the Primitive or Old School Baptists would be glad if the United States Government would omit us from its census.

SYLVESTER HASSELL.

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## EXTRACTS.

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*Elder Sylvester Hassell—*

CENTRAL, ALA., Nov. 17, 1907.

DEAR BROTHER IN CHRIST, AS I HOPE:—I have let the time run over a little for renewing my subscription to THE GOSPEL MESSENGER, but not because I am tired of reading it. It is precious to me, as it is so much

trouble for me to get to church I have to give up my church going and coming; and now the winter is coming on, and my condition is such that I have to stay indoors when the weather is bad. So you see it is a source of comfort to me to read after those good writers that advocate so strongly the doctrine of salvation by grace. My condition often makes me feel like I would admonish every one that has a good church to go on and make good use of their time, for they don't know how sad it is to be deprived of such a grand privilege till they have the trial of it. May the good Lord bless and enable you to go on in this good work, is the prayer of your unworthy sister, if one at all,

MRS. S. E. GILES.

FOOTPRINTS OF THE FLOCK,  
GREEN FOREST, ARK., Nov. 20, 1907.

DEAR BROTHER HASSELL:—Yours received and would have been answered, but about the day after its receipt—November 12th—my printing office was burned and all my minutes burned in it. If I can get any more, I will gladly send them to you. The fire in the office originated from the stove-pipe about 11 a. m. I was absent. Two girls were at work when it started. We saved the job-press, most of the type, etc. The news press was burned. I lost about two hundred dollars worth of materials. We are getting straightened up again so we can do job printing. Will print the *Footprints* in pamphlet form on the job press.

My little boy is still very low. Was worse a few days since than he has ever been, but is a little better now. The hand of the Lord is heavily upon us; His stroke severe; but "whom the Lord loveth He chasteneth." This Scripture has been applied to my afflicted soul with special comfort of late. Those who receive no chastisement from the Lord's hand are bastards and not sons. So in these afflictions I find comfort and feel that "though He should slay me, yet will I trust in Him." Remember us at the throne of grace. Will be pleased to hear from you at any time.

In trials and afflictions,

J. W. FAIRCHILD.

Elder Sylvester Hassell—

MONTROSE, GA., Oct. 30, 1907.

DEAR BROTHER IN CHRIST:—We have been having some good meetings with several additions to the churches. The Baptists of our country seem revived. The innovations that have caused trouble in some sections have not given us any trouble yet. May the blessings of the Lord still continue and may the Baptist cause prosper, is the desire of my heart. I so much enjoy the reading of THE MESSENGER. It is indeed a true messenger of peace to me. God bless you, Elders Henderson, Hanks, and others for your brave stand and for your plain scriptural elucidation of Holy Writ. May the blessings of high Heaven attend you all. May your days be lengthened and your faith strengthened, as you go down the hill of life, and a halo of light mark your departure when the Lord calls you, is the prayer of

Yours in troubles,

J. A. TAYLOR.

BENTONVILLE, IND., Nov. 19, 1907.

BROTHER HASSELL:—You will find enclosed one dollar for to pay for THE GOSPEL MESSENGER for 1908. I still love to read it. I see you still stand fast in the doctrine that salvation is of the Lord. God surely chose you to edit this paper for the comfort of the poor in spirit, and the little children in the Lord. It is a trying place, my brother, but you have been equal to the burden, for the Lord is with you, I feel sure. That dear man of God, J. E. W. Henderson, what a great spiritual writer he is! I have been so much comforted by his pen. Yes, I have



been made to rejoice and shed tears while reading his writings. I felt the power and force that were in his words. Brother Hassell, we are in peace and I have since last April heard forty-eight soul-cheering sermons by such men as C. H. Cayce, John R. Daily, P. T. Oliphant, John Thompson, Harvy Daily, Charly Radcliff, Elder J. W. Bragg of Alabama, and Elder Draughn from North Carolina. Oh, what a feast of truth and heavenly manna from God to His poor, unworthy children, and to me, the most unworthy of all. Sometimes my hope is or seems to fade away, till I hear a soul-cheering discourse from one of God's dear preachers; then all is well. I have the witness within. If you know the truth, the truth will make you free; for God is truth. May goodness and mercy follow you all your days, and at last, like Paul, may you be able to say, "I have fought a good fight, and kept the faith." Oh! how many can say that, as Paul did? I fear not many. Love to all the household of faith.

ELIZABETH CUMMINS.

*Elder Hassell—*

JEFFERSON, NEW YORK, Dec. 1, 1907.

DEAR BROTHER:—As my time will expire in February for THE MESSENGER, I will send you a money order for the year 1908. I read it with pleasure, and I hope profit, and I feel it ought to be read by all who love the truth, and I would be glad to circulate it if I could, for I feel you do fearlessly and unhesitatingly advocate what you believe to be the truth; therefore, I think you are worthy and should be sustained, and I believe the Lord will bless you, and may I not be remembered in your daily devotions?

EMELINE HIX.

*Elder Sylvester Hassell—*

ROYSE CITY, TEXAS, Sept. 3, 1907.

DEAR BROTHER IN CHRIST:—You will find a postal note herein for \$3.00 to pay for The Gospel Messenger for Brother N. B. Jouett, Mrs. Clara Shawver, and myself this year. I am well pleased with THE MESSENGER, because it teaches the doctrine that the Apostles taught, the doctrine that I love, and live on; it is my meat and my drink, the doctrine I hope to trust in at death—salvation by grace alone. Dear brother, I will close, wishing you good success, and may the great Giver of all good abundantly bless you and yours, and the many precious brethren and sisters who write for THE MESSENGER.

A sinner saved by grace,

MRS. M. A. GARDENHIRE.

KENMORE, VA., Dec. 3, 1907.

DEAR BROTHER HASSELL:—Please find enclosed \$1.00 for renewal of my subscription to THE MESSENGER. Your valued paper, THE GOSPEL MESSENGER, comes each month laden with the true, tried gospel of the dear Saviour; and such faithfulness as you manifest should be encouraged by all lovers of truth. May the God of love continue His blessings in your labors of love, both in pulpit and press. Our united love and best wishes. We would love to have you visit our churches. May you be impressed to come.

MRS. R. M. LEWIS.

## SELECTIONS.

QUESTIONS ANSWERED—THE HIGHER LIFE HERESY.

BY SENEX.

"Is the present-day teaching of sanctification, or the doctrine of perfect sinlessness in this life, heretical?" Yes, it is one of the worst here-

sics known. It contradicts the Bible. "If we say we have no sin, we deceive ourselves and the truth is not in us." Everywhere that claim has been followed, it is said, "by an alarming spiritual declension."

A writer in *The Recorder* said some years ago that Mr. J. M. Pendleton told him he had known quite a number—I think it was fifty—preachers in the North who had attained perfect sinlessness, and that all of them, with one exception, had run off either with his neighbor's property or his neighbor's wife, and generally it was his neighbor's wife. The one exception had published an article in which Mr. Pendleton had counted eight distinct falsehoods.

I read somewhere in one of Spurgeon's sermons a statement that two or three of his members had attained "perfect sinlessness." His church had excluded them, and now he wished it distinctly understood that his church was only a church of sinners, and no place for holiness folks. His people were sinners saved by grace, but sinners still, coming short of the glory of God.

These modern perfectionists get hold of the weak and the hysterical in the churches who are not well grounded in the faith. They have too low ideas of the great and terrible Lord God Almighty. They have too low a conception of the sinfulness of sin. It is probable the pastors and the saints have not been as faithful as they ought in preaching the doctrines of grace and in teaching them to their children.

Another question along this line comes from a perplexed brother. His pastor urges upon the members to seek the "surrendered life." And he wishes to know what that is. It is the same old "higher life" heresy, posing under a new name. Whenever one of the names of this heresy becomes a stench in the nostrils of God's children, it takes another. I thought the name "surrendered life" had now been generally given up, and "Spirit-filled life" had taken its place.

As I have said before, there are only two lives, the natural life and the regenerated life, when men are born of the Spirit. There is no third that some Christians get, different from the life of their brethren. To pretend to have a "higher life" than your brethren and to call it the "surrendered life" is an insult to all others and a slur upon their regeneration. No man was ever converted who did not surrender all to God. Every Christian talking to a convicted sinner tells him this. He can keep back nothing, however small. Therefore, all the saints have the "surrendered life," or they have no life in Christ at all.

It is so much easier to go to meetings for deepening the spiritual life, (I prefer meetings to worship God—God first every time), and to get enthused and even hysterical, than it is quietly, earnestly, in your home and your business, day after day, to do justly, love mercy, and walk humbly with God. But that is His appointed way for growth in grace, and the longer and more heartily we obey Him the easier it will become.—*Western Recorder*.

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### "A MAN IN CHRIST."

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The Apostle says, "I know a *man in Christ*." And this was no unimportant knowledge, for "if any man be *in Christ*, he is a new creature." "A man in Christ" is a man redeemed, pardoned, blest, saved; "a man in Christ" is a man who is not of the world, who is chosen out of the world, and whom the world therefore hateth. "A man in Christ" is crucified to the world, and the world to him. The life that he now lives is by the faith of the Son of God, who hath loved him and given Himself for him. "A man in Christ" may be unknown, yet he is well known. He may be surrounded with enemies, yet he possesses an almighty Friend. He may be a pilgrim and a stranger on the earth, yet there is for him a

city that hath foundations, and a home beyond the flood. "A man in Christ" is a branch of an undying Vine! He partakes of eternal life; he drinks from the fountain of divine vitality, and the life that he now lives is by faith of the Son of God. "A man in Christ" is a partaker of a heavenly calling; a member of a celestial brotherhood; an heir of God and a joint heir with Christ Jesus, to an inheritance incorruptible, undefiled, and that fadeth not away. Blessed are they whose fellowship is with the Father, and with His Son, Jesus Christ, and with one another.

Are you "a man in Christ"? Do you know Him in the power of His resurrection life? Do others know you as "a man in Christ"? Do you know others who are "in Christ"; or are you imposed upon by every empty hypocrite, and ready to join hands with every sectarian who belongs to your "body," or who pronounces your shibboleth? A man in the church is one thing, "a man in Christ" is another. Which are you? Do you know?—*H. L. H.*

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#### NO SALVATION WITHOUT THE BLOOD OF CHRIST.

If thou hast not the blood of Christ at the root of thy profession, thy profession will wither, and prove but painted pageantry to go to hell in. Without the blood of Christ on thy conscience, all thy services are dead. I may be ashamed to think that in the midst of so much profession I know so little of the blood of Christ, which is the main thing in the gospel.—*Wilcox.*

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#### UNEQUALLED JOYS OF TRUE RELIGION.

Be assured you will feel far happier in this world even by making religion your chief business and study, than by all the pleasure and gaieties which your young heart may now be probably longing for. I tell you candidly and seriously, that I would part with every earthly pleasure for life, for one hour's communion with Jesus every day.—*Hedley Vicars.*

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#### OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

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#### MRS. E. M. I. A. HUFF.

It is with a sad heart I make an attempt to write out the obituaries of my dear old father and mother. I know I can't do the subject justice without the help of the Lord. Mrs. E. M. I. A. Huff, the oldest child of Silas and Sarah Norton, was born July 4, 1821, in Clark County, Ga. She had five brothers and two sisters; all of them died before she did. She was married to Mr. Thomas Wells, August 20, 1843. Unto this union three children were born—two sons and one daughter. One son is yet living, M. M. Wells. Mr. Thomas Wells died December 8, 1847. On the 18th of March, 1848, she bought his home, where she lived until she died. On November 6, 1853, she was married to Jeremiah C. Huff; unto this union four children were born, three daughters and one son. One daughter died when an infant; the others are yet living. She received a hope in Christ several years before she joined the church. She joined Utoy Primitive Baptist Church by experience, June 7, 1878, and was baptized next day by Elder J. H. Cook. She lived a true and faithful member as long as she lived. She died November 26, 1906,



making her stay on earth 85 years, 4 months, and 2 days. She died with pneumonia. Every thing was done for her that could have been done, but her time had come, and she was carried home to rest, as we feel to hope, in heaven with Christ her Lord. Few if any can be found who leaves a brighter record for truth and honesty in all her dealings with all her fellowmen during her natural life. She came the nearest following the Golden Rule of any person I ever saw. But oh! she is gone and will not return. She has left us here mourning, but we have every reason to believe she has gone to rest. Elder D. M. Matthews preached her funeral next day in the presence of a great many people. Then her dear body was carried to Oakland Cemetery to wait for Christ's second coming to carry her home to heaven.

Written by her youngest son, S. C. Huff.

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#### JEREMIAH C. HUFF.

Jeremiah C. Huff was one of thirteen children born unto Clayton and Elizabeth Huff. He was born in Newton County, Ga., March 4, 1831. He had five brothers and seven sisters, all of whom died before him but one sister, Mrs. Lizzie Crawford. He was first married to Miss Matilda Coward, December 5, 1850. Unto this union one son was born; his wife died November 3, 1852. He then married Mrs. E. M. I. A. Wells, November 6, 1853. Unto this union three daughters and one son were born. One daughter died when an infant; the others are yet living. He served three years in the War Between the States; he was a true and faithful soldier to the Confederate cause. He wrote: "On the first Sunday in August, 1849, when in my eighteenth year, at Lane's Meeting-house in Newton County, Ga., I saw myself a lost sinner in the sight of God, and a voice said to me, 'Ye must be born again,' which caused me to go to the lonesome grove and there try to pray the good Lord to have mercy on me a lost sinner. On the Wednesday following, about 3 p. m., that load of sin and guilt was removed; that fear of the Devil and torment was taken away, and I was made to rejoice in Jesus my Saviour. Oh! that glorious day; then the light of Divine grace shined into my poor heart, and caused me to love and fear Him whose goodness and mercy have kept me to the present time. In August, 1849, I joined the Methodists at Starville, Newton County, Ga. They told me I could live a holy and sinless life. I soon found out it was a sad mistake, which caused me a great deal of trouble. It was impressed on my mind that their baptism was not right, and that I could not do good and get good. I was blinded and was caused to persecute the true church of God for some years. In May, 1855, I went to Nance's Creek Church to meeting. Elder Shaw preached the doctrine of salvation by grace, and that was according to my experience. In August of the same year I went to Utoy Church; they washed each other's feet. There I saw the true church of God, I believe. On the first Saturday in October (6th) 1855, I was received by experience by Utoy Church, and was baptized on the first Sunday in November following, by Elder Johnson Pate." The church at Utoy had him ordained to the office of Deacon, August 30, 1878; the presbytery was Elders W. H. Gullledge, Elijah Webb, and J. H. Cook. He lived a true and faithful member and deacon of Utoy Church as long as he lived. He was sick a long time and suffered a great deal before he died. He begged to die and be at rest with his Lord in heaven. He died with Bright's disease, June 1, 1907. Every thing was done for him that could have been done, but the Lord's time had come for him to be carried home to rest, as we feel to hope, in heaven with Christ his Lord. Few if any can be found who have left a brighter record for truth and honesty in all his dealings with all his fellowmen during his natural life. He came the nearest following the Golden Rule of any

man I ever saw. But oh! he is gone from us, and will not return. He has left us here mourning, but we have every reason to believe he has gone to rest. Elder D. M. Matthews preached his funeral, from Psalms 37:37, next day in the presence of a great many people. Then his dear body was carried to Oakland Cemetery to wait for Christ's second coming. "Resolved, that we, the members of Utoy Primitive Baptist Church of Christ, now in conference, August 3, 1907, desire to return our heartfelt sympathy to the bereaved family of our Brother J. C. and Sister E. M. I. A Huff, deceased, and pray God's blessings upon them while here on earth, and when the time shall come when their spirits shall be separated from this earthly tabernacle in which it dwells, may they be wafted by the angels of heaven to that beautiful home not made with hands, eternal in the heavens, there to dwell through all eternity with all the redeemed of God at His right hand in glory. Eld. J. A. Jordan, Moderator; S. C. Huff, Church Clerk."

P. S.—Written by his youngest son, S. C. Huff.

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MRS. L. E. PEARSON.

Our dear old mother in Israel, Sister Elizabeth Pearson, departed this life at her home near Wooster, Faulken County, Ark., January 15, 1907, after several weeks' illness, which she bore with becoming Christian patience and fortitude. Her remains were laid to rest in the family burying ground the following day, in the presence of a large crowd of sorrowing relatives and friends. In the absence of her pastor, funeral services were conducted by Elder J. O. Cantrell, a Missionary Baptist preacher, who paid a worthy tribute to her life and memory. She was the daughter of Thomas and Henrietta Carter (long since deceased). Was born August 11, 1828, in the State of Georgia, grew to womanhood there, and at the age of 19 was married to Nathan Pearson. Some years afterward they moved to Alabama, where they lived a number of years, and in 1869 moved to Arkansas, where she lived the remainder of her life. She had twelve children born to her; eight survive her, four sons and four daughters. By hard work and good management, she and her husband obtained a sufficiency of temporal things to keep them in comfort. Her husband preceded her to the grave 28 years, he having died in 1878. I haven't the exact date, but about the year 1884 she united with Cadron Primitive Baptist Church at Wooster, Ark., and lived a faithful member till death, ever adorning the doctrine of God our Saviour. Soon after she joined the church she donated land on which to build a meeting-house, where our house still stands. We miss her so much, for she always filled her seat unless providentially hindered; but we feel that our loss is her gain. Her house was a home indeed to her brethren and sisters; especially did she delight in caring for her ministering brethren. Two of her daughters, Mrs. S. F. Davenport and Mrs. Hester Carter, are members of the church in which she lived and died. Others of her children that have made a public profession belong to the Missionary and Methodist denominations. As a wife, mother and neighbor, our old sister was all that was true and faithful. Since all of her children had married, she had some of them to live with her at the time of her death; her son John and wife were living with her, and they, together with the rest of her children, relatives and friends, tended most tenderly to her every comfort. All that loving hearts and willing hands could do was done, but the summons came and she passed to her reward. May God in His mercy sanctify her death to the good of her children, left behind, and may each one of them be prepared to meet her in that better world, there to be an unbroken family to dwell forever with the Lord, is the prayer of one who knew and loved her well.

Wooster, Ark.

MARY PATTON.

## MRS. EDITH M. BRASWELL.

It is with much sorrow I record the death of my dear mother, Mrs. Edith M. Braswell. She was born in Washington County, Ga., August 6, 1843, and departed this life September 30, 1907, making her stay on earth 64 years, 1 month, and 24 days. She was the daughter of John F. and Lucinda Brantley: her father died October 15, 1872, and her mother May 14, 1885. Mother was married to Jesse B. Braswell, June 17, 1860. To this union were born eleven children—eight sons and three daughters. Two of her sons died in infancy, and one daughter died September 10, 1905. Eight children survive—six sons and two daughters—all grown and married except two. Father died August 10, 1905. Mother leaves, besides her children, several grandchildren, two great-grandchildren, three brothers, one sister, and a host of other relatives and many dear friends, together with the church, to mourn her departure. She died suddenly; she arose very early in the morning and was soon seized with a severe pain in her head and neck, and in a few moments was unconscious and died in about an hour. Dr. E. S. Peacock, of Harrison, Ga., was summoned to her bedside as quickly as possible, but she passed away ere he arrived. He said he thought she had hemorrhage of the brain. Mother joined the Methodists soon after she and father were married, and lived with them about fourteen years, but was never satisfied with their teaching and practice. She seemed to have no ill feeling toward any of her former associates (religiously), but could not understand from the teachings of the Scriptures that they (the Methodists) were right. I am sure she manifested to the unworthy writer that she believed the truth, and that Jesus was more to her than a mere word or name, and order of His house more than an empty form. She had been taught her dependence upon God, and we believe she delighted in Him who graciously put His trust in her heart. She united with the Old School or Primitive Baptist church at Mt. Gilead about the year 1874, and was baptized in the fellowship of that church by Elder H. Temples, and lived an orderly and consistent member until the day of her death. Mother was a staunch believer in the doctrine of salvation by grace, and that God is a Sovereign, and works all things after the counsel of His own will, and that whatsoever God does is right, because it is God that doeth it. In all her affliction and trouble which she was called to pass through, she was sustained by grace, for she told me several times this year if it were not for the sweet hope she had in Jesus she did not believe she could stand it; but oh! how she did long toward the close of her pilgrimage to depart and be with her Lord, although saying she desired to be submissive to her Master, and that her troubles, though severe, were for a purpose—that God is too good to be unkind. Mother was sound in the faith of God's elect, charitable, ever ready to lend a helping hand to God's humble poor. She was always present at her church meetings unless providentially hindered. She attended her meeting on Saturday and Sunday before she died Monday, although the weather was very inclement Saturday. But her seat is vacant, her voice is forever hushed in death, and we can not hear her sing the sweet songs of Zion any more, but we mourn not as those having no hope, for we believe our loss is her eternal gain, and that the dear Lord has called her home to her reward, and that she is now basking in the sunshine of God's presence with all the loved ones gone before, and will sing praises to God in unceasing ages to come. I have thought many times that I could never give up my dear mother, but now I have been called on to do that which I thought I could not do. She is gone, and I would not call her back, for I know that her troubles are all ended. The wound that God has inflicted He only can heal, and bind up the broken heart. Upon Him I feel to cast my burden and be still, trusting in the promise,



"That in His own good time He will drive away sorrow and cause joy and gladness to shine forth where now all is gloom." The funeral was largely attended. Hymn No. 382 (Lloyd's Collection) was sung. Elder H. Temples, her beloved pastor, preached a comforting discourse upon the subject of the resurrection, after which her remains were laid to rest by the side of her husband in the Mt. Gilead Church cemetery, there to await the blessed resurrection morning.

Her loving son,  
*Tennille, Ga., Oct. 25, 1907.*

JOHN W. BRASWELL.

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MRS. SARAH A. FULLER.

Sister Fuller was born in the year 1823, and died in 1905, or near that time. She was married some time before the Civil War, and her husband, who served as a Confederate soldier, was killed in the war. They had no children. Sister Fuller lived with her widowed mother, Mrs. Nancy Teat, till her death, and after the death of her mother she spent her time alternately with her brothers, Bros. Newton, James, Bates, and Rufus Teat, all living a few miles out from Rome, Ga., and also with a widowed sister-in-law, Mrs. John Teat. Too much can not be said of the high and lovely Christian character of Sister Fuller. She was, from early life up till her death, a beloved and consistent member of the Primitive Baptist Church, and was greatly beloved by her neighbors. This little notice is written at the request of a brother, and because of our great respect and love for our dear friend and sister in the Lord, as we hope, and for the benefit of friends and relatives in different States.

"Green be the turf above thee,  
 Friend of other days;  
 None knew thee but to love thee,  
 Nor named thee but to praise."

*Rome, Ga.*

MRS. J. H. KING.

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L. B. MEADOWS.

The subject of this sketch, a son of Moses and Didema Meadows, was born near Fish Pond Church, in Coosa County, Ala., October 9, 1863, and was married to Miss M. A. Carter, December 19, 1883. To this union eight children were born; of these seven are still living. Mr. Meadows departed this life February 2, 1907, being 43 years, 3 months, and 23 days old. He leaves a devoted wife, seven children, an aged mother, two brothers (the oldest and youngest of eight boys), and four sisters, and many relatives and friends to mourn his departure. He was sick only a few days, but bore his sufferings with patience and Christian fortitude; and just a day or so before he died he asked some one to sing the old song, "Jerusalem, my happy home." He professed a hope in Christ several years before he died; had told his wife and Elder J. A. Nix of his hope, but said he felt too unworthy to join the church; yet he was a strong believer in the Primitive Baptist doctrine of salvation by grace. He was a devoted son, a kind and affectionate husband and father, a useful citizen, was loved and respected by all who knew him, and will be sorely missed in the community in which he lived. He lived near by and cared for his aged mother since the death of his father in 1892; was always ready to administer to her wants, but God saw fit to call him away, and we hope and believe that his soul now basks in the sunshine and love of Jesus. Dear aged mother, wife, children, brothers, and sisters, weep not for him; for your loss is his eternal gain. May the God of heaven give you grace and strength to be submissive to His holy will, for He doeth all things well, and all things work together for good to them that love the Lord. The funeral services were conducted by

Elder J. A. Nix at the family residence, after which his body was laid to rest in the cemetery at Fish Pond, there to await the resurrection morn when the dead in Christ shall rise. May the Lord bless the bereaved ones, is my prayer.

E. A. JOHNSTON.

*Alexander City, Ala.*

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#### NO INJUSTICE INTENDED.

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I would not intentionally do an injustice or even an unkindness to any human being, much less to a brother in Christ. It has been suggested to me that some readers of my editorial, "Two or Three Other Unapostolic Practices," in the December Messenger, might infer that I meant that all of our so-called "progressive" brethren in Georgia are in favor of the use of organs in church service and of proselyting meetings and of large pay for the ministers who conduct such meetings. I, therefore, desire to say that such was not my meaning. Some of those brethren are not in favor of the use of organs in church service, and only think it best to bear with those who use them. And some who use organs in church service are not in favor of proselyting meetings or of large pay for the ministers who conduct such meetings. And those of our brethren who have meetings of more than three days say that their object, in holding such meetings, is not to induce unregenerated, but only regenerated, people to join the church. And, as I said in the December Messenger, if the Lord manifestly blesses and continues the meetings, and His pure truth is preached, and He is glorified, and His people are edified and encouraged to obey Him, no child of God, under the influence of His Spirit, would object.

I am utterly unwilling to misrepresent any one, but hope that I heartily desire always to do unto others as I would have them to do unto me (Matt. 7:12).

S. H.

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No. 2.

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# The Gospel Messenger.

FEBRUARY, 1908.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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VOL. 30.    WILLIAMSTON, N. C., FEBRUARY, 1908.    No. 2.

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## THE GRACE OF CHRISTIAN LOVE.

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How sweet, how heavenly is the sight,  
When those who love the Lord  
In one another's peace delight,  
And so fulfill His word:

When each can feel his brother's sigh,  
And with him bear a part;  
When sorrow flows from eye to eye,  
And joy from heart to heart:

When free from envy, scorn, and pride,  
Our wishes all above,  
Each can his brother's failings hide,  
And show a brother's love:

When love in one delightful stream  
Through every bosom flows,  
And union sweet, and dear esteem,  
In every action glows!

Love is the golden chain that binds  
The happy souls above;  
And he's an heir of heaven that finds  
His bosom aglow with love.



“PRECIOUS REMEDIES AGAINST SATAN’S DEVICES,” BY THOMAS BROOKS—EXCELLENT SCRIPTURAL ADVICE FOR ALL CHRISTIANS AT ALL TIMES.

---

Satan hath his devices to hurt the saints, and one great device that he hath to hurt them is by tempting them to be strange, and then to divide, and then to be bitter and jealous, and then to “bite and devour one another” (Gal. 5:15). Our own woeful experience is too great a proof of this. The Israelites in Egypt did not more vex one another than Christians in our day have done, which has caused a sad consumption to fall upon some. Now the remedies against this device are these:

Remedy I. Against this device of Satan dwell much more upon each other’s graces, than upon one another’s weaknesses and infirmities. It is sad to consider that saints should have many eyes to look upon their brethren’s infirmities, and not one eye to see their graces; that they should use spectacles to behold one another’s weaknesses, rather than looking-glasses to behold one another’s virtues.

Tell me, saints, is it not a more delightful thing to look upon that which is excellent in others, than upon their infirmities? Tell me, what pleasure, delight, or comfort is there in looking upon the enemies, the diseases, the nakedness of our friend? Now sin, you know, is an enemy, disease, nakedness of the soul; and what a heart hath that man that loves to look upon these! Grace is the choicest flower in the Christian’s garden, it is the richest jewel in his crown, it is his princely robe, the summit of his royalty; and therefore is the most pleasing and delightful object for a gracious eye to look upon. Sin is darkness, grace is light; sin is hell, grace is heaven; and what madness is it to look more at darkness, than at light; more at hell, than at heaven. Tell me, saints, does not God look more upon His people’s graces, than upon their weaknesses? Surely He does. He looked more at David’s and Asaph’s uprightness, than their infirmities, though they were great and many; He eyed Job’s patience more than his passion: “Remember the patience

of Job"—not a word of his impatience. He that drew Alexander, who had a scar upon his face, drew him with his finger upon the scar. God puts His finger upon His people's scars, that no blemish may appear. Ah, saints! would that you esteemed it your highest glory, in this particular, to be like your heavenly Father; by so doing much sin would be prevented, the designs of wicked men frustrated, Satan outwitted, many wounds healed, many sorrowful hearts comforted, and God more abundantly honored.

Remedy II. Solemnly consider, that love and unity make most for your own security and safety. We shall be invincible, if we be inseparable. The world may frown upon you, and plot against you, but they can not hurt you. Unity is the best bond of safety, in every church and commonwealth.

Remedy III. Dwell upon those commands of God that require love one to another. When your hearts begin to rise against each other, charge the commands of God upon them, and say to your souls, Hath not the eternal God commanded us to love them that love the Lord? And is it not life to obey, and death to rebel? Therefore look that you fulfill the commands of the Lord, for His commands are not easily reversed, but are like those of the Medes, which can not be changed. Oh! ponder much upon these commands of God. "A new commandment give I unto you, that ye love one another, as I have loved you, that ye also love one another." It is called a new commandment, because it is renewed in the gospel, and set home by Christ's example, and because it is special and remarkable above all others. "This is My commandment, that ye love one another, as I have loved you. Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law. Let brotherly love continue; love one another, for love is of God, and every one that loveth is born of God, and knoweth God." O dwell much upon these precious commands! that your love may be increased one to another. In the primitive times it was much noticed by heathens that in the depth of misery, when fathers and mothers forsook their children, Christians (otherwise strangers) stood by one another, and their love of religion was firmer than that

of nature. O that there were more of this spirit among saints in these days! The world was once destroyed by water for the heat of lust, and it is thought it will be destroyed by fire for the coldness of love.

Remedy IV. Dwell more upon those excellent things wherein you agree, than upon those things wherein you differ. If you did thus, how would sin in your hearts be subdued, your love raised, and your spirits united one to another. You agree in most things, you differ but in few; you agree in the weightiest things, as concerning God, Christ, the Spirit, the Scriptures, etc. You differ only in those points that have been long disputable amongst men of great piety and learning. Shall Herod and Pilate, Turks and Pagans, bears and lions, tigers and wolves, yea, shall a legion of devils agree in one body? And shall not saints agree, who differ only in non-essentials as have little of God in them, and that will never hinder their meeting together in heaven?

Remedy V. Solemnly consider that God delights to be styled the "Prince of Peace," and "King of Salem," that is, King of Peace; and the Spirit is a "Spirit of peace." The fruit of the Spirit is love, joy, peace, etc. (Gal. 5:22). Oh! why then should not the saints be children of peace? Certainly men of fiery froward spirits can not have the sweet evidence of their interest in the God of Peace, in the Prince of Peace, and in the Spirit of Peace, as those precious souls have who follow after the things that make for love and peace. The very name of peace is sweet and comfortable; the fruits and effects thereof pleasant and profitable, more to be desired than innumerable triumphs; it is a blessing that ushers in a multitude of comforts.

Peace and love among the saints is that which will secure them and their mercies at home, yea, it will multiply them; it will render them terrible, invincible, and successful abroad; love and peace among the saints will put the counsels of their enemies to a stand, and render all their enterprises abortive; it is that which doth most weaken their hands, disappoint their hopes, and bring them down.

Remedy VI. Make conscience of maintaining peace with God. Ah, Christians! I am afraid that your re-



missness herein has occasioned much of that bitterness, and caused many of those divisions which are among you. You have not endeavored as you should to maintain peace with God; and therefore it is that you have so dreadfully broken peace among yourselves. The Lord hath promised that "when a man's ways please Him, He will make his enemies to be at peace with him." How much more, then, would God make the children of peace to keep peace among themselves, if their ways did but please Him! All creatures are at His command. Laban followed Jacob with one troop, Esau met him with another—both with hostile intentions; but Jacob's ways pleasing the Lord, He by His mighty power so orders it that Laban leaves him and Esau meets him, both with a kiss; he hath an oath of friendship of one, tears of the other, and peace with both.

Remedy VII. Dwell much upon that near relation and union there is between you. This consideration had great influence upon Abraham's heart. "And Abraham said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen, for we are brethren." That is a sweet word in the Psalmist, "Behold how good and how pleasant it is for brethren to live together in unity!" And as they are brethren, so are they fellow-members. "Now ye are the body of Christ, and members in particular." And again: "We are members of His body, of His flesh, and of His bones." Shall the members of the natural body be serviceable and useful one to another, and shall the members of this spiritual body cut and destroy one another? Is it against the laws of nature for the natural members to wound one another? And is it not much more against the law of nature and grace for the members of Christ's glorious body to do so? And as you are all fellow-members, so you are all fellow-soldiers under the same Captain of salvation, the Lord Jesus, fighting against the world, the flesh, and the Devil. And as you are fellow-soldiers, so are you fellow-sufferers under the same enemies, the Devil and the world. And as you are fellow-sufferers, so are you fellow-travelers towards the land of Canaan, the new Jerusalem that is above. "Here we have no abiding city, but we look for one to come." The

heirs of heaven are strangers on earth. And as you are fellow-travelers, so are you fellow-heirs of the same crown and inheritance.

Remedy VIII. Dwell upon the miseries of discord. Dissolution is the daughter of dissension. And how doth the name and the way of Christ suffer by the discord of saints! How are many that are entering on the ways of God hindered and grieved, and the mouths of the wicked opened, and their hearts hardened against God and His ways, by the discord of His people! Remember the disagreement of saints is the Devil's triumph; and is it not a sad thing for Christians to give Satan cause to triumph? It was a notable saying of one, "Take away strife, and call back peace, lest you lose a man, your friend, and the Devil, your enemy, rejoice over you both."

Remedy IX. Seriously consider, that it is no disgrace to be first to seek peace and reconciliation, but rather an honor. Abraham was older and more worthy than Lot, both in respect of grace and nature also (for he was Lot's uncle), and yet he first sought peace of his inferior; this hath God recorded to his honor. O how doth the God of peace, by His Spirit and His messengers, pursue after peace with poor sinners! God first proclaims peace to us: "Now, then, we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." God's grace first comes down to us, and who can resist such blessed and bleeding condescension, but souls in whom Satan, the god of this world, reigns indeed? God is the offended party, and yet He first seeks peace with us. "I said, Behold Me, behold Me, unto a nation that was not called by My name." How do the riches and freeness of His grace break forth and shine upon poor souls! When a man goes from the sun, yet the sunbeams follow him; so when we go from the Sun of Righteousness, even then the beams of His love and mercy follow us. Christ first sent to Peter who had denied Him, and the rest who had forsaken Him: "Go your way, and tell His disciples and Peter that He goeth before you into Galilee; there shall ye see Him, as He said unto you." Ah, souls! it is not a low, but a God-like action, when we are wronged by others, to be first in seeking after others' peace; such

works show that God is with a man's spirit. Christians, it is not matter of liberty, whether you will or will not seek after peace; but it is matter of duty that lies upon you—you are bound by express precepts to follow after peace; and though it may seem to fly from you, yet you must pursue after it. "Follow peace with all men, and holiness, without which no man shall see the Lord." Peace and holiness are to be pursued with the greatest eagerness that can be imagined. "Depart from evil, and do good; seek peace, and pursue it." The Hebrew word that is here rendered "seek," signifies to seek earnestly, vehemently, affectionately, studiously, industriously. "And pursue it." That Hebrew word signifies earnestly to pursue, being a metaphor taken from the eagerness of wild beasts or ravenous fowls, which will run or fly both fast and far rather than be disappointed of their prey. The Apostle presses the same duty upon the Romans: "Let us follow after the things that make for peace, and things wherewith one may edify another." Ah! you froward, ill-tempered Christians, can you look upon these commands of God without tears and blushing?

Remedy X is for saints to join and walk together in the ways of grace and holiness so far as they agree, making the Word of God their only touchstone and judge of their actions. That is sweet advice the Apostle gives: "I press towards the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded; and if in anything ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereunto we have already attained, let us walk by the same rule, let us mind the same thing." Christians, you lose much, and Satan gains advantage by this, that you do not, that you will not walk lovingly together, so far as you conscientiously may, in the ways of God. It is your sin and shame that you do not, that you will not pray, and hear, and confer, and mourn together, etc., because that in some less things you are not agreed. What folly and madness it is in those, of whose way of a hundred miles, fourscore and nineteen lie together, yet they will not walk in company, because they can not walk the other mile together; yet such is the folly and madness of many Christians in these days, who



will not do many things they may do, because they can not do everything they should do. I fear God will whip them into a better temper before He hath done with them; He will break their bones and pierce their hearts, but He will cure them of this malady. And be sure you make the Word the only touchstone and judge of all persons and actions. "To the law and the testimony, if they speak not according to this word, it is because there is no light in them." It is best to make that the judge of all men and things now, that all shall be judged by in the latter day. "The word (saith Christ) that I have spoken, the same shall judge him in the last day." Make not your dim light, notions, and opinions the judge of men's actions, but still judge by rule, and plead, "It is written."

When a vain, importunate man cried out in contest with a holy man, "Hear me! hear me!" the good man answered, "Neither do you hear me, nor I thee; but let us both hear the Apostle." Constantine, in all the disputes before him with the Arians, would always call for the Word of God, as the only way, if not to convert, yet to stop their mouths.

Remedy XI. Be earnest in self-judging. "For if we would judge ourselves, we should not be judged." Were Christians' hearts more employed in judging and condemning themselves, they would not be so apt to judge and censure others, nor be so bitter against those who differ from them. There are no souls so fearful to judge others as those who most judge themselves; they are always careful to make a right judgment of men and things. They tremble to think, speak, or do evil against any one. They always put the best construction, and give the most favorable interpretations of men and things, because they are acquainted with their own weaknesses and frailties. I have one request to make of you who often judge of other men's state, but never of your own, and often rashly and falsely: Dwell every morning a little upon the following Scriptures: "Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." "Judge not according to appearance, but judge righteous judgment. Let not him

that eateth not, judge him that eateth; for God hath received him." "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will manifest the counsels of the hearts; and then shall every man have praise of God."

Remedy XII. Above all, labor to be clothed with humility (1 Pet. 5:5). Humility makes a man peaceable among brethren, fruitful in well doing, cheerful in suffering, and constant in holy walking. Humility fits us for the highest services we owe to Christ, and yet will not neglect the lowest service to the meanest saint. Humility can feed upon the meanest dish, and yet it is maintained by the choicest delicacies, as God, Christ, and glory. Humility will make a man bless him that curses him, and pray for those who persecute him. An humble heart is an habitation for God, a scholar for Christ, a companion of angels, a preserver of grace, and meet for glory. Humility is the nurse of our graces, the preserver of our mercies, and the great promoter of holy duties. There are three things humility can not find on this side heaven. It can not find fulness in the creature, nor sweetness in sin, nor life in an ordinance without Christ. And there are three things an humble man always finds on this side heaven: an empty soul, a full Christ, and every mercy and duty sweet wherein God is enjoyed. Humility can weep over other men's weaknesses, and joy and rejoice over their graces (1 Thess. 1:2-6). Humility will make a man quiet and contented in the meanest condition, and keep him from envying other men's prosperity. Humility honors those that are strong in grace, and puts two hands under those that are weak. Humility makes a man richer than other men, and teaches him to judge himself the poorest among men. Humility will see much good abroad, when it can see but little at home. Ah, Christians! though faith be the champion, and love the nurse of grace, yet humility is its beautifier; it casts a general glory upon all the graces in the soul. Did Christians more abound in humility, they would be less bitter and froward, and more gentle and meek in their spirits and practices. Humility will make a man have high thoughts of others, and low thoughts of himself; it will make him see much glory and excellency

in others, and much baseness and sinfulness in himself. "I judge," saith an humble soul, "it is well with these Christians now, but it will be far better with them hereafter. They are now upon the borders of the new Jerusalem, and it will be but as a day before they slide into it." An humble person is more willing publicly to claim God, heaven, Christ, and every new covenant blessing, for other gracious persons than for himself. Were Christians more humble, there would be less unhallowed fire, and more warmth of love among them, than there now is.—*From The Sower, of London, England, October, 1907.*

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VOSS, TEXAS, August 19, 1907.

*Elder S. Hassell—*

DEAR BROTHER IN CHRIST:—I want to write a few lines to our paper, THE GOSPEL MESSENGER, and, if you think it worthy, you can publish it, and, if not, throw it aside, and all will be right. I was born in the year 1847 and raised in Hickman County, Tenn. My mother was a member of the Primitive Baptist church from my earliest recollection. My father was a member of the Methodist church. My father died when I was small, and my dear old mother was afflicted and did not have much of this world's goods to raise us children, fifteen in number. I enjoyed the beautiful things of this world until the year 1867, when I thought my time to die had come. But up to this time, dear friends, I had not thought but little about death and the great hereafter. While very busy at work at a sawmill in Middle Tennessee, I heard these words, just as plain as if some one had spoken them to me—"The poor have the gospel preached to them," and "the rich in faith shall inherit the kingdom." This made such an impression on me that I commenced crying, not knowing what was the matter with me, or what to do. Not long afterwards it seemed something said to me, "Your sins, which are many, are leading you to destruction; go and pray." I went and tried to pray the best I could, but no relief could I find. So I tried the prayers of all good people to no avail, and I went on in this way for about four years, but no relief could I find.



At last one evening I went out to myself to pray, as I thought, for the last time, and that to die and be forever lost was my portion. And, just as I went to kneel down, the next thing I knew I was up slapping my hands and blessing my Saviour for the relief and comfort that I had found. So now, if this is not an experience of grace, I have none. So, dear saints, give me all the encouragement that you can that, when I cross over the river of death, I shall meet my loved ones that have gone on before. Pray for the unworthy writer when at a throne of God's grace.

Your brother, I hope, in the Lord,

A. J. KILPATRICK.

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NEW ALBANY, MISS., December 6, 1907.

*Elder S. Hassell—*

DEAR BROTHER IN CHRIST:—I will now try to give a sketch of my experience, if indeed I have been made a new creature in Christ. It took place one Sunday morning during the winter of 1879. I was at Sunday School, and it was about time for dismissal, and the Superintendent said, "All who are ready to pay for the literature may come." When he said this new desires were produced in my soul, and new thoughts occurred in my mind. The question as to whether I could be saved or not was paramount to me. I felt condemned on account of my sinfulness, and consequently felt unfit either for heaven or the church. Late one evening, some time after this, I was meditating, and the Scripture came to mind which says, "All liars shall have their part in the lake which burns with fire and brimstone." When I thought of this I thought surely my doom was sealed, for I knew that I was guilty of lying, but I tried to pray, for I believed that God had all power and hence could save me, but how He could and be just was a mystery to me. It was quite a while after this, one Sunday morning, for a while the burden became heavier; so one more time I tried to pray and was relieved, and I believe the Lord spoke peace to my soul. After this, in the same year, 1880, I joined the New School Baptists, and remained with them nearly nine years. I then found the Old Bap-

tists, applied for membership, and was received. Thus you have the reason of my hope.

Your brother, in hope of eternal life, if not deceived.

J. J. SPILLER.

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### PRAYING AND SINGING.

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In all the record of God's people we find that they were engaged in prayer and praise. "He that is afflicted, let him pray; he that is merry, let him sing psalms." In affliction, we groan; in deliverance, we sing. When the temple was built, there was a place in it called the mercy-seat. Also we read, "Let the inhabitants of the Rock sing; let them shout from the top of the mountains." It is not always we can put our prayers into words, for we are not all gifted in that way; but we can all groan, sigh, and cry, and, if we are moved by the right Spirit under our burden and oppression, we are truly blessed in pouring out our hearts before God. And, if it be according to His will, we can have the assurance that He heareth us. Says the apostle, "I will pray with the spirit and with the understanding also; and I will sing with the spirit and with the understanding." This is all that can be acceptable in true worship. It must be all of the Spirit; "for God is a spirit, and seeketh such to worship Him who do worship in spirit and in truth." We are exhorted to be teaching and admonishing one another in psalms, hymns, and spiritual songs, making melody in our hearts unto the Lord; and those who do not have voices to join in this soul-inspiring and exalting worship are much cheered by those who can do so by listening and joining with them in the spirit of praise. And so those who can not voice their prayers into words are comforted and strengthened by listening and joining in spirit with those who can. In considering these things, we can but admire the wise arrangement of Him who hath set the members of the body in order according as it hath pleased Him. I write these things for the encouragement of those who do possess these most gracious gifts, that they be not weary in well doing, for they know not whom they are cheering and comforting, and that

they cease not to praise Him with the highest notes or gifts which they possess, and that in spirit they go down to the depths of supplication and prayer for all who are distressed. I trust I know something of what it is to cry unto God out of my many afflictions and distresses, or else I could have no hope that I am a child of His. Although I have no voice to sing, I trust I know something of that new song which I sometimes find in my heart, and no earthly sound could find expression for this song. Sometimes I say,

“ Oh had I but an angel's voice  
To bear my heart along ! ”

And when we think of that sacred throng who at His feet do fall, we know that, if we are found among them, we will none of us be too poor singers “To join that everlasting song, and crown Him Lord of all.”

KATE SWARTON,  
*Cement City, Michigan.*

30 IMPERIAL BUILDINGS,  
LUDGATE CIRCUS, E. C., LONDON, ENGLAND.

DEAR FRIEND AND BROTHER:—I was very pleased to receive your letter and to know that the books I sent you were appreciated. I have now pleasure in sending you a copy of the account of my visit to the United States last year, and two or three pamphlets likewise, which may interest you. I safely received THE GOSPEL MESSENGER and read it with interest and pleasure, and hope a blessing may attend its circulation. I am very desirous that the English Strict Baptists and Old School Baptists of America should be better acquainted. There are two or three little points in which they are not quite agreed, but this, doubtless, arises from the fact that the things of God are so deep and mysterious that it is hardly surprising there should be these shades of difference, but practically they are all one people. I hope to be in the United States next summer, and will certainly try to pay you a visit, if the Lord will. I have promised to go into Tennessee and Georgia, so that I should not be very far from you. It has been a great pleasure to me to find that such a number of persons in the United

States are believers in the doctrines of grace. Although, as a rule, we are despised by the general free-will religionists of the day, we are not such an insignificant body of people after all. Wishing you every new covenant blessing, believe me,

Yours very sincerely,

C. J. FARNCOMBE.

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## EDITORIAL.

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Parties desiring to communicate with either of the editors of THE GOSPEL MESSENGER personally, have their addresses above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, N. C.; or those who prefer to do so can hand or send remittances to either of the other editors.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky., and also Elder W. B. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss.

*Subscriptions* will be continued for a reasonable time after expiration, unless notice to the contrary is given.

If you do not want THE MESSENGER, pay your *back subscription* and order it discontinued.

The time of the *expiration* of your subscription is placed on your paper, or on the wrapper; *remit* when your time expires, or *give notice* at once if you wish the paper discontinued.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," 2 Tim. iii. 16, 17.

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## FORBEARING ONE ANOTHER IN LOVE.

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The Apostle Paul, in the fourth chapter of his Epistle to the Ephesians, writes the following tender and solemn words:

"I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us



is given grace according to the measure of the gift of Christ. \* \* \* And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. \* \* \* And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

From this touching language of the inspired Apostle to us is taken the motto of THE GOSPEL MESSENGER—*"Speaking the Truth in Love"*; and for the nearly twelve years during which I have conducted the MESSENGER, I have endeavored to be guided by this divine principle. I have tried to tell the truth, and to tell it in love. We are all of us sinful and fallible, and make mistakes, and need forbearance and forgiveness; and, as we hope for our Heavenly Father's forbearance and forgiveness towards us, we must exercise forbearance and forgiveness towards others (Matt. 6: 14, 15; 18: 21-35; Col. 3: 12-15; Gal. 5: 14, 15; 1 Cor. 13; Rom. 13: 10; 14; 1 Pet. 1: 22; 2: 1, 20-25; 3: 8-11; 4: 8). And when I have made mistakes, I have always been glad to correct them. My conduct for twenty years (ever since I published the Church History) has proved this fact. I have never told a wilful falsehood on my brethren; and I have never meant to persecute them or any one else.

The Lord Jesus Christ forbore many times with His sinning disciples; although He gently but firmly reprov'd them for their selfishness, carnality, pride, jealousy, and resentment, He still did not reject them. Five of the seven churches of Asia had erred greatly in doctrine or practice; but, though rebuking them, He did not cast them off—He did not unchurch them. And He commands all His disciples to love each other as He loved them. And, after His ascension His apostles were sometimes at variance, but they, though Paul once publicly reprov'd Peter before the church at Antioch, still

loved and fellowshiped one another. The language of Paul and James in regard to the ground of justification seems very different, but their meaning was undoubtedly the same, and we do not learn that they fell out by the way. There were gross error and disorder in the churches of Corinth and Galatia; but the Apostle Paul, though even severely reproving these departures from the truth, did not declare non-fellowship for these churches, but strove to reclaim them from their errors. Some of these errors—justification before God by works instead of grace, a denial of the resurrection of the body, and the practice of immorality—he declared were vital, fundamental, and intolerable; but the observance or non-observance of particular days, and the eating or abstaining from particular meats, he declared were indifferent and non-essential, and might be borne with. And the Apostles unite in declaring that all profession of religion is a mockery without love—love, which Paul says, “suffers long, and is kind, unenvious, humble, decorous, unselfish, unirritable, unsuspicious, rejoices in righteousness, bears all things, believes all things, hopes all things, endures all things” that it can with conscientiousness, and “never fails.” Peter says, “Above all things have fervent charity among yourselves”; and John says:—“Beloved, let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God, for God is love. If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God whom He hath not seen? And this commandment have we from Him, That he who loveth God love his brother also.”

On pages 620 and 621 of my *Church History* I have said: “I believe that, both in doctrine and in practice, the Old School, or Primitive, or Predestinarian, or Covenanted Baptists of the United States and Canada, come much nearer than any other professing Christians to the models of the apostolic and primitive churches. At the same time, like the apostolic and primitive churches, they neither are nor claim to be perfect, only in Christ. Like those churches, they are not yet perfectly united in all points of doctrine and practice; there being still some

diversity among them in the *understanding* of the mysterious doctrinal truths of the Trinity, Predestination, the nature of Regeneration, the condition of the soul between death and the end of the present dispensation, the Resurrection of the body, and the Judgment after Death (though I am satisfied that the differences are mainly wars of words, and would disappear if the parties could meet in person and in the right spirit); and there are differences among them in the *practice* of Feet-Washing, the Laying on of Hands on all Baptized Believers, the Proper Attitude in Prayer, the Manner of Opening Church Conferences, and the Method and Amount of Contributions to the Temporal Assistance of the Ministry. *But in the great central doctrine of Salvation by Grace alone, through the Electing Love of God the Father, the Redeeming Love of God the Son, and the Renewing Love of God the Spirit, and in the heartfelt obligation of adorning this holy doctrine with godly lives and conversation—they are perfectly agreed.* In reference to other matters, not so essential now to be understood, and upon which they can not now reach perfect harmony, it becomes them not to fall out by the way and unchristianize one another, and indulge a fleshly spirit in the use of harsh and bitter language, but to await the sunshine of new and clearer revelations in that Perfect World of Light and Peace and Love to which the saints are hastening. *Then, in answer to the prayer of our great High Priest, all the redeemed family of God—all the members of His Mystical Body—shall be perfectly one, even as the Father and the Son are one (John 17: 20-23)."*

In my Church History, on pages 653 and 654, I say:—"Learning that two Primitive Baptist Churches in Texas had withdrawn fellowship from the doctrine of the absolute predestination of all things, Elder [J. R.] Respass writes: 'This is the first time we have ever heard of this question being made a test of a church fellowship, and we are sorry to hear it, because we believe it to be more a difference about words than in spirit. Forbearance! the noble Christian virtue of forbearance is, and always has been, necessary to the unity and prosperity of the church. Oh how careful we should be not to confuse



and divide the family of God! Some of the tribes of Israel did not go as far as others; some went over into the Promised Land, while others remained on the other side of Jordan; but there was no falling out about it; they were all Israelites and brethren."

And Elder W. M. Mitchell, in his last editorial in THE GOSPEL MESSENGER, headed "Do Not Judge One Another," says:—"Do not introduce any new tests of fellowship not clearly established by the word of the Lord, and all will soon be peace and love among brethren."

In conducting THE GOSPEL MESSENGER I have tried to pursue the lowly, conservative, and conciliatory course of these wisest and loveliest of our brethren. I am myself opposed to all phrases and forms, whether new or old, not plainly authorized by the word of God; and yet, if a brother is sound in his doctrine and orderly in his life—believing and practicing the Primitive Baptist Articles of Faith—I am opposed to non-fellowshipping him, and non-fellowshipping other brethren who fellowship him, if he uses a phrase or a form that seems scriptural to him but not to me. I have no scriptural right to rule over my own church in such a matter, nor has my church or Association any scriptural right to rule over other churches and Associations in regard to a case of this kind. It is the plain scriptural duty for each member and each church to decide these cases for themselves; as for Associations, they are unknown in the Scriptures—they have no authority over their own churches, and less—if anything can be less than nothing—over other churches and Associations.

Finally, my dear Brethren, let me entreat you, in the love and fear of that God who is both our Saviour and our Judge, not to adopt or continue using phrases and forms that are offensive to your brethren and that are not clearly in accordance with the New Testament Scriptures; and let us not cast off a sound and orderly brother who thinks he has a scriptural right to use such phrases or forms, but let us bear with him, and try to pray for him, and endeavor, by Divine grace, to keep *ourselves* from everything that seems to us unscriptural. Let us not, while the whole world is against us, bite, devour, and consume one another, like the God-forsaken Jews in



the Roman siege of Jerusalem. Let us not grieve the Holy Spirit of God, whereby we are sealed unto the day of redemption; but let us, by the grace of God, put away all bitterness, and wrath, and clamor, and evil speaking, and malice, and put on, or manifest, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing and forgiving one another, if any have a quarrel against any, even as God for Christ's sake has forgiven us (Psalm 122; 123; 137-6; 1 Cor. 14:33; Gal. 5:14, 15; Eph. 4:30-32; Col. 3:12-17; John 13:34, 35; 17:20, 21; Matt. 6:14, 15; 18:21, 22, 35; Rom. 14:19). S. H.

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#### STATEMENT.

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In the January MESSENGER, page 39, under the heading "No Injustice Intended," I sought to explain what I meant by the article, "Two or Three Other Unapostolic Practices," in the December MESSENGER, page 483, which was written in allusion to my editorial, "Excellent As Far As It Goes," on pages 392 and 393 of the October MESSENGER. Any intelligent and candid person can see that this latter article was written in a kind and conciliatory spirit. Upon more mature consideration, I think that the title of the article should have been simply "Excellent," and that the qualification, "As Far As It Goes," should have been omitted, as also the last two sentences of that editorial; for I think that the eight ministering brethren, whose names I have never at any time published offensively in THE GOSPEL MESSENGER, and for whom I have a high regard as Christian brethren and as sound, able, useful, and godly ministers of the gospel, meant, by the last three things which they said they opposed ("fleshly revival meetings," "a salaried ministry," and "exhorting alien sinners to gospel obedience"), two of the three things which I specified as unapostolic in the December MESSENGER—holding protracted proselyting meetings, and conducting them for pay. I am glad to withdraw these seeming accusations. I do not know of one Primitive Baptist preacher who is an Arminian, or who ever held a meeting to regenerate sinners, to save them from hell, and prepare them for

heaven. And I do not know of one Primitive Baptist preacher who preaches to make money; they can make far more money than is given to them in their ministry, by engaging in some worldly occupation. I and the great majority of Primitive Baptists in the eastern part of the United States have never engaged in meetings continued longer than three days, as such was not the *custom* of Christ and His Apostles; but the Scriptures do not expressly forbid it, and the Apostles met for several days in Jerusalem at Pentecost (Acts 2:46, 47; 5:42); and Paul disputed daily in the school of Tyrannus at Ephesus two years (Acts 19:9, 10); and very many of our soundest and best brethren in the western States have occasionally held meetings of about a week for perhaps fifty years or more, to preach the pure gospel, and glorify God, and edify His people, and to exhort believers to gospel obedience; and I am sure that this has been the course of our ministering brethren in Georgia, and I and the great majority of eastern Primitive Baptists have not made such a continuance of meetings a test of fellowship, while, like our Georgia brethren, we are utterly opposed to the protracted, distracted meetings of Arminians to do the work that only God can do in the salvation of sinners.

Thus the only unapostolic practice that five of the eight brethren have is, as I think, the use of the organ in church services. I am glad to learn that three of the eight brethren do not use or favor the use of the organ in public worship, but do not think that this should be made a test of fellowship. That is the position that I and the great majority of Primitive Baptists have always held; we oppose the use of the organ in church service, but we are forbearing with those few Primitive Baptists who do thus use it, in the earnest hope that they will abandon this source of confusion and division among us. The Primitive Baptists opposed the use of instrumental music in church services long before I was born; but I am told that I am more responsible than any man living for the state of affairs in Georgia, because I have opened my paper to this controversy, and have, perhaps unintentionally, allowed articles to be published which inflamed the minds of good brethren to do what they did. I am asked why I did not long ago oppose the use

of an organ in the Old Baptist church now served by Elder Keene in Maine, which is said to have been used there a hundred years. I had heard a report that an organ had been in use there, for how long I did not hear, and that it was used because no member could raise or carry a tune without it, a reason which I never heard assigned for the use of an organ in any church in Georgia; and the church in Maine was so isolated from the great body of our churches that few Baptists knew of it, and it *caused no trouble*. And I have been in three of our churches in Georgia where there was, to my sorrow, an organ; but I loved and had the utmost confidence in the pastors as servants of God, and, the members being quiet on the subject, I of course did not stir up any trouble about it. Since that time the use of the organ has *spread* to twenty or thirty churches, I suppose, so that the minds of the brethren in Georgia and Alabama have been *greatly disturbed*, and, feeling that they could bear it in silence no longer, they and brethren in other States have, either directly or indirectly, sought and found an expression of their convictions in six, if not more, of our periodicals, THE GOSPEL MESSENGER, *Zion's Landmark*, the *Baptist Trumpet*, the *Primitive Baptist*, the *Primitive Monitor*, the *Advocate of Truth*, and *Zion's Advocate*. As THE GOSPEL MESSENGER circulates largely in Georgia, and the trouble has been mainly there, it has published more on the subject than any other periodical. I thought that I saw that, if this practice kept spreading, it would produce a permanent division in our already much-divided ranks, and I, therefore, opposed it in THE GOSPEL MESSENGER, and published much more, on the subject, from others than I originally intended, and some articles, written by others, that were perhaps too extreme, which I regret; but, as the objectionable practice has *stopped spreading*, I desire never to write or publish anything on the subject again.

I can not remember even the names of the many brethren who have written me on these matters, and their letters have been destroyed. But for the peace and prosperity of the Primitive Baptist cause I am determined, by the Divine assistance, to close THE GOSPEL MESSENGER to any further discussion of these subjects, and to

devote its pages, as I have usually done, to subjects of more general and more spiritual importance.

I will make now this closing remark:—I stand, in their *opposition* to the use of the organ in church services, with those brethren who have seen and actively opposed that practice; and I stand, in their *forbearance*, with the great body of our brethren, who, although they oppose the practice, yet have not made the use of the organ in church services a test of fellowship. Each church, duly regarding her sisterly relations and sisterly obligations to other churches of the same faith and order, must, in the light of the Spirit and the word of God, settle these and all other questions for herself. S. H.

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### EXCELLENT.

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[Without even a suggestion from any one else I take pleasure in here re-publishing from THE GOSPEL MESSENGER of October, 1907, my editorial "Excellent as Far as it Goes", leaving off the qualifying phrase "As Far as it Goes" and the two last sentences of that editorial.]

I see, in one of our periodicals, a very important statement by eight of our brethren who are called "progressive," declaring their opposition to several unscriptural principles and practices of some of the religious denominations of the world. They say:

"1. We are opposed to the position that the Commission was given to the church [instead of to the ministry].

2. We are opposed to Federal Government for our churches.

3. We are opposed to receiving alien baptism.

4. We are opposed to Sunday Schools as practiced by other denominations.

5. We are opposed to *fleshy* revival meetings.

6. We are opposed to a salaried ministry.

7. We are opposed to exhorting alien sinners to gospel obedience."

I am heartily glad that these brethren have made this scriptural statement. I know six of these eight brethren personally, and have heard them preach to my satisfaction; and, while I am not personally acquainted with the other two, I have long had a pleasant correspondence with them.

S. H.



VOICES IN HEAVEN.

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“And a voice came out of the throne, saying, Praise our God, all ye servants, and ye that fear Him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Al-e-lu-ia; for the Lord God omnipotent reigneth.” Rev. 19:5, 6.

Such royal proclamations as the above, coming from the throne of the Almighty Sovereign of the universe, seem too great and wonderful for creatures of earth to repeat; yet it was a man who heard them and wrote them, and God has preserved them on the sacred Record for the instruction of His dear people on earth. To have the privilege of reading such words, coming from such a source, is the noblest privilege vouchsafed to man. These words are so full of meaning, so replete with heavenly comfort and encouragement to the children of God that it would seem strange indeed if at no time in this life they should feel and manifest the spirit of joy and praise to Him who occupies His eternal throne of glory, and yet, although so great and glorious, deigns to speak by His holy angels to them in their lowly estate on the earth.

These Scriptures declare the attributes of God, as the all-sufficient reason why all creatures should praise Him; and His children and the angels and the servants of the Lord do praise Him for what He is as well as for His mighty acts and gracious works.

That God is omnipotent, the text declares, by which word we understand that He is Almighty, possessing unlimited power. God is also omnipresent, that is, present everywhere, in all places at the same time and at all times. He is also omniscient, that is, infinite in knowledge—knowing all things at once and always; there is nothing in existence which He does not know—not even a thought nor secret desire of our hearts can escape His knowledge. God is allwise, infinite, eternal, and unchangeable; He is perfect and holy and just and righteous; and therefore worthy of the infinite honor and praise and glory which crown His infinite being; and He commands the praises of men and angels, and

blesses them as His creatures, and crowns them with glory and honor, and fits them for happiness in His glorious and everlasting kingdom.

When God speaks from His throne, either by men or angels, His word is potent to accomplish His will and pleasure, and purpose in the thing whereto He sends it. God teaches, by His holy word, what His character is, and also teaches the character of His noble creature, man, and clearly defines the duties and obligations of man to his Maker. He speaks from heaven, and His mighty voice is heard in tones of thunder, proclaiming the righteousness and justice of His law, and denouncing the evil conduct of men and angels, as well as that of devils; and then He speaks again from His throne to the hearts of His children by the power of quickening grace, commanding their humble penitence and supplications, and, in the tenderness of His sweet mercy, commands their joy and praise for the riches of His grace in the salvation of their souls from sin and guilt.

Oh! the voice of God from heaven, like the voice or sound of many waters, and like thunderings, shutting out or drowning every other sound! What else can a mortal or angel hear while God is speaking to him? While God is speaking the sentence of the law to the soul, the poor sinner can not hear the least promise; and while He is speaking the gracious words of peace and pardon, no threat can intrude to intercept or mar the peace and happiness of the soul thus delivered.

“ O let us ever hear Thy voice  
In mercy to us speak;  
And in our Priest we will rejoice,  
Thou great Melchisedec.”

It was the voice from heaven that sealed and confirmed the faith of the three beloved disciples, James, Peter, and John, in the glorious Sonship of Christ. John the Baptist heard the same testimony, and was satisfied of the identity of Jesus, the Son of God: “This is My beloved Son, in whom I am well pleased.” The voice from heaven proclaimed the majesty of Jesus our Lord, and the voice was heard by chosen witnesses who stood with Him on the holy mount of transfiguration. The word of God and the testimony of Jesus was communicated by the voice of mighty angels to the lonely exile on Patmos,

and the same testimony is still reiterated by the faithful servants of God in the gospel of Christ, and it proceeds from the same divine source—the voice of God who speaks by His Spirit to their hearts from heaven. The entire volume of divine grace and truth proceeds out of the throne of God and of the Lamb. The written testimony is circulated by the hands of men, but the evidence of its truth is imparted directly by the Holy Spirit, and comes fresh from the throne of God.

It would seem, from the further reading of this 19th chapter of Revelation, that the whole retinue of heaven was inflamed with holy enthusiasm over the all-important event of the marriage of the Lamb, whose wife had made herself ready; all of which shows that the church in holy and inseparable union with Christ, the Lamb of God, is so established in the counsel, will and purpose of God that without the final and effectual and *actual* union of the twain, the joy and glory of heaven could not be complete. “Let us be glad and rejoice and give honor to Him; for the marriage of the Lamb is come, and His wife hath made herself ready.” Rev. 19:7.

J. E. W. H.

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### THE ELECTION OF GRACE.

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I wish to say something to you concerning election. If all the race is in a state of condemnation, and justly so, then election would not necessitate reprobation, for without election all men would be reprobate. “Cursed is every one that continues not in all the things written in the book of the law to do them.” Since none do this, it follows that all are now under the curse, already condemned, so that election finds all condemned, and justly so: hence election does not injure any one—it ruins none. It is called the “election of *grace*,” and this implies that the objects of it are unworthy; for, if they were worthy, then it would be the “election of *debt*”; but, inasmuch as it is the election of grace, we know the objects of election were not worthy. They were not worthy from any cause whatever. As I view it, there is no reason in us why we should be saved rather than others. If there be gracious dispositions in God’s people,



these could not be the cause of our election, because God is the author of these gracious qualities. "God, who is rich in mercy, for His great love wherewith He loved us even when we were dead in sins." This is wonderful language. He loved us with great love, not when we turned from sin, but when we were dead in it, and this argues election. The immutable perfections of God argue this doctrine. He is of one mind and changes not. "He is without variableness or the shadow of a turn." If He loves one to-day, He must have eternally done so, because He is immutable. "He hath saved us and called us, not according to our works, but according to His own purpose and grace given us in Him before the world began." This text is election.

My own experience argues election. In it I saw that I deserved nothing good. I clearly saw the truth—"Had not Thy choice prevented mine, I ne'er had chosen Thee." I saw that I could do nothing to save myself, and this argues election. Something must be done in our salvation; and, if we can do nothing, then election is truth. All the circumstances in Paul's conversion reason election, and so in the case of the thief, the man among the tombs, and others. And my own experience proves it to me. It was what God did for me, and not what I did for God, and this means election. It is said that election is a discouraging doctrine; some people need discouraging; but election is not discouraging to any one who loves the Lord, for such are elected; nor to those who hunger and thirst after righteousness, for such are elected. We may say "Whosoever will" consistently with election. We may say "Come unto Me all ye that labor and are heavy-laden" consistently with election. Election casts a cloud over none. Election ruins none. It saves from ruin. It is the only remedy for reprobation and ruin. Election blesses but never curses; it binds none with the fetters of sin, but it loosens the chains that bind men in sin. It presents God not as folding His hands and waiting for men to turn to Him, but as going down into the dark pit of sin and turning men from sin. "Out of Zion shall go forth a Deliverer who shall turn away ungodliness from Jacob." The God of election does not wait for Jacob to turn away from sin, but He turns away ungodliness from Jacob. Elec-



tion is a sweet truth. Oh! how sweet to know that God is our true friend, that we are in His fist, kept by His power, embraced in His changeless love—all this is good and consoling, and dries up bitter tears, and soothes the broken heart. What about the finally lost? How can God be just if election is true? We must admit that our own eternal ruin would have been just, or we must find some excuse for sin or some apology for the sinner. If our ruin would have been just, and if we had no claim on electing love, then why find fault with God in His conduct with others? God is too wise to err, and too good to do wrong, and the finally impenitent are in His hands, and He will not be too severe even with the finally impenitent. If we design to maintain the doctrine of grace, and set that doctrine among the stars—give it emphasis—we must see men, all men, justly condemned, and on this foundation we can rear the doctrine of election. And in our own experiences we saw ourselves justly condemned. We can not say of any man that we know, there is no mercy for him. The Lord has saved some of the worst in all ages; and we know not what He will do with this or that man; though now slaves to sin, they may be blest by and by; and we judge those to be blest with electing love, who bear the fruit of true religion. Election does ascribe greatness to God; it places Him in the topmost point of the universe. And it is a good doctrine; it humbles man; it exalts God; and it is full of comfort to God's dear people.

These are some of my poor thoughts on a great subject.

J. H. O.

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## INHERITANCE DOES NOT COME BY DOING.

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“And a certain ruler asked Him, saying, Good Master, what shall I do to inherit eternal life?” Luke 18:18.

I am requested to give my views on the above Scriptures. It is the belief of all men in nature that eternal life is obtained by what we do. With all the catechising that man has ever done in the Scriptures he has never convinced the natural man that salvation is of the Lord. Man reads the Bible and hears with the external ear the preaching of the gospel, but he still believes that salvation is inherited by “doing.”

Man in nature does not want a salvation that is the free sovereign grace of God. He can not love or believe in Jesus. He wants salvation, but wants it by his own works; he wants a salvation that exalts the creature and abases the Creator. He reads in the Bible that Jesus came to save sinners, that Christ is the only Saviour, that His own arm brought salvation, that He obtained eternal redemption for His people, that He bore their sins in His own body, that it is not by works of righteousness which they have done, that it is not of him that willeth nor of him that runneth, but of God that sheweth mercy, that by the deeds of the law no flesh is justified, that no man can come to Jesus, that he has no will to come, that he can not hear God's word, can not receive the Holy Comforter, can not believe, etc.; but with all these scriptural declarations before him he will ask, "What shall I do to inherit eternal life?" How inconsistent! The idea of inheritance coming by what we do! Man does not inherit an estate by what he does. The employees of J. D. Rockefeller do not become heirs to his estate by their obedience. Inheritance is not obtained by doing. There are only two ways by which one can inherit an estate, and that is by birth or adoption. We are passive in inheriting an estate. We can neither be born nor adopt ourselves into the family of God by what we do—we are passive in both. God's children are heirs of God in a two-fold sense, viz: by birth and adoption. In the new birth we receive the spirit of adoption, whereby we cry, "Abba Father." We who have this spirit, groan within ourselves waiting for the adoption, to-wit, the redemption of our body, which takes place in the resurrection of our bodies. How can any child of God believe that he can inherit heaven by his good deeds? "Eternal life is the gift of God through Jesus Christ our Lord." We do not obtain this life then by what we do. Jesus says, "I give unto them eternal life." Jesus gives us this life, and it is not bought by our good works. Before we can do good or spiritual works, we must be in possession of this life. Life precedes action. Whenever the sinner believes in God, hears His word, loves the gospel and receives it with gladness, he is already a spiritual subject. The individual who boasts of ability to save himself, if left to his own will, would

go away sorrowful, and would never of his own will give up his legal righteousness. He may appear very anxious to do good and reach heaven by works, but the most important work of all he can not and will not perform. He will cling to that legal righteousness just as long as he can. The sinner is anxious for propositions to be made to him so he can perform them to inherit heaven as a reward, but he is unable to perform the propositions, were they made him. When he asked, "Who then can be saved?" Jesus says, "with man it is impossible." Yes, it is impossible for the sinner to inherit eternal life by what he does. This language will ever be God's eternal truth, that with man it is impossible. The world may boast of their greatness and of their wonderful results in the evangelization of the world, and boast of the number of souls that they have saved, but Jesus says, "With man it is impossible." Man is a failure. In his happy Edenic state he proved to be a failure, and he has been a failure ever since. He takes darkness for light, and light for darkness. He is wrong and he always goes about spiritual things in the wrong direction. He puts the effect for the cause, and the cause for the effect. He is not aware of that great Self-existent, Omnipotent, Omniscient, Omnipresent and Immutable God who speaks and it is done, and commands and it stands fast; who "doeth His will in the army of heaven and among the inhabitants of the earth, and none can stay His almighty hand or say unto Him what doest Thou?" The experience of the child of God teaches him that he is a poor, condemned, depraved, and helpless rebel in the sight of God, and that his only hope of heaven is alone in the mercy and efficacious grace of God. Yea, he knows that he is helpless and can do nothing good of himself. Yes, the heaven-taught soul is poor in spirit, he knows it and feels it in his very soul. What a contrast between this poor man who feels that all of his righteousness is but filthy rags, and feels to be a poor, helpless beggar, and the self-righteous Pharisee, who has great possessions! Never would the boasted free-willer will to give up all of his riches in self-righteousness and become a poor, helpless beggar. No man would will to be poor. What a blessing from heaven to be poor and at the feet of Jesus with a broken heart and contrite



spirit begging the Lord for mercy! What a blessing is darkness and bitter anguish of soul! When your burden seems heavier than you can bear, and you feel that your life is a failure and that you are all undone, and that you can never experience the loving smiles of Jesus again, you are then in a blessed state and don't know it. It is then that you can pray, for the dear Lord is leading you with weeping and supplications, yea, leading you about and instructing you and keeping you as the apple of His eye. Thank God that poor helpless sinners are heirs of God and joint heirs with Christ solely for Christ's sake and not for what they have done.

L. H.

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### JEWS.

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He *is* not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh: but he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God."—Paul. Rom. 2: 28, 29.

In this teaching Paul makes a clear and very important distinction between the natural or outward Jew and the inner or spiritual Jew; and by the term Jew as here used by the apostle he doubtless means a child of God, heir of God or true Christian. To be a natural or outward Jew one must be of the seed of Abraham according to the flesh; while to be a spiritual Jew, one must be of the seed of Christ according to the Spirit. The natural Jew was chosen in Abraham to be such before he was born of the flesh; the spiritual Jew was chosen in Christ before the foundation of the world to be a spiritual Jew. One's being a natural Jew did not depend upon his own will or the will of others, but upon God's natural law of generation; so one's being a spiritual Jew does not depend upon his own will nor upon the will of others, but upon God's supernatural law of regeneration.

Differing in their origin, laws, customs, and religion from all other nations, the natural Jews were forbidden to marry and intermarry or form any alliance with the other nations of the world; so the spiritual Jews are re-



quired to come out and be separate from all the denominations, doctrines, institutions, and inventions of men and to stand alone; and, as Israel after the flesh was despised of the surrounding nations of the world for their exclusiveness, which they considered selfishness, even so it is now with Israel after the spirit. Celsus, the infidel, writing in the second century, said:

"If the Jews on these accounts adhere to their own law, it is not for *that* they are to blame; I rather blame those who forsake their own country religion to embrace the Jewish. But if these people give themselves airs of sublimer wisdom than the rest of the world, and on that score refuse all communion with it, as not equally pure, I must tell them that it is not to be believed that they are more dear or agreeable to God than other nations."

Israel after the flesh was often at war among themselves; so, reader, do not be surprised nor discouraged if you find Israel after the spirit, or spiritual Israel, at war among themselves.

G. W. STEWART.

[TO BE CONTINUED.]

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### "MY VISIT TO CANADA AND THE UNITED STATES."

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This is the title of a most interesting little book of eighty pages, written by Mr. C. J. Farncombe, an English Strict Baptist minister, giving an account of his month's visit last summer to the Baptists of Canada and the United States. It has 12 chapters, and 9 illustrations, including good portraits of the author and of Elders Silas H. Durand, of Southampton, Pa., and F. A. Chick, of Hopewell, N. J. His account of his visits to Elders Durand and Chick are of especial interest to all Old School Baptists. He preached several times most acceptably to our brethren. The book is bound in cloth; the price, postpaid, for a copy with plain edges is 30 cents; gilt edges, 42 cents. If you wish a fine entertainment for yourself or an Old Baptist friend, send for this book, with an international post-office order, to Farncombe & Son, 30 Imperial Buildings, Ludgate Circus, E. C., London, England. In a letter in this number of THE GOSPEL MESSENGER, Mr. Farncombe says that he desires next summer to visit Tennessee, Georgia, and North

Carolina. I hope that he will be divinely permitted to do so, and to preach for our churches; and I am sure that he will be most kindly received.

And when you send to Mr. Farncombe for his entertaining little book, send him ten cents more for one of the finest sermons ever delivered by Mr. J. C. Philpot, the ablest Strict Baptist minister of England during the 19th century, entitled "The Heir of Heaven Walking in Darkness, and the Heir of Hell Walking in Light" (Text Isaiah 50:10, 11). This grand and fearless defence of Bible truth will rejoice your heart, and you will be glad for others to read it. S. H.

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### QUESTIONS AND ANSWERS.

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1. Q. What do you think of vows? A. A vow is a promise to God to do some good thing hereafter. No vow of man to do something contrary to the law or commandments of God is lawful, nor should such a vow be made or kept. A vow is voluntary, and, if in accordance with the Scriptures, is binding (Deut. 23:21; Eccles. 5:4). Vows have been common in all nations; and the laws for their regulation and execution are given in Levit. 27 and Num. 30. The vow of a wife or daughter, if disallowed by the husband or father, was not binding. The first-born of man or beast could not be vowed, because it was already devoted to the service of God. An animal fit for sacrifice could not be redeemed; but an animal unfit for sacrifice, or land or a house could be redeemed by adding one-fifth. The price of redemption is given in the 27th chapter of Leviticus. The head was shaven after a vow (Acts 18:18; 21:24). Jephthah had no right to murder his daughter; nor had Herod a right to murder John the Baptist; nor had the forty conspirators a right to murder Paul. Christ is the great and all-sufficient Redeemer and Redemption of His people; in Him all the promises of God are Yea and Amen (Isa. 41:14; 1 Cor. 1:30, 31).

2. Q. Have we reason to believe that angels are taking part in the affairs of men? A. Abundant and indisputable reason. See, for instance, Gen. 16; 19; 28; 32; Exod. 23; 32; 33; Num. 20; 22; Judg. 2; 6; 13; Psalm 34:7; Matt. 1; 13; 49; Luke 1; 2; Acts 5:19; 7:53; 1 Pet. 1:12, etc.

3. Q. Do the Scriptures teach that baptism should be administered as soon as convenient after repentance, faith, and confession? A. Certainly (Matt. 28:19, 20; Mark 16:15, 16; Acts 2:37-41; 8:36-38; 16:29-33).

4. Q. Is it not a good thing to read our Articles of Faith at some of our conference meetings? A. It is an old and excellent practice. The children of God believe the teachings of His Holy Word; and our Articles of Faith express briefly the substance of those teachings; and it is well to read them at least once a year, to refresh our own memories, and to show others what we surely believe.

5. Q. Should we fellowship those of our brethren who say that they believe in God's absolute predestination of all things? A. These brethren do not believe that God makes men sin or has any fellowship for sin, but that He foreknows all things which He will do or make or suffer others to do, and, therefore, that all things are certain to Him; and all Primitive Baptists believe that all things are certain to God, who is most holy, and hates and forbids and threatens and punishes unatoned for and unrepented sin; and the great body of Primitive Baptists have never non-fellowshipped those of their brethren who believe that God's purposes apply to all events.

6. Q. Where can the prophecy mentioned in the 14th verse of Jude be found? A. In the Book of Enoch, which may have existed in a genuine form in Jude's time, but of which we do not have an authentic copy. Or the prophecy quoted by Jude may only have been an inspired tradition.

7. Q. Who are "the rest of the dead" mentioned in Rev. 20:5? A. This is a parenthetical clause not found in the Syriac, the oldest Version of the New Testament, made in the second century; but it is found in the oldest Greek manuscripts that we have. There are various views as to what it means, and no human being now on earth certainly knows which is correct. It may mean the regenerate dead who have not suffered martyrdom (in reference to the 4th verse); but it rather seems to mean the unregenerate dead, who will not be raised with the regenerate, but not until the thousand years so often spoken of in this chapter are finished.

8. Q. Who are the ten kings mentioned in Rev. 17:12?



A. The ten kingdoms into which the old heathen Roman Empire will be divided near the end of the present dispensation.

9. Q. No creature can give spiritual life; can any creature prolong natural life? A. Not beyond the time foreknown and foreordained of God. There is "a time to die" (Eccles. 3:2); and all our times are in God's hands (Psalm 31:15). No spirit can return to God who gave it till He summons it (Eccles. 12:7), nor can it delay to return to Him when He calls it away from its earthly tenement. All the secondary means that are used by men with the object of hastening or retarding death are entirely under God's control, and but accomplish His wise and holy purpose—purposes which we can not understand now, but shall hereafter in the light of a Better and Brighter World. S. H.

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### REMARKABLE PROVIDENCES.

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"O give thanks unto the Lord, for he is good; for his mercy endureth forever." "Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord." (Psalm cvii. 8, 43.)

#### THE PROTECTING NAME.

In his "Tales of Trust," Mr. H. L. Hastings says:

There are persons who join secret societies and swear many oaths, to obtain a knowledge of certain grips, signs, and passwords, by the use of which they hope to get assistance in any time of trouble. But the child of God, who knows the real "Christian grip," and has the blessed name of Jesus for his password, has better "light" than he can get by "traveling east," and a stronger helper than any earthly friend can be. The following anecdote of the troublous days gone by, illustrates the blessedness of confidence in God, and the virtue of that wondrous name, in which is found not only salvation from sin, but also fellowship and brotherhood and grace and peace: Soon after the surrender of Copenhagen to the English, in the year 1807, detachments of soldiers were for a time stationed in the surrounding villages. It happened one day that three soldiers belonging to a Highland regiment were sent to forage among the neighboring farm-houses. They went to several, but found them stripped and deserted. At length they came to a large garden or orchard full of



apple trees bending under the weight of fruit. They entered by a gate and followed a path which brought them to a neat farm-house. Everything without bespoke quietness and security; but as they entered by the front door, the mistress of the house and her children ran screaming out by the back. The interior of the house presented an appearance of order and comfort superior to what might be expected from people in that station and from the habits of the country. A watch hung by the side of the fire-place, and a neat book-case, well filled, attracted the attention of the elder soldier. He took down a book; it was written in a language unknown to him, but the name of Jesus Christ was legible on every page. At this moment the master of the house entered by the door through which his wife and children had just fled. One of the soldiers, by threatening signs, demanded provisions; the man stood firm and undaunted, but shook his head. The soldier who held the book approached him, and pointing to the name of Jesus Christ, laid his hand upon his heart and looked up to heaven. Instantly the farmer grasped his hand, shook it vehemently, and then ran out of the room. He soon returned with his wife and children laden with milk, eggs, bacon, etc., which were freely tendered; and when money was offered in return, it was at first refused; but as two of the soldiers were pious men, they, much to the chagrin of their companion, insisted upon paying for all they received. When taking leave the pious soldiers intimated to the farmer that it would be well for him to secrete his watch; but by the most significant signs he gave them to understand that he feared no evil, for his trust was in God; and that though his neighbors on the right hand and on the left had fled from their habitations, and by foraging parties had lost what they could not remove, not a hair of his head had been injured, nor had he even lost an apple from his trees.

“The angel of the Lord encampeth round about them that fear Him, and delivereth them.” “The name of the Lord is a strong tower, the righteous runneth into it and is safe.” He who has God for his protector may be confident in time of war, secure in the midst of violence, calm amid all the storms of time, and happy in the ages of eternity, through the loving kindness of his Everlasting Friend and Saviour.

S. H.

## EXTRACTS.

ANDALUSIA, ALA., Dec. 8, 1907.

*Elder Sylvester Hassell—*

DEAR BROTHER:—Enclosed you will find money order for one dollar to pay my subscription for THE GOSPEL MESSENGER to December, 1908. I greatly enjoy THE MESSENGER. It has been a welcome visitor at my home since 1882; and, as time goes on, I feel less like giving it up. May the Lord continue to bless you and the other editors to the good of His people and to His own glory, is the prayer of an humble sister,

MRS. E. J. THOMPSON.

GURDON, ARK., Dec. 20, 1907.

DEAR BROTHER HASSELL:—I and the brethren here are still much pleased with the conservative course of THE MESSENGER.

Yours in love,

(ELD.) T. PETERSON.

GRIFFIN, ARK.

*Elder Sylvester Hassell—*

DEAR BROTHER IN CHRIST:—The dear old MESSENGER comes regularly, and is greatly appreciated. And may you and all the editors be spared many years to proclaim the truth as it is in Jesus. We love it because it advocates and works for peace.

Unworthily your sister in hope,

MRS. DORA SAXON.

TAZEWELL, GA., Dec. 9, 1907.

*Elder Sylvester Hassell—*

DEAR BROTHER IN CHRIST:—I am well pleased with THE GOSPEL MESSENGER. I hope you may live long to contend for the precious truth as you have done in the past, for I endorse your position in the grand old MESSENGER.

As ever your unworthy brother,

G. R. McCORKLE.

DAWSON, GA., Dec. 12, 1907.

DEAR BROTHER HASSELL:—As my time for THE MESSENGER is out, I write and renew my subscription. I will say first that dear old Elder J. E. Adams, of North Carolina, came on a visit to my home on Monday after the third Sunday in November, and it was quite a pleasant and enjoyable visit to us. May the Lord bless the dear old servant and put it in his mind to visit us again. He spent seven days with us. I feel that he is a sound Baptist after the order of the Apostles—a true man of God, opposing every innovation that is at this time disturbing the dear Baptists in this section of our country. I can not accept any of the new practices that are getting among the Baptists under any circumstance or condition, believing them to be departures from the order of the church.

Elder J. A. Shaw is with us in this section now. I spent six days with him. I think he is a good Baptist and an able minister; he is from North Carolina. Our churches are quiet at this time, but appear to be in a cold state. I hope the good Lord will bless His children and stir them up in their minds, and revive the work of grace in the hearts of all, and gently lead them by the side of the still waters and in the green

pastures of His love again to the end; that He will again add to the church such as are saved and have an experience of grace. May the Lord bless Zion, is our prayer. You will find money order for one dollar enclosed. May the Lord bless you and yours. Remember your little brother in hope,  
W. T. EVERITT.

MILLEDGEVILLE, GA., July 11, 1907.

*Elder Sylvester Hassell—*

DEAR BROTHER:—My time for THE MESSENGER is out. Please find order for one dollar to pay for same another year. It has come regularly, laden with good news from a far country. May you live long to conduct it to the glory of the Lord and to the comfort of His tried children.

Your least sister, if one at all,

MISS E. S. COOK.

DANVILLE, IND., Dec. 20, 1907.

*Elder Sylvester Hassell—*

DEAR BROTHER IN CHRIST:—I still enjoy reading THE MESSENGER, and desire it continued. You will find enclosed one dollar, for which please give me credit. We are having good, interesting meetings at all my churches, with some additions by experience and baptism. May the good Lord abundantly bless you in your labors, is the prayer of your brother in Christ,  
E. W. THOMAS.

OWENSVILLE, IND., Dec. 19, 1907.

*Elder Sylvester Hassell—*

DEAR BROTHER:—I enjoy reading your paper, and regard it as sound and instructive, and it ought to be read by all Primitive Baptists. With best wishes to you and all the household of faith,

Yours to serve,

A. A. SHOULTZ.

CHECOTAH, I. T., Dec. 13, 1907.

*Elder Hassell—*

MY DEAR BROTHER IN CHRIST:—Enclosed you will find a one-dollar order to pay for THE GOSPEL MESSENGER for 1908. I don't want to miss a number or do without it as long as I live or am able to pay for it. It is all the preacher I have—my consolation. I do not know one Primitive Baptist personally in the Territory. We are called old fogies and fools for our faith and practice. May God help you and all the editors to keep the old MESSENGER clean and pure as in the past.

Your little sister, if one at all,

MRS. Z. A. ODOM.

FARMERVILLE, LA., Dec. 19, 1907.

*Elder Sylvester Hassell—*

DEAR BROTHER:—Enclosed find money order for one dollar, to be placed to my credit for THE GOSPEL MESSENGER another year. It comes regularly, laden down with good things, for which I hope I feel thankful, and I hope that your useful life may be spared many years yet to edit the good old MESSENGER. Our little church is in peace since we got rid of universalism. We have no trouble about predestination—are a unit on that.  
E. R. ALBRITTON.

BAY SPRING, MISS., Dec., 14, 1907.

*Elder Sylvester Hassell—*

BELOVED BROTHER IN THE LORD:—Through the tender mercy and providence of God, I have been kept through another year, blessed with reasonable health and strength for one of my age (72 years), and once more permitted to renew for THE GOSPEL MESSENGER, which has come regular, laden with many sweet messages of love, peace and confirmation to my poor soul. Find enclosed one dollar for THE MESSENGER another year. May the good Lord spare you yet many years to speak the truth in peace and love, contending earnestly for the things that make for peace.

G. M. WALDRUP.

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OXFORD, MISS., Dec. 9, 1907.

*Elder S. Hassell—*

DEAR BROTHER:—Enclosed you will find post-office order for one dollar, my subscription to THE GOSPEL MESSENGER another year. I receive and read every number, and it is so much comfort to me. May you be spared to a ripe old age, and the love of God be with you to the end.

In love and fellowship,

MRS. LAURA B. MCCHAREN.

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RICHMOND, Mo., Dec. 19, 1907.

DEAR BROTHER HASSELL:—Please renew my paper, THE GOSPEL MESSENGER, which comes regular every month laden with such precious news and glad tidings, which is such a comfort to a poor sinner like I feel myself to be. Praying that the God of heaven may be with you in the future as He has in the past, I remain yours as ever,

ANDREW WELLS.

---

LIBERTY, R. F. D., N. C., Dec. 13, 1907.

*Elder Sylvester Hassell—*

DEAR BROTHER:—As my subscription to THE GOSPEL MESSENGER expires this month, find enclosed money order for one dollar for another year. I hope to be able to pay for THE MESSENGER as long as I live. It is about all the preaching I have now. Right here is where Shubal Stearns first brought the gospel to this part of the country (no, the gospel brought him), and built up a large church of 606 members; but the Lord has seen fit to remove it from here to other sections and left this section desolate. Now would not that sound silly, very silly, to the people here with their fine meeting houses everywhere and great revivals and so many additions to the churches, and then talk about the gospel being removed? Well, it is so, whether they believe or not. When supplicating at a throne of grace, do please remember us.

As ever, your sister, I hope,

MRS. ALFRED JONES.

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WARTRACE, TENN., Dec. 9, 1907.

*Elder Sylvester Hassell—*

DEAR BROTHER IN CHRIST:—I enjoy reading our religious papers, especially as winter is here and I can not attend our meetings often. Another one of our faithful ministers has gone to his reward. Bro. H. F. Agee died suddenly in South Pittsburg, Monday, November 18, after preaching there Sunday. He had been in the ministry of the Primitive Baptist church over thirty years, and was a faithful worker in the Lord's vineyard. The church of New Hope and three other churches are without a pastor. I hope the good Lord will revive His



churches here, and send some one to go in and out before us. We would be very glad if you could come and preach for us some time. I have a desire to see and hear you; I always enjoy your writing. The church at New Hope seems to be going down ever since old Bro. Frost's death. Pray for us in our distressed condition. I pray God's blessings upon your labors.

Your sister,

MRS. J. M. BROOKS.

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SAN ANGELO, TEX., Dec. 2, 1907.

ELDER SYLVESTER HASSELL:—Find enclosed three dollars, to be applied to my subscription for THE MESSENGER. I like THE MESSENGER better than any of our papers that I know. I regard it as being sound, conservative, and ably edited, steering clear of the new-fangled ideas both doctrinally and practically.

In hope of eternal life,

J. J. STEPHENS.

*Elder S. Hassell—*

TROUP, TEX., Dec. 15, 1907.

DEAR BROTHER:—In this I will send you one dollar, post-office order, to pay for THE GOSPEL MESSENGER another year. My time is out and I do not want to miss a number. I expect to take it as long as I live. I take two others, and that is all the preaching I get to hear. THE MESSENGER, I believe, is my favorite paper; it certainly contends for the doctrine my soul feasts on.

Your unworthy sister, if one at all,

MRS. M. J. ALLEN.

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SUNSHINE FARM, BROWNWOOD, TEX., Dec. 13, 1907.

*Elder Sylvester Hassell—*

DEAR BROTHER:—The time for the renewal of my subscription has arrived, and I herein enclose one dollar to renew for next year. I am now in my seventieth year, and have been taking THE GOSPEL MESSENGER about twenty years, and expect to take it what few years remain to me, as I can not get out to preaching as I once could. Of course, I see some things occasionally with which I do not agree; but I like the manner in which you conduct it. Wishing you a pleasant Christmas and a happy and prosperous New Year, I close, hoping you may be spared many years to instruct God's humble poor, both from the pulpit and the press.

Humbly yours in Christ,

MRS. BETTIE A. CLARK.

*Elder S. Hassell—*

LURAY, VA., Dec. 25, 1907.

MY DEAR BROTHER:—Enclosed find check for \$1.00 for another year's subscription to THE MESSENGER. I have, since I united with the church seventeen years ago, been a constant reader of THE MESSENGER, and have fifteen years bound in book form. This shows my appreciation of the periodical. And I wish to say, too, for your encouragement, that the brethren in this country who are your subscribers hold it in high esteem. May God spare your life many, many years, and continue your services to His glory and the good of His people.

Your brother in love,

R. H. PITTMAN.

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#### CHANGES OF ADDRESS.

Bro. J. B. Spradley has changed his address from Childersburg, Ala., to Sylacurga, Ala.

Eld. T. Peterson has removed from Sparkman, Ark., to Gurdon, Ark. (P. O. Box 332).

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No. 3.

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Williamston, North Carolina.



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MARCH, 1908.



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MARCH, 1908.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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VOL. 30.      WILLIAMSTON, N. C., MARCH, 1908.      No. 3.

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## MEDITATION.

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Decay! decay! how plain 'tis writ  
On everything we see!  
On every shining blade of grass  
And every living tree.  
The grass must fade, the tree must die,  
And withered be its roots;  
The branches never more be clothed  
With green and living shoots.

Just so with mortals, one and all,  
Awhile they linger here,  
Then like the grass and withered leaves  
They too must disappear.  
Death often nips the choicest flowers  
As well the opening bud,  
To show us there is naught that's ours  
Upon this earthly sod.

Then, dearest Lord, O make us feel  
And know Thy saving love;  
Then we with joy this earth may leave  
To join Thy saints above—  
There on the wings of love to fly  
And worship at Thy feet,  
Until the angel's trump shall sound  
To bid our dust awake.

These bodies, changed, no more shall die,  
Or be at death dismayed,  
But ever and forever live  
As Thou, dear Lord, hast said.

Around Thy throne, in robes divine,  
In righteousness complete,  
Eternal ages they shall shine,  
For so Thou hast decreed.

—*Elizabeth Conkle, Snohomish, Wash.*

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### THE CHRISTIAN LIFE.

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“And they brought unto Him also infants that He would touch them, and when they saw it: they rebuked them.” Luke 18:15.

When I was born, in 1846, of my earthly parents, I did not know them as my parents; yet they loved me and nurtured me and had compassion on me in my perfectly helpless infantile state; and my ignorance of them as parents did not destroy their knowledge of me; and, while they loved me, I did not know of their love for me. I was ignorant; but I grew physically and mentally, and by and by they taught me they were my parents and that they loved me, and I began to love them; but this love was not conditional—there was nothing that I had done or could do to merit this love. But I loved them because they first loved me. Was I pure and holy then? Can you bring a clean thing out of an unclean thing? Can sweet water spring forth from a bitter fountain? Impossible. “Make the tree good, and its fruit will be good.” The large oak came from the small acorn; but the oak has the same life the acorn had from which it grew; but it has more life, for it has grown and spread its massive branches so that I can see more of its life; but the life is the same. So the infant has at its birth the same (depraved) life that it manifests in after years. “Behold I was shapen in iniquity, and in sin did my mother conceive me.” (Psalm 51.) Now some view this text to mean that David was shapen in iniquity and conceived in sin for the reason that his grandmother was a Gentile, a violation of the law of Israel. But this explanation can not be true for this apparent reason—that it would involve all who were born along the same line in the same dilemma, and as our blessed Saviour was born of the line and lineage of David, traced back

through Boaz, who had wedded Ruth, a Gentile woman, and hence this would make Him born in sin. This can not be true, for He was "holy, harmless, and separate from sinners." He was only "made to be sin for us who knew no sin," etc.; that is, He was made to occupy the place of the sinner, made to bear our sins that we might be made the righteousness of God in Him. But David, like all other children of Adam's race, was born in sin; and in after years all their sinful lives go to prove their original depraved natures, and hence that they need a blessing from Jesus, as all other sinners do. But it seems very probable that these disciples, who rebuked those who brought these infants to Jesus, believed in infantile purity, and that there was nothing in Jesus for the infant, or the infant stood in no need of a blessing from Jesus; and if the infant is pure and holy, a blessing from Jesus could not make it more so. But Jesus rebuked that idea and said, "Suffer little children to come unto Me, and forbid them (seeing they stand in need of regeneration as well as an adult) not, for of such is the kingdom of heaven." Therefore little children need salvation, and are saved by the blood of Jesus and the grace of God the same as adult sinners. This regenerating work of the Holy Spirit began its work in at least two instances before birth, which shows the almighty power of God. And all, both infants and adults, Jews and Gentiles, must be born again before they can see the kingdom of God. And in this birth we are as passive as in our fleshly birth, and only come in possession of the life into which we are born, for the reason we had life given us in our Federal head and representative. No human being can possibly be born into this natural world who had no life standing in Adam in the beginning; neither can any son or daughter of Adam be born of the Holy Spirit of God who had no life given them in Christ Jesus before time began. So Jesus says, "My sheep hear My voice. I know them and they follow Me, and I give unto them eternal life, and they shall never perish." (John 10.) He does not say He takes away the natural life and replaces it with eternal life, but that He gives them eternal life. This life causes them to hunger and thirst after righteousness, to mourn over

their sins, to repent, confess, and believe in Christ as their Saviour. All of these exercises come as evidences of life and not the cause of it. No sinner ever did hunger and thirst for righteousness or repent of his sins or believe in Jesus until he was in possession of this life. This life manifests him to be in Christ Jesus, and that he is a new creature; old things have passed away, and all things are become new. As a natural man, when he walks, he can see the path he takes, and doesn't cry for one to lead him; he does not need a leader; he does not feel helpless and dependent. But, as a new creature in Christ Jesus, he must live and walk by faith; he does not know the way he takes—he must be led. And blessed truth, Jesus is our leader. "I will bring the blind by a way they know not and in ways they have not trod; I will make crooked ways straight, and rough places smooth. I will make darkness light before them; this will I do and not forsake them." Along this line, it is not in man who walketh to direct his steps, for they are all ordered of the Lord. I can not know whether I am on my pilgrim journey to my heavenly home or not; but I shall know by and by; and until then I must live and walk by faith. And much of my time I am crying, as did the disciples, Lord, increase my faith; help me to walk in the footprints of my blessed Saviour. And, as I am nearing the end, my cry shall be: Oh, Lord, forsake me not in old age; but lead me, oh lead me, by Thy Holy Spirit to my home of unalloyed bliss, where I shall forever rest in sweet repose, far away from sin, sorrow, sickness, pain, and death, to live forever with Jesus. Amen.

A. B. MORRIS.

Oxford, Miss.

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## RECENT TOUR.

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ELIZABETH CITY, N. C., January 24, 1908.

DEAR BROTHER HASSELL:—I reached home last week from my tour in Georgia and South Carolina. My journey through these States was spiritually pleasant and encouraging. I was away three months altogether. I passed through the bounds of six Associations, viz: Eche-



connee, Upatoie, Harmony, Flint River, and South Creek in Georgia, and the Mill Branch in South Carolina. The brethren received me warmly and kindly. They desired me to come again. I was blessed to preach the glorious gospel of the dear Saviour. The Holy Comforter guided my wayward step. I would render Him my heart's praise and thanks for His great grace, mercy, and peace. My health, on this tour, was precious in His sight. His tender mercies were over my dear family while I was away. He giveth us all things richly to enjoy. He supplieth our every need. I would trust Him with all my heart. Truly, this tour was not without its common and essential trials. I had my dark nights as well as bright days. Canaan is a land of hills and valleys. The pilgrimage is a mixture of joys and sorrows. Though the nights are long and dark, we are enabled, by His grace, to sing songs in the night. He giveth His beloved sleep. My dear Pilot hath guided me safely to my earthly home and given me the privilege of spending a little while with those who are near by the ties of nature. I know not how long I will remain here. I would walk by faith. I crave the further guidance of the Lord. The road of faith is very trying to flesh and blood. I, physical I, want to walk by sight. The Lord hath shut me up in the land of faith both temporally and spiritually. He sweetly and mightily forces me to look to Him for all things. The old man don't enjoy the school of faith. He gets so many stripes there. This school is the right school, however, for little faith. He gets the proper discipline here. Little faith is a dull student; but he has a good Master, who will train him properly. I am wandering. Pardon me. I must get to my letter.

I found much confusion in Georgia over phrases and forms. It grieves me—these divisions. I pray for mangled, bleeding Zion in Georgia. I would the children of Israel would follow after the things that make for peace and the things wherewith we may edify one another. I am sorry our people are continually wrangling over such things. Oh, that we would maintain the unity of the Spirit! If we would walk in the Spirit, and make not provision for the flesh, we would not be

continually fulfilling the lusts thereof. If Israel were on his knees more, seeking to know the mind and will of Jesus; and not influenced by the world, the flesh, and Satan, would there not be greater union and peace in Zion? While I was at Brother Zetterower's, lying awake on my bed Tuesday morning before the second Sunday in this month, and meditating upon the rent, torn, bleeding state of the church,—especially in the great State of Georgia—a fervent, heavenly, deep spirit of prayer suffused my soul for a united, humbled, unworldly condition of the church in Georgia. I saw my arm too short to remedy this state of affairs. I was given to make my appeal to the Lord God of Israel for His people. Oh, that, instead of wrangling and warring in Zion, there was a more fervent spirit of supplication to the Lord God of Sabaoth! We betake ourselves too much to the use of carnal weapons; whereas the weapons of our warfare are not carnal, but mighty to the pulling down of the strongholds of pride, covetousness, malice, anger, etc. All prayer is one of these mighty, spiritual weapons. Nothing so effectually bends our stubborn wills to the good, perfect, and acceptable will of God as the holy exercise of fervent, effectual (inwrought) prayer. This will of God comprises the things to be believed by the intellectual man, the things to be received by the emotional man, and the things to be practiced by the volitional man. This is the whole of man. The complete image of the ideal man,—even the man Christ Jesus—is the knowledge, holiness, and righteousness of God. This image, all the people of God, are to be conformed to. This is the new man we are exhorted to put on. This new man we put on, by the grace of God, through prayer, self-denial, meditation, worship, etc.

With sincerest wishes, I am,

Yours in hope,

JOHN A. SHAW.

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“O Thou by whom we come to God—  
The Life, the Truth, the Way—  
The path of prayer Thyself hast trod;  
Lord, teach us how to pray.”

## EDITORIAL.

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Parties desiring to communicate with either of the editors of THE GOSPEL MESSENGER personally, have their addresses above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, N. C.; or those who prefer to do so can hand or send remittances to either of the other editors.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky., and also Elder W. B. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss.

*Subscriptions* will be continued for a reasonable time after expiration, unless notice to the contrary is given.

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The time of the *expiration* of your subscription is placed on your paper, or on the wrapper; *remit* when your time expires, or *give notice* at once if you wish the paper discontinued.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," 2 Tim. iii. 16, 17.

## THE SCRIPTURES ARE THE ONLY STANDARD OF FAITH AND PRACTICE.

On pages vii. and viii. of the Preface to the Church History, I say, and these are still my sentiments:—"I lay no claim to inspiration or infallibility. I believe the Old and New Testament Scriptures to be absolutely the only inspired and infallible book in human literature; such is the fundamental doctrine of the Baptist Church and of the Protestant Reformation. No person and no set of persons now on earth are infallible. Papacy is equally offensive to reason and to faith. Old School, Primitive, or Bible Baptists should be the last people in the world to have a pope or popes among them. No book, no pamphlet, no periodical, no document of any kind, must be taken as a substitute for the Bible; and no

author, no editor, no preacher, no teacher, no writer, and no body of men must be substituted for Christ, who is the only Prophet, Priest, and King of His people."

Just before the first editorial in every number of THE GOSPEL MESSENGER, I publish the following language of the Apostle Paul in the last letter he ever wrote:—"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17).

Let every one, beseeching the guidance of the Holy Spirit, carefully, prayerfully, earnestly, thoroughly search the Scriptures, and take them as his only standard of faith and of practice, of doctrine and of order. My chief object, in publishing THE GOSPEL MESSENGER is to inculcate and emphasize this fundamental and momentous truth.

S. H.

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### JUSTIFICATION.

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Justification is well defined as the judicial, gracious act of God by which the sinner is declared righteous, or justly free from obligation to penalty, and fully restored to divine favor. Justification is the imputation of Christ's righteousness to a sinner; while sanctification is the infusion of righteousness by the Holy Spirit into a sinner. Justification is caused by the obedience and blood of Christ, His active and passive obedience, His holy life and His atoning death and resurrection, His obedience unto death (Rom. 5:9, 19), as our Head, Surety, and Representative; and Christ's righteousness is reckoned or credited by God to all His elect and redeemed (Rom. 8:33, 34; 3:24, 25), and is revealed by His Spirit to their faith (which is His gift, Eph. 2:8), Rom. 1:17, John 16:13, 14, 15, and is received or appropriated or embraced by their faith, which is not the cause of their justification, but is only the channel through which they realize, in their hearts and consciences, their interest in Christ's righteousness. The faith through which we are justified is described, in the Scriptures, as



a looking, a receiving, a coming, a fleeing for refuge, a laying hold of, a calling upon Christ the Lord, as our Righteousness and Saviour; it rests on Christ, on what He has done and suffered for us, and thus, in its very essence, denies its own justifying value, and affirms the sole merit of Christ in whom it trusts (Rom. 3:25, 26; Eph. 1:12, 13; 1 John 5:10). "The believing sinner can not rely on anything in himself. He instinctively looks to Christ, to His work and sufferings as the only ground of confidence and peace. This in the last resort is the hope of all true believers, whatever their theory of justification may be; they all cast their dying eyes on Christ (John 3:14-16)."

A sinner is not and can not be justified by his own imperfect legal or evangelical righteousness (Psalm 143:2; Rom. 3:20, 27, 28; Job 9:2, 3; Eccles. 7:20; Isa. 64:6; Philip. 3:9, 13, 14; 1 John 1:8-10). Nor is a sinner's true faith, as an *act* of believing, the *cause* of his justification, as John Gill well proves in his *Body of Divinity*. For, 1. As a man's act, it is his own, and is called his faith, thy faith, and my faith, whereas the righteousness by which a man is justified is not his own but another's, and therefore not faith. 2. Faith is imperfect in even the greatest believers, the disciples of Christ praying, "Lord, increase our faith," whereas a righteousness to justify must be perfect. 3. Faith and righteousness are manifestly distinguished in Rom. 1:17; 3:22; and 10:10; so they can not be the same. 4. Something else, besides faith, is said to be that by which men are made righteous or justified—the obedience and blood of Christ (Rom. 5:9, 19). 5. The passages produced to prove that faith is a man's righteousness are insufficient. These passages are Rom. 4:3, 5, and 9, wherein it is said that Abraham's faith was counted or reckoned to him for righteousness. This can not be the act of Abraham's faith, but the object of it, or that which he believed in, the righteousness of Christ, which God imputes without works (verse 6); and that this must be the sense is clear from this single consideration that the same *it* which was imputed to Abraham is imputed to all those who believe in God, who raised up Christ from the dead (verses 22-24). Supposing that Abraham's faith was, as his act,

imputed to him for a justifying righteousness, it can not reasonably be thought that it should be imputed also for righteousness to all that believe in all succeeding ages. Abraham found no justification before God by his own fleshly works, and no act or work of his justified him in the sight of a holy and all-wise God, who knew he was a sinner by nature and by practice (Rom. 4:1, 2); but his believing God who promised him that from his seed Christ should spring, in whom all the families of the earth should be blessed, was a proof that Abraham was of the elect and redeemed to whom God gave faith, and, *through believing* God's promise, Abraham realized this precious fact, as all others of God's children do *through believing* Him and his promise of salvation by Christ alone. Faith is not the cause of our salvation, but the channel through which we realize it. Justification is a part of our salvation. Christ alone is the Lord our Righteousness (Jer. 23:6; 33:16; 1 Cor. 1:30, 31). Not only is not the *act* of faith our justifying righteousness; neither is the *grace* of faith, for that is the fruit of the Spirit (Gal. 5:22), and is a part of our sanctification, and not of our justification.

Gill thus well sums up the properties and the effects of justification by the righteousness of Christ. As to its properties, it is an act of God's pure grace to the sinner, and of justice to Christ who bore and ended his sins; it is universal as to persons, sins, and punishment—clears all the elect from all their sins, and frees them from all punishment for sin; it is not progressive, like sanctification, but it is instantaneous and complete; it is equal to all the redeemed, as a half-shekel was the ransom money paid by each Israelite, whether poor or rich; it is irreversible; and, while it is not sanctification, it does not make void but it establishes the law of God, presents to it a righteousness every way commensurate to its demands, by which it is magnified and made honorable, and it inclines the justified person to be careful to maintain good works (Rom. 3:31; Isa. 42:21; Rom. 6:2; Titus 3:8). Justification, as to its effects, it is an entire freedom from all penal evils here or hereafter (the present sufferings of the justified being fatherly chastisements); the

fruits of justification are peace with God, access to and acceptance with God through Christ, well-being here and hereafter, glorying in Christ, a title to eternal life, and certainty of salvation (Rom. 8:28-39). S. H.

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### BELIEF.

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Sister J. R. Clark, of Camp Hill, Ala., requests my views of the following passage of Scripture, and I send my article to THE GOSPEL MESSENGER, so that others may read it, if published, and get whatever benefit the Lord may bestow:

“Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house,” (Acts 16:31) was the answer of Paul and Silas to the keeper of the prison, who had inquired of them what he should do to be saved. The evidence is clear that he was a subject of quickening power, that he had been fully aroused to a sense of his condemnation. He was ready to do whatever he might to escape the burning wrath of God, against whom he had sinned. He had been brought into this terrible experience, not by exercise of his own will, nor agency, nor by that of any other human being; but by the power of God. Evidently he was asleep when the earthquake shook the foundation of the prison and aroused him from his slumber. His first impression was erroneous—he saw the prison doors were open and supposed that the prisoners had escaped; and rather than face the consequence of a legal investigation, he determined, in his frenzy, to take his own life. But the words of Paul from the inner prison, “Do thyself no harm, we are all here,” relieved him of all fear of danger from an earthly tribunal, and he was instantly arraigned before the bar of divine justice, before which no sinner can plead innocence. Jesus had died for the sins of the jailer and his family, and therefore they were His by actual redemption, and the Father was now giving them to the Son by the power of quickening grace. The time was present when God the Father was pleased to send the Spirit of His Son into their hearts, crying, Abba, Father (Gal. 4:6). When sinners are quickened by the Holy Ghost, they are made willing to do

whatever the Lord commands, and hence the jailer's inquiry, "What must I do to be saved?" and Saul of Tarsus, "Lord, what wilt Thou have me to do?" And this is His commandment, "That we should believe on the name of His Son, Jesus Christ, and love one another, as He gave us commandment" (1 John 3:23). This holy commandment is not to be applied to alien or unquickened sinners as a condition of salvation, as Arminians teach. Belief is not a voluntary act, but the effect of a cause, and it is given to the children of God to believe (Phil. 1:29; 1 Cor. 3:5). They believe according to the working of the mighty power of God (Eph. 1:19, 20). Thus the Lord commands the belief of His people, and so they believe on the Lord Jesus Christ, and are saved "by the washing of regeneration and renewing of the Holy Ghost, which He shed on us abundantly through our Lord Jesus Christ" (Titus 3:5). To wash the filthy sinner clean is to apply the merit of Jesus's blood (1 John 1:7); and this is the work of the Holy Ghost, whose power is irresistible (John 14:26; 1 John 2:27).

The sinner must be born of God before he can believe (1 John 5:1). Faith is not the act of the creature or alien sinner; for if so, the alien sinner can overcome the world by exercising this power to believe (1 John 5:4, 5). But this matter is entirely in the power and will of God, that there should be no uncertainty in the result. "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed" (Rom. 4:16). Thus the word, *faith*, is absorbed by the word, *grace*; for faith is the gift of God (Eph. 2:8).

We will now leave the jailer and his happy family, all of whom had believed and had been baptized, and notice, briefly, another class of believers, an example of which is recorded in Acts 8th chapter. Philip had preached the gospel at Samaria, the Samaritans had received the word of God, and some believed and were baptized in the name of Jesus; among the rest was one Simon, who had bewitched the people of the city by the use of sorcery, and had made himself of much note by practicing such deceptions upon the people. He, Simon himself,



believed also, and was baptized, and continued with Philip, wondering at the miracles and signs which were done; why not? he was a baptized believer. But the fact soon developed that he was only a casual or nominal believer, that he was not "born of God"; but his belief was without that efficient cause which must in every instance precede genuine belief in the Lord Jesus Christ. Simon was a practical man, and having worked his tricks and deceived the people thereby for a great while, and, no doubt had accumulated a lot of money by his sorceries, desired to keep pace with the tide of progression, when he had seen the effect of Divine power upon these upon whom the Apostle had laid their hands, he was ready to invest money in the wonderful enterprise. And in offering money for power to do what he supposed the apostles were doing of themselves, he betrayed to them his real character and condition in sin—that he had not been changed, or born from above. He was one of the many thousand of baptized believers who are still in the gall of bitterness and bond of iniquity—having no part nor lot in the matter of sovereign grace, who voluntarily fall in line with true believers in the outward forms of religion, for popularity, business interests or other sinister motives. The world is abounding with such nominal Christianity, and it is doubtful if it sheds even a moral influence over the masses of corrupt human beings. But if any who read this article are, like the jailer, aroused from a state of carnal security to a sense of danger, and feel the need of salvation from sin and its awful consequences, and feel that anxiety about their future welfare beyond this life, and truly feel in their hearts to cry out, "What must I do to be saved?" the answer is to them as it was to the terror-stricken jailer—"Believe on the Lord Jesus Christ and thou shalt be saved." The evidence is that such earnest, eager inquirers are already alive, and that they will be brought to believe in Jesus, and prove by their conduct, as did the jailer, that they are subjects of divine grace, which was given them in Christ Jesus before the world began. Belief in Jesus Christ, faith, hope and every grace of the Divine Spirit are bestowed upon the people of God

according to the great fundamental principle of election—eternal and particular election of grace (Eph. 1:4). God justifies, Christ died for them, and who shall lay anything to their charge that will result in their final condemnation? (Rom. 8:32, to close of the chapter.)

J. E. W. H.

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### THE EVIL WHICH GOD CREATES.

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“I form the light and create darkness; I make peace and create evil; I the Lord do all these things” (Isa. 45:7).

Does the Bible teach that God creates, or has created, evil in the same sense that He created the heaven and the earth by the word of His power? He said, “Let there be light, and there was light”; and His next act was to divide the light from the darkness. He saw the light that it was good, and then made the division. It seems that darkness existed simply as the effect of the absence or non-existence of light. When light appears, darkness recedes beyond the limits of light. This effect is instantaneous. We are not to understand that the darkness and the light were mixed and mingled together, but that the dividing of the light from the darkness relates to the space of time during which the rays of light shine upon any part of the earth, expelling the darkness, which the Lord God called day; and when, by change of the position of the earth, the light is obscured by the intervening position of the earth, darkness ensues, and this darkness the Lord God called night (Gen. 1:3-5).

It is said of this created light that the Lord God saw the light, that it was good; but of the darkness it is neither said that it was created or that it was good.

The text under consideration says, I *form* the light, and *create* darkness; I *make* peace, and *create* evil. Now let us notice carefully what gave rise to the words of this text: The King of Babylon should capture Jerusalem, which he did; Judah should go into captivity, so she did, and why? because of the sins and iniquities of the people. (Read Jer. 32:26-35.) Were they forced

under God's decree to do all this wickedness? No; it had not come into His mind that they should commit such abominations (Jer. 32:35). Well, then, we should not conclude that the Lord created that which had not come into His mind. Israel and Judah are charged with the cause of the overthrow of Jerusalem, and their own miserable captivity. But they were God's people, the descendants of Abraham; therefore, His promise to Abraham should not fail—Judah should be delivered, after seventy years' captivity. And who but God, the God of Abraham, Isaac, and Jacob, could "form the light, create the darkness, make the peace and create the evil" which, combined and "ordered to fall out according to the nature of second causes," (London Confession, chapter 5), resulted in their return to their own city after seventy years' captivity?

And how did the Lord proceed to do this? By calling Cyrus, son of Cambyses, King of Persia, and Mandane, daughter of Astyages, King of the Medes.

Cyrus aided his uncle Cyaxares, (or Darius the Mede) in conquering Asia Minor, and afterwards their joint forces captured Babylon and overran the Assyrian empire. He married his cousin, the daughter of Cyaxares, and thus at length inherited and united the crowns of Persia and Media.

Cyrus was foretold by the prophet (Isa. 44:28; 45:1-7), as the deliverer of Judah, which he proved to be (2 Chron. 36:22; Ezra 1:1-4). Now, dear reader, trace the hand of God in His providence through all the chain of circumstances stated and referred to in the foregoing, and you may be able to discern the manner in which the Lord "formed the light that guided the actions of Cyrus and others towards the rescue of Judah's captives, and how He created the darkness which concealed His gracious purpose from the kings and nobles of the earth, as tending to the chastisement of His people, and the subsequent overthrow of their oppressors." In all this God displayed His wisdom in discovering the treasures of wickedness which had been acquired by the injustice and cruelty of the kings of Israel and Judah, delivering them into the hands of alien kings and princes, to hum-

ble and correct them by the evils which fell out to them "according to the nature of second causes," and by the same rule delivering and restoring them and the treasures of which they had been robbed; and then turning His hand against their wicked oppressors and destroying their city.

Yes, God in His good, just, and wise providence thus made peace for His chosen people and created richly deserved evil for their wickedness and abominable enemies. Don't strain the Scriptures beyond their proper meaning in order to support some pet theory of your own. Let us never say nor think that God creates all the sin and wickedness done on earth by mankind, nor any part of it. That He often overrules the evil conduct of men, and causes it to subserve His holy will is evidently true; but to say that men do evil because God decreed that they should, in the same sense that He declared that His people should be holy, is not the doctrine of the Bible, if I have a correct view of the subject.

Those who teach what is called unlimited predestination should be careful to teach the accountability of man to his Maker, which is certainly set forth in the Scriptures, and confirmed by the fact that God hates and punishes sin. And I am bound to believe that all the evil which God creates is in harmony with His will and holy character.

J. E. W. H.

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NOTE.

The Hebrew word *rah*, rendered *evil* in Isa. 45:7, means primarily physical evil, such as, sorrow, suffering, calamity, famine, pestilence—not sin, but exactly the opposite, the Divine punishment of sin, as shown plainly in Isa. 3:11 and 31:2; it has this meaning about a hundred times in the Old Testament. In the present passage it is manifestly the opposite of peace, as darkness is the opposite of light; it is trouble or distress on account of sin. In about two hundred passages in the Old Testament *rah* means moral evil or sin, which we know from the Scriptures and the holy character of God, does not come from Him, but is disobedience to Him, rebellion against Him, and which He hates, threatens, and pun-



ishes. He does not even tempt, much less compel His creatures to sin (James 1:13). There is not only no truth but no sense in saying that sin is a creature, for it is the act of a creature, transgressing the law of his Maker. To charge the authorship of sin upon God is the most awful blasphemy a creature's tongue can utter.

S. H.

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"BLESSED ARE THE PEACEMAKERS."

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The Saviour said, "Blessed are the peacemakers, for they shall be called the children of God."

We exhibit ourselves as the Lord's children when we are peaceable. It is good for us to confess our faults; it is hard for our nature to do this. "I have done wrong," is a hard word to say, yet it is good, and a good example for ministers to set before their members. The wrong spirit at times prevails with any of us and with all of us. As we look back over our record, we are reminded of times when we sinned. I reckon all do. "In many things we offend all"—all offend. The best of us do wrong; and, when we do, our remedy is to confess our faults. A dear loved one to me came once to my home and called me out and confessed his faults. It was stirring to my feelings for an aged man to confess to me, being at that time a youth. I have felt that I owed a confession to a brother, and deferred it till he died; this is wrong. When we remember that our brother hath aught against us, we should go and be reconciled to him. We ought not to be so selfish as to think all we do is right. In the strife resulting from our contention over doctrine and practice in our churches, it is well to consider how much flesh has been prevalent, and in how much of it have we been governed by the right spirit. We should not want peace at the loss of truth. I think the Arminian world has brought into the church all the vanity they could, and we must not fellowship all this; for, if we do, we must give up our plain, simple service. We can't be at peace with a vain, fashion-loving world and yet have our sweet, old-fashioned meetings. True charity loves our brethren—loves our kind, and "beareth all things," but true

charity loves truth—loves the service as delivered unto us. True charity defends truth, and our humble, faithful brethren in it, against those who would in a quiet way fasten error upon us. To be a “peacemaker” is not to be at peace with error or those set to fasten error upon us. To be a peace-maker is consistent with faithfulness in defense of truth. To think much of our faults is good for us. It is helpful to think of the Lord’s great mercies to us in the pardon of our sins; this will make us more forgiving. Pride brings ruin in many ways; it makes us watchful for the faults of others, and forgetful of our own. We have reasons to be humble. We are but dust and ashes; we will soon go to the silent grave. How foolish then to spend our few fleeting years in strife! As much as in us lies, let us live peaceably with all men. To waste our years in quarreling and strife, and then go to the next world, is foolish.

Let us be ever ready to confess our sins to one another, and to forsake them, and let us forgive one another even as God for Christ’s sake has forgiven us.

J. H. O.

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### MAN’S A FAILURE.

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I am indoors sick from a severe attack of la grippe, and shall not be able to write but little this time. I often feel that my feeble efforts to write are so worthless that the dear MESSENGER would be better off without anything from me. I see imperfection in everything that I do; hence the great necessity of a perfect Being who makes no mistakes to keep me, to guide me, and to be my wisdom, righteousness, sanctification, and redemption, that I may glory wholly in the Lord. I see the emptiness of free-will, as I lay here suffering almost unbearable pain, to will away afflictions, pain or suffering. I could make a world as easy as I could will away pain; then if I can not will away natural pain when I possess natural life, how can a dead sinner will away death and will to be alive spiritually? It is impossible. God has so abundantly taught us this truth. “Can the Ethiopian change his skin, or the leopard his spots? If so, they

that are accustomed to do evil may learn to do well." This, of course, is an impossibility. The negro with all man's inventive skill can not change his skin from black to white. If man can not change the external naturally how is he going to change the internal spiritually? Why does he not will to be white? Why not try the Sunday School on the external? If the Sunday School will give us an example of changing the skin of the Ethiopian, then we might have more confidence in the proposed internal work. Let the preacher give us an example of changing the skin of the Ethiopian before he undertakes the great and wonderful work of creating the soul anew in Christ Jesus. The legalists say, "It all hinges on belief." Some claim here that there is no such thing as pain. Just believe you are not sick and you will be well. Just believe you have not the cramp colic and you will not have it. But how are you going to believe without evidence? While I have lain here suffering so intensely day and night it was impossible for me to believe I was not suffering. I must have evidence to that effect first. The Ethiopian might be whitewashed by the would-be doctors and made to believe that his skin was permanently changed, but when the whitewash wears off his skin remains the same as before. The pretended soul-savers may seem to whitewash the souls of men into an external reformation, but under that whitewash lies the same corrupt unchanged heart as before that never will be changed only by the application of the blood of Jesus purging the conscience from dead works to serve the true and living God. When God says a thing is so, you may rest assured that thing must be that way. He says we are "saved by grace." Logically, scripturally and experimentally this is a truth that will stand over the wreck of all worlds. Catholicism, Protestantism, Buddhism, and Mohammedanism may arise in opposition to this truth and may exterminate the Bible, and close the mouths of God's servants as in days past, but they never will change this eternal truth of God. We see that they are getting up new methods for augmenting their numbers, offering a suit of clothes to each member during the protracted meeting, by which they gained two hundred members. Such an unspeakable

idolatry and an abomination in the sight of God! But the grand old truth of salvation by grace is still the same. They have decided recently, by combining the different denominations and increasing their outlay for souls, that they can take Christ to them and save them at \$2 each. This comes out in public print. Such heathenism! The idea of carrying Christ like He was an article of merchandise! Saving souls at \$2 apiece! This is the heathenism that is taught in the Sunday School, in the Theological Schools, and that people are sending their children to be taught on Sundays. Primitive Baptists, are you sending your children to such schools to be taught a falsehood? Do you encourage such? Is not the tendency of the age in modern improvement, in progression, to get out of the old ruts, to go fast, keep up with the times? Has not the church to some extent imbibed this fast, restless spirit? Seeking popularity; wanting the church to be like the nations round about her! Have not seeds been sown on the line of modern progress? A full crop will some day be reaped that will cause the hearts of many fathers and mothers to bleed. Let each one be satisfied with the good, simple doctrine of grace, and let every unscriptural method go to the winds and have no fellowship nor affiliation with it. Let every preacher, deacon, and private member come humbly but boldly to the front, being determined to know nothing save Jesus Christ and Him crucified. This has been good and safe for the church in all ages.

May God bless us all and keep us in the right way.

L. H.

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#### JEWES—CONTINUED.

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In these last days of perilous times, and in this so-called progressive and enlightened age, men, called preachers—D.D.'s—professors of the Christian religion, are teaching that certain incidents recorded in the Bible, that certain portions, chapters, and books of the Bible are mere myths, fictions and uninspired productions of men; hence it is quite common now to hear men, profes-



sors of the holy religion of Jesus, come out and boldly criticise and dispute certain portions of the Bible. It has been truly said that the "evidences of the truthfulness of the Bible are written where its enemies can never destroy them—in the very framework of the universe; in the earth and in the sky; in the stones and in the stars; in the experiences of millions of human hearts, and in all the records of human history." Besides these evidences of the truthfulness and inspiration of the Bible, I wish to call attention to the Jews, that wonderful and unique people of the world, an anomaly in the history of humanity and of nations. God's chosen people, the people of His special care, objects of a marvelous providence from the days of Abraham down to the present time, and in this day of scoffing and religious debasement constituting a living, tangible witness to the inspiration of the Bible and the religion of Jesus Christ, and while these wonderful people thus remain, their very existence here as they are fixes the seal of falsehood and of ignorance upon all these modern critics and religious infidels, because the Jews are so mixed up and identified with the Bible in its very framework, great outlines, incidents and peculiarities, that the Jews and the Bible stand or fall together; for we have an account of their origin in Abraham and their history begins with Genesis, the first book of the Bible, and Revelation, the last book of the Bible, is not silent concerning them. Every book of the Bible in some way relates to them, and every book of the Bible, Old and New Testaments, was written by them.

God appeared unto Abraham before his firstborn, even when he had no child and in his old age, and revealed to Abraham His purpose to make of his seed or posterity a great nation, and the remainder of the Bible is, in the main, a history of the development and fulfillment of this original purpose or predestination of God concerning the Jews, outwardly, and fleshly, and inwardly and spiritually. After the Jews, according to this original purpose of God concerning them, became a considerable people and then a strong nation, God called and qualified men, whom He called prophets, to make known to them His will and purpose concerning

them then, and in the future ages and generations of men; and not only so, but revealed to them also the coming of His dear Son into the world, and of how He should be despised and rejected of men, even the Jewish nation, His humiliation, death, and resurrection, and of the calling of the Gentiles, etc. Coming on down then to the New Testament, we find that the Jews did reject the Son of God, the Messiah long promised, just as their own prophets had predicted that they would, and in connection with this we have an account here in the New Testament of their customs, manners, beliefs, prejudices and peculiarities—of how they were willing to receive Moses and his writings, but would not receive Jesus as the long promised and looked-for Messiah. Now, reader, inquire if you will among the true blue or orthodox Jews of to-day and see if that is not their position now. And this is not all, for in connection with all this we have additional prophecy in the New Testament concerning the future history of the Jews, uttered by the blessed Jesus and His apostles. The adorable Redeemer, speaking of Jerusalem, the ancient, holy city, and the city of the great king, and of the awful calamities that would soon come upon it, said: "The days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knowest not the time of thy visitation." (Luke 19:43, 44.) This prophecy was literally fulfilled in the year of our Lord 70, when the city was besieged and destroyed by the Roman army under Titus, the Roman general. Again speaking of the future of the Jews and of the dreadful judgments that awaited them, He said: **AND THEY SHALL FALL BY THE EDGE OF THE SWORD, AND SHALL BE LED AWAY CAPTIVE INTO ALL NATIONS: AND JERUSALEM SHALL BE TRODDEN DOWN OF THE GENTILES, UNTIL THE TIMES OF THE GENTILES BE FULFILLED.**" (Luke 21:24.)

This is doubtless one of the most important and plain prophecies ever uttered, and one of deep interest to the present age and generation. Was prophecy ever more

literally and truly fulfilled than this? In the year 70 Jerusalem was destroyed and Josephus, the great Jewish historian, who was present, estimates that one million and one hundred thousand Jews perished in the siege. The prophecy and its connections clearly teach that there would be an awful destruction of Jews, and that the Jews would be scattered, dispersed abroad among all nations of the world, but that they should, nevertheless, retain their identity as Jews until the time fixed in the purpose of God, when they shall acknowledge Jesus as the true Messiah and Saviour of sinners.

After giving an account of the destruction of Jerusalem and of the awful calamities of the Jews in connection with it, Dr. William Smith, of England, in his *History of the Bible*, says: "The political existence of the Jewish nation was annihilated; it was never again recognized as one of the states or kingdoms of the world. Our history has lost, as it were, its center of unity; we have to trace a despised and obscure race in almost every region of the world, and connect, as we can, the loose and scattered details of their history. We are called back, indeed, for a short time to Palestine, to relate new scenes of revolt, ruin, and persecution. But in later periods we must wander over the whole face of the habitable globe to gather the scanty traditions which mark the existence of the Jewish people among the different states of Asia, Africa, Europe, and America—where, refusing to mingle their blood with any other race of mankind, they dwell in their distinct families and communities, and still maintain, though sometimes long and utterly unconnected with each other, the principle of national unity. Jews, in the indelible features of the countenance, in mental character, in customs, usages, and laws, in language and literature, above all, in religion; in the recollections of the past, and in hopes of the future; with ready pliancy they accommodate themselves to every soil, every climate, every gradation of manners and civilization, every form of government; with inflexible pertinacity they practice their ancient usages, circumcision, abstinence from unclean meats, eating no animal food which has not been killed by a Jew; rarely intermarry except among each other; ob-



serve the fasts and festivals of their church; and assemble, wherever they are numerous enough, or dare to do so, in their synagogues for public worship. Denizens everywhere, rarely citizens; even in the countries in which they have been the longest and most firmly established, they appear, to a certain degree, strangers or sojourners; they dwell apart, though mingling with their neighbors in many of the affairs of life. For common purposes they adopt the language of the country they inhabit; but the Hebrew remains the national tongue, in which their holy books are read and their religious services conducted—it is their literary and sacred language as Latin was that of the Christian Church in the Dark Ages.”

In addition to the peculiarities and characteristics as here so eloquently portrayed by Dr. Smith, it is observed, as a striking fact, that a Jew is scarcely ever found in our prisons, chain-gangs, houses of ill fame, and seldom convicted of any gross crime; that suicide is extremely rare among them, and that their care for their own poor is very noteworthy.

Let Germans, Frenchmen, Italians, or those of any other nationality come here and settle among us, and after a comparatively short time they lose their identity and can not tell, perhaps, of what nationality their progenitors were, because they marry and intermarry among us, and hence are no longer known as foreigners, but simply as Americans, their identity being lost, swallowed up in the progress of generations; but not so with the Jews, no, sir; they do not go that way. The preservation of the Jews since the destruction of Jerusalem and the loss of their nationality is the greatest prodigy of history. Kings and potentates have tried to exterminate them. Human hatred, avarice, greed, ignorance, prejudice, bigotry, superstition, and fanaticism have raged against them and caused the sacrifice of millions of their lives. “Princes and people, pagans, Mohammedans, Christians, (so-called) disagreeing in so many things, have united in the design of exterminating them, and have not been able to succeed. The *bush of Moses*, surrounded with flames, ever burns, and is never con-



sumed. The Jews have been expelled in different times from every part of the world, which hath only served to spread them in all regions. From age to age they have been exposed to misery and persecution; yet they still subsist, in spite of the ignominy and the hatred which have pursued them in all places, whilst the greatest monarchies are fallen, and nothing remains of them besides the name."

The Jews are here, and there and everywhere, and, sustained by an unseen and mighty hand, are more numerous to-day, I presume, than ever before during their four thousand years of existence, their numbers throughout the world being placed at from ten to eleven millions.

"The Jewish Creed," or articles of faith as we call them, "consists of thirteen articles, from which none are permitted to swerve." I will quote some of them here:

"Article VII. I believe, etc., in the truth of the prophecies of our master, Moses (peace be with him); for Moses was a prophet superior to all others; and God Almighty honored him with a peculiar gift of prophecy which was never granted to any of the rest.

"VIII. I believe, etc., that the law left by Moses (peace be with him) was the pure dictate of God Himself; and consequently the explication of those commandments, which were handed down by tradition, came entirely from the mouth of God, who delivered it to our master, Moses, as we have it at the present day.

"IX. I believe, etc., that this law is unchangeable, and that God will never give another; nor can there be the least addition to or diminution from it.

"XI. I believe, etc., that God will reward those who observe this law, and will severely punish such as are guilty of the least violation of it. Eternal life is the best and greatest reward, and damnation of the soul the most severe punishment.

"XII. I believe, etc., that a Messiah shall come more deserving than all the kings that have ever lived. Although He thinks proper to delay His coming, no one ought, on that account, to question the truth of it, or set an appointed time for it, much less produce Scripture

for the proof of it; since Israel will never have any king to rule over it but one that shall be of the line of David and Solomon."

These sentiments are in perfect harmony with those ascribed to the Jews in the New Testament, hence the Jews are a wonderful and unanswerable argument in favor of the inspiration of the entire Bible as we have it to-day; hence modern religious infidels, however sanctimonious and pretentious they may be, would about as well be trying to prove the non-existence of the noon-day sun as trying to disprove the inspiration of the Bible while the Jews are here as they are. The wonders of the natural creation proclaim the existence of a Great First Cause and "the firmament showeth His handiwork," and the servants of God confess a revelation of His grace in their hearts. This witness furnished by the literal or outward Jew, a witness consisting of flesh and blood, a living, tangible, walking witness to the inspiration of the Bible, should comfort the heart and strengthen the faith of all that hope in God's mercy, for there is mystery, marvelous things involved here, that transcend the comprehension and research of men, and I believe the time is near at hand when God will do marvelous things with the Jews and with the Gentiles.

I hope the reader will not conclude from what I have said that I consider the Jew an example of perfection, or a paragon of moral excellence. Oh, no! I consider him a sinner by nature like all the rest of Adam's race, and a very inconsistent character. It is not what the Jew is in himself considered that makes him a most wonderful and interesting character, but it is what the Lord is doing with him and for him that makes him so. Individually he may be disappointing and disgusting to you, and an exception to the general rule and characteristics of the Jews, but that is neither here nor there, it is concerning the Jews as a race or distinct order of people, collectively, that I write. Under ordinary circumstances they have generally been a prosperous people financially, more so, I believe, than any other people, and when they left Egypt long ago they spoiled the Egyptians (Gentiles), and according to their history they have been

spoiling the Gentiles ever since whenever they had a good opportunity; and, reader, when you trade with one you may keep your eyes open, for many believe that he will spoil you now; while, of course, there are many worthy exceptions.

G. W. STEWART.

[TO BE CONTINUED.]

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## QUESTIONS AND ANSWERS.

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1. Q. What is the difference between the cherubim and the seraphim? A. Cherub means knowing, and seraph means burning or loving. When referring to the angels, the seraphim are a higher order than the cherubim; love is greater than knowledge. In Ezekiel and Revelation the cherubim or living creatures seem to be ideal representations of redeemed creaturely life, possessed of everlasting life from God, and knowing and serving Him.

2. Q. How far was the land of Moab from Bethlehem (Ruth 1:1, 19)? A. About sixty miles, whether one went either north or south of the Dead Sea.

3. What is the meaning of—"He that believeth shall not make haste" (Isa. 28:16)? A. He that believes or rests upon the tried, precious Corner-Stone, the Sure Foundation, Christ, that God has laid in Zion, shall not flee in hasty alarm from his enemies—shall not be ashamed or confounded, as explained by the Apostles Paul and Peter (Rom. 9:33; 1 Pet. 2:6).

4. Q. What is meant by "voluntary humility" (Col. 2:18)? A. "Self-imposed and, therefore, spurious humility," worshipping angels, or God through angels, instead of through Christ, the only Mediator between God and man, and "displaying itself in ceremonies and asceticism, which often all is but spiritual pride under the guise of humility."

5. Q. Does "charity" have, in the Bible, the same meaning as "love"? A. The same original word is sometimes, in the King James or Authorized Version, translated "charity," but more usually translated "love." The English word "charity" is from the Latin word *caritas*, dearness, or love, and, during the time of King James, its common meaning was love.

6. Q. In Ezek. 18:31, 32, God says to ancient Israel:—"Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn, and live ye"; what does this language mean? A. God is most holy and merciful; He does not tempt, much less compel, angels or men to sin; they sin of their own will and accord, and are accountable to God, whose justice requires Him to punish them for their sins, unless His mercy provides atonement and also purifies them from sin. He is perfect, and so are His commandments; but we are imperfect, and we can obey His commandments only by His grace, and even then only imperfectly in the present state of existence. His language in Ezekiel shows that the Israelites ought to have obeyed the Lord, and, in order to do so, needed a new heart and a new spirit, which He alone could give them (Ezek. 11:19, 20; 36:24-31), and they should seek these gifts from Him (Psalm 51:10; Isa. 55:6, 7; Matt. 7:7-11; Luke 11:13). His redeemed would thus seek and find and be saved from eternal death; and others, sincerely and humbly seeking to obey Him, would be saved from national and natural distresses, according to the legal covenant, or covenant of works, under which they lived (Deut. 28; Levit. 18:5; Ezek. 20:11, 13, 21). The Lord is merciful and gracious and slow to anger (Exod. 34:6, 7; Psalm 103:8); and punishment is His "strange act or work" (Isa. 28:21).

7. Q. Ought a preacher who has two living wives to be excluded from the church? A. God made but one wife for Adam (Gen. 2:18-25; Mark 10:2-12), and He has preserved, since that time, the numerical equality of the sexes; and, therefore, simultaneous or successive polygamy or polyandry is the grossest disobedience to Him; and the very first meeting a gospel church has, after she learns that one of her members is thus guilty of fornication, she should exclude him.

8. Q. What is meant by "the fullness of the Gentiles" (Rom. 11:25)? A. The "fullness of the Gentiles" here spoken of by the Apostle Paul is the same as "the ful-



fulfillment of the times of the Gentiles" spoken of by Christ in Luke 21:24. In this last passage Christ says that "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." And in Rom. 11:25, the Apostle Paul says that "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in." The "fulfillment of the times of the Gentiles," and the "fulness of the Gentiles," seems to be the completion of the time when the Gentiles were to constitute the visible Church of God (as the Jews had before this time constituted the visible Church of God), and the completion of the time when Jerusalem should be ruled over and oppressed by the Gentiles. The Jews constituted this visible Church of God for about two thousand years, from Abraham to the Roman capture of Jerusalem, A. D. 70; and the Gentiles have now constituted the visible Church of God for nearly two thousand years. Since A. D. 70 Jerusalem has been "trodden down," dominated and oppressed by the Gentile Romans, Persians, Greeks, Arabians, and Turks, who still contemptuously rule over it. "The period during which the Gentiles hold the Holy Land in subjection coincides with, and is an outward symbol of, the period during which they possess the Church of God in place of the Jews." After the ascension of Christ "God visited the Gentiles" (not to save all of them, but) "to take out of them a people for His name" (Acts 15:14); and when God has gathered His Gentile elect into His Church, when "the fulness of the Gentiles is come in," then He, "the Deliverer, will come out of Zion, and turn ungodliness from Jacob, and so all Israel shall be saved," the whole Elect Church, both Jew and Gentile (Rom. 11:26-36). And, says the Apostle Paul, "If the fall or diminishing or casting away of the Jews through unbelief was the enriching, the reconciling of the Gentile world, what shall not their fulness or receiving be to the Gentile Church but life from the dead" (Rom. 11:11, 12, 15)? That is, when God brings in His Jewish elect, He will thoroughly revive His almost dead Gentile Church; and the holy and happy, peaceful and prosperous times foretold by His ancient prophets shall be more fully than ever before

realized on this planet, and the earth shall be filled with the knowledge and glory of the Lord as the waters cover the sea (Num. 14:21; Psalm 67:72; Isa. 11:60; 65; Ezek. 47; Zech. 14; Mal. 1:11): The Lord hasten these great blessings in His time (Isa. 60:22; Matt. 6:10; Rev. 22:20).  
S. H.

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## REMARKABLE PROVIDENCES.

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"O give thanks unto the Lord, for he is good; for his mercy endureth forever." "Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord." (Psalm cvii. 8, 43.)

### THE PHYSICIAN'S STORY.

Says Mr. H. L. Hastings in his *Tales of Trust*:

I have heard a young physician of my acquaintance relate the following story about the way in which he was led to know the Lord:

"I tried to be an atheist, but was compelled to believe in a Supreme Being; but I rejected the God of the Bible. For a year or more, I was called to stay by the side of the sick-bed of my mother, who died of consumption.

"The ministerial duties of my father led him away from home much of the time. Like the families of many of God's ministers, we were frequently much reduced in temporal things, often having nothing in the house to eat but corn meal and bacon. But my mother had learned where to go in time of need, and as I watched beside her bed, I would often hear her voice in prayer, asking her Father for something suitable for her to eat; and never once did she fail to get it. A tray of just such things as a sick person needed would be sent her. So frequent was this that I was compelled to believe in a God who heard prayer.

"Three weeks before she died, she suffered greatly. She asked the Lord for one hour's freedom from pain before she died. The hour came. She told the friends she had an hour more to live, bade us all good-bye, and just one hour from the time she told us she died. My infidelity could not stand such evidence as this, and I could only fall at the feet of Him who loved us well enough to take our place upon the cross and suffer in our stead."

This is the story as I heard it from the physician himself. How mighty is the influence of a true believer who lives and walks by faith; and how wonderful the providence which can use the sickness and poverty of a worn out saint to convict a sceptic of the error of his ways and lead a wandering sinner home to God!

S. H.

### AMERICAN AGENT FOR ENGLISH PUBLICATIONS.

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S. H.

### INFORMATION WANTED.

My father, Eld. Wm. Hudspeth, lived in Harris County, Ga., and served Harmony Church, which was, after his death, served by Eld. Jesse Williams. My father's last wife, my step-mother, whose maiden name was Aneroy McLeroy, married, after father's death, a Mr. Brawner; and she was still in Harris County, Ga., the last I heard of her. Will some one who knows write me whether she is still living, and, if so, where?

(ELDER) A. G. HUDSPETH,  
Box 62, Sulphur, Okla.

### EXTRACTS.

STROUD, ALA., Jan. 22, 1908.

*Elder J. T. Satterwhite—*

DEAR BROTHER:—I have been thinking for some days that I would write you, and now attempt to do so. Myself and wife have both been sick with lagrippe. Elizabeth had it a little more severe than I did; and, now we are up again, our strength seems almost gone, and we are only able to go about the house a little. I have been thinking of you lately, and want you to know that I feel that you have made "full proof of your ministry," and that if I have attained to anything (worth while) in my Christian life, much of it is due to your pastoral care and gospel teaching, and at last that you will be a fit companion of "those who have come through great tribulation." I also wanted to write you some of the personal experiences of myself and wife during the last few months, in which we have given ourselves to reading and meditation.

My wife would read aloud for me, and many have been the times when we felt the Lord's gracious presence with us. On one occasion I said to her: My dear, we are alone here to-night, and yet we are not alone; and with a trembling voice she answered aloud, No, no, we are not alone. We have read the Testament more than twice, and the Psalms once, and have had many seasons of rejoicing. I could mention one other occasion of Divine visitation, but it seems too wonderful for me, and I hesitate to do so. If the will of the Lord be so, I hope to hear you preach again. Remember us kindly to Sister Satterwhite. May mercy and truth sustain you.

Your brother,

G. F. WHATLEY.

REMARKS.

As can be seen, the above is a private letter from Brother Whatley, but I would like for many to enjoy it with me. Not so much his commendation of my pastoral labors, but more in reference to what he says of his and his dear wife's personal experiences. They are among the most aged and most honored and respected members of Mt. Pisgah Church; and Bro. Whatley has for many years been a consistent deacon. If indeed I have instructed and comforted such as these, this is to me a "crown of glory which can not fade away." They give themselves to reading the Word of God; and, as the heirs of promise, they find "strong consolation"; for they are those who have fled for refuge to lay hold upon the hope set before them, etc. "I will never leave thee nor forsake thee" is wonderfully verified in their own experience. May the Lord continue to uphold them unto the end.

*Opelika, Ala.*

J. T. SATTERWHITE.

HAZEN, ARK., Jan. 2, 1908.

*Elder S. Hassell—*

DEAR BROTHER IN CHRIST, AS I HOPE:—Enclosed you will find P. O. money order for one dollar to pay for THE GOSPEL MESSENGER for the year 1908. I still love to read it, and wish it continued to my address as long as I am able to pay for it. I am pleased to see that you still stand firm in the doctrine of God our Saviour. THE MESSENGER is a source of comfort to me and my dear old companion in our declining years. It is a true messenger of peace to us. May God bless you and the associate editors for your brave stand on the side of the truth as it is in Jesus. May the blessings of high Heaven attend you all. May your days be lengthened, that you may be spared many years yet to contend earnestly for the faith once delivered to the saints, is the sincere prayer of your little brother in hope,

S. B. MINTON.

TENNILLE, GA., Jan. 3, 1908.

DEAR BROTHER HASSELL:—I enclose you P. O. order for two dollars, for THE MESSENGER to December, 1908. I have taken THE MESSENGER since its first issue, and followed through all the changes it has made from one owner to another. I like it as well as any of our religious papers. So far as I have been able to judge, it is sound in doctrine and conservative. My health is very poor. I am now in my old age, and have had the worst case of grippe I have ever had; am now so I can be out. May the Lord bless you in your old age, and direct you in managing THE MESSENGER.

Yours in hope,

IVERSON LORD.



CARROLLTON, Mo., Jan. 13, 1908.

DEAR BROTHER HASSELL:—Enclosed you will find money order for one dollar, for which please give me credit for another year to THE GOSPEL MESSENGER. THE GOSPEL MESSENGER and *The Messenger of Peace* are about all the preaching my wife and I get. We occasionally get up to Kansas City; that is sixty-six miles from us, but it is the most convenient church for us to reach. We met you there when you were on your tour through Missouri, and went down to New Garden Church (near Excelsior Springs) with you. We had a great desire to meet you and hear you preach. We enjoy your writings so much in THE GOSPEL MESSENGER. We have been readers of THE GOSPEL MESSENGER for over twenty years. We also have one of your Church Histories, which I have enjoyed reading very much. When we saw that you were coming to Missouri on a preaching tour, we made up our minds to meet you at one of your appointments. So we met you at Kansas City and enjoyed the two sermons we heard you preach very much indeed. May God bless you with health and strength, that you may live long, and continue to proclaim that glorious doctrine of salvation by grace, both from the stand and through the columns of THE MESSENGER.

Your brother in hope,

ALEX. TURNER.

DAVID CITY, NEB., Jan. 11, 1908.

Elder Hassell—

VERY DEAR FRIEND:—I call you by this appellation for two reasons; one, because I am not worthy to call you brother; and another, because when I have been so badly discouraged that I was ready to believe that there were no real Christians in the world, your little pamphlet would come along, and I would read a kind and loving piece, from your hand or some of your correspondents, that would melt my stony heart to flesh, and my dry eyes would flow with tears of joy, and I could say with the poet: "Ashamed of Jesus! yes, I may, when I have no guilt to wash away: Ashamed of Jesus, that dear Friend, on whom my hopes of heaven depend." And thus I can say "Very Dear Friend," as I have been encouraged to believe that there is still faith on earth by the evidence THE MESSENGER has brought to me. So may God bless you and make your last days your happiest days, and continue your life and health for many years to come, if it is His will. But I realize that to depart would be gain for you, but a loss to your family and the church at large. Enclosed find P. O. order for one dollar, for which extend my subscription another year.

JOHN H. BROWN.

WATERLOO, NEW YORK, Jan. 6, 1908.

Elder Hassell—

DEAR BROTHER IN CHRIST:—After a little delay, which I can not help, you will find two dollars, one to pay for THE MESSENGER for myself, the present year 1908; and one dollar for those that don't pay for THE MESSENGER themselves. I tell you, dear brother, the Remarkable Providences are worth all we pay for THE MESSENGER. My mind grows weaker as my years go on. I am in my seventy-eighth year. Do remember me at the throne of grace. From one of the poorest of all, if one at all.

MRS. ESTHER A. PIPE.

MURFREESBORO, TENN., Jan. 20, 1908.

Elder Sylvester Hassell—

DEAR BROTHER:—Enclosed find \$3.00 to pay for THE GOSPEL MESSENGER—for Brother George Beasley, (Sister) Mrs. G. H. Crockett, and

myself, this year. We would ask the God of love to continue His blessings to you, and enable you to still contend earnestly for the truth, as you have always done since we have been reading your writings.

Your brother in hope,

JOHN W. HAYNES.

HILLSBORO, TEXAS, Jan. 20, 1908.

DEAR BRO. HASSELL:—Enclosed you will find a post-office money order for one dollar, for which please continue THE GOSPEL MESSENGER until February, 1909. I don't want to be without it. It is a great comfort to me. In the winter the weather is so bad that I can not get out to hear preaching, and that is what I love to hear, and THE MESSENGER is as good as preaching. I hope you may be spared to continue your work for many years.

Yours in hope,

(MRS.) T. J. IVEY.

## SELECTIONS.

### NEW THEORIES IN RELIGION.

Joseph Parker said words his successor, R. J. Campbell, would do well to ponder: "In the past thirty-three years I have seen enough dead theories and discarded hypotheses to fill a full-sized cemetery. They entered the world like an amateur military band, with much noise and swagger, and coughed their way out of it like a squad of consumptive tramps. Whenever a preacher is parading a new theory in religion, I know the first nail in his coffin has been driven and clinched. The one thing that is forever new and fresh is the old gospel which is in fact from everlasting to everlasting."—*Western Recorder, Louisville, Ky.*

A. D. 1907.

The year that has just passed and gone has been one of the most extraordinary years in the history of the world. There never was a time when there was such fierce storms at sea; such violent earthquakes, succeeding one another with startling rapidity; such prevalence of lawlessness, whether in autocratic or democratic countries; such prevalence of crime; such disregard of the most sacred and natural relations of life, and such wide-spread money panics in the midst of the greatest prosperity. These may increase year by year as we approach the end, but they are only hopeful signs to the student of prophecy, that the "morning without clouds" will soon dawn upon this poor, sin-cursed earth. As we see the day approaching, we should be more earnest, in season and out of season, to spread the good news of a Saviour who has come, and who will soon come again, bringing the kingdom of righteousness and peace with Him.—*Watchword and Truth, Boston, Mass.*

### SEVEN REASONS AGAINST SECRET SOCIETIES.

*The Christian Cynosure*, published in Chicago, Ill., by the National Christian Association, gives, in its number for February, 1908, seven powerful and sufficient reasons assigned by Mr. H. P. Gray, a Presbyterian minister, of Auburn, Iowa, "Why I am an Anti-Lodge Man," in an address December 15, 1907, before his church, there being seven local secret orders represented in the audience. The reasons are as follows:

1st. Because the entire lodge system of secretism is antagonistic to the plain teachings of the Scriptures (John 18:20; Acts 20:27; Luke 12:3).

2d. Because the religion of the lodge, for its altars, its chaplains, and its use of the Bible prove that it has a religion, is not in harmony with what the Scriptures teach of the attributes of God, the character of fallen and sinful man, and God's method of saving sinners.

3d. Because the name of Jesus Christ, God manifest in the flesh, the only Saviour of sinners, is entirely ignored in lodge prayers and Scripture readings.

4th. Because the lodge applies titles to its officers belonging only to God, which is blasphemy.

5th. Because the most horrible oaths are taken in the lodge, when Jesus says, "Swear not at all" (Matt. 5:34).

6th. Because the lodge is uncharitable, requiring admission fees and monthly dues that the very poor can not pay, and giving nothing to those who are poorest and neediest.

7th. Because it brings converted and unconverted persons into close alliance, which the Scriptures emphatically forbid (2 Cor. 6:14).

"I stand," said Mr. Gray, "for the church, the institution God established on earth for the good of all mankind. Some of you here to-day no doubt will not agree with me, even in the face of all this testimony, but you will when you stand in the presence of the King of Kings. As an ambassador of Jesus Christ, I must be true to Him, for it is to Him I must render an account for what I have said to-day."

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## OBITUARIES.

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"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

### MEMORIAL OF ELDER JAMES SAMUEL DAMERON.

This faithful servant of the Lord was one among the first to preach the glorious gospel of our God in the Town of Reidsville. He traveled much and preached as he went. In his travels the Lord cast his lot in with us. He was chosen pastor of our mother church at Lick Fork, at her April meeting, 1875. In his service in that capacity, we became very familiarly acquainted with him, and as we learned him more, we loved him better. The Lord blessed him to marry many, and baptize many among us, and his labors were a loving service. In April, 1892, the church at Lick Fork extended an arm to Reidsville. This was the labor from which our church was born. Over this arm, Elder Dameron watched with the eye of a tender, loving shepherd, and nursed the tender babes while he fed the sheep with the food from the Father's table. In the fruits of these labors, several members were added to this tender branch, and he nursed them until the Lord saw fit to take his reason from him. This ended his ministerial labors on earth, but it did not impair our remembrance of his faithfulness among us, and to us, for he was dearly loved by us, and all the people among whom we live. The Lord grant that his faithful footsteps which he left pure may never be stained by the pollutions of sin by those who have been and who may hereafter be chosen to walk therein as His servants among our people and the church.

Done in conference at Reidsville, North Carolina, on Saturday before the fourth Sunday in January, 1908.

L. H. HARDY, *Moderator.*  
E. R. HARRIS, *Clerk.*

J. S. HILL.

*Resolved*, That we express our sorrow and deep sense of loss in the death of our beloved brother, J. S. Hill, which occurred December 1, 1907, and we extend our sympathy to our dear sister and family and pray God's blessings upon them. We bow in humble submission to Almighty God, in whose hands are the issues of life and death.

T. PETERSON, *Moderator*.

J. M. MINTON, *Church Clerk*.

The subject of the above memorial was born April 13, 1858; was married to Miss Dora Wood, January 28, 1880, whom he leaves with several children to mourn his loss. He professed a hope in Christ when about twenty-one years of age, joined the Primitive Baptist Church of De-Ceiper Creek, and, together with his wife, was baptized by Elder T. Peterson, the second Sunday in September, 1904. He was a warm, zealous and useful member, prompt in the discharge of his duties to the church and in every relation of life. He lately led in the building of a nice new meeting-house for the arm of the church at Springdale, but did not live to see a service held in it, the first being his own funeral. May God bless his labors so that his bereaved family and friends may long enjoy their fruits. The church directed the Pastor to prepare a suitable memorial of his life and death, to be printed in THE GOSPEL MESSENGER and to be spread upon the church record.

T. PETERSON.

---

THEODORE ROOSEFELT TRULL,

little son of Lattus C. and Mattie E. Trull, was born April 29, 1904, and died December 1, 1907; 3 years, 7 months and 2 days was his short stay on earth. He was taken very sick about November 21st, and though we did all in our power to keep him with us, his bright little eyes were soon closed in death. Oh! how sad indeed to give him up, and hear his sweet little voice no more in our home that he once helped to make so happy and bright. We know that we can see our dear little darling no more on earth, but we hope, by the grace of God, to meet him in the New Jerusalem. May the God of all grace comfort us who are so bereft by his departure. May we be able to see that it is the work of an Allwise Providence who can do no wrong, and be made to feel that it is for the best that he is taken from the evils of this world.

Written by his father,

LATTUS C. TRULL.

Wesson, Ark, Jan. 26, 1908.

---

MRS. T. J. BAZEMORE.

On November the 8th, 1907, the death angel visited the home of our beloved brother in Christ, T. J. Bazemore, and took his good wife into the great beyond toward which we all are hastening. No one can realize the loss of a good wife and companion more than Brother Bazemore. She was a loving and devoted wife, an affectionate and tender mother, a good and kind-hearted neighbor. Mrs. Elizabeth T. Bazemore was born November 8, 1846, and was therefore just sixty-one years of age at her death. She was united in the holy bonds of matrimony to Mr. T. J. Bazemore, December 27, 1866, and they lived most happily together up to her death. The Lord blessed this union with seven children; only one survives her—a Christian daughter (Anna, who is a member, with her father, at New Hope Church), left to comfort and cheer the husband and father. While Mrs. Bazemore never united with the visible church, yet she was a regular attendant at New Hope Church in Jones County, Ga., where her devoted husband has been a member since October, 1882. She was a Primitive Baptist inclined, and was the recipient of a blessed



hope since she was eighteen years old. She believed and so expressed herself that salvation was of the Lord. Her husband is and has been a deacon in New Hope Church for about twenty years, and there is not a sounder Baptist or defender of the doctrine of our Lord and Saviour than this consecrated and beloved brother. Mrs. Bazemore was a gentle woman, with a great and noble heart; and no one could fail to see the breadth of her tender feelings. She was a friend who had nothing in the wealth of her generous soul too good for the needy and afflicted. Moral and religious virtues were her ideals, and upon their sacred altars she consecrated her noble life. Our deceased friend and neighbor was so kind and generous that those whose lives she touched most closely will miss her as long as they remain in this life. Blessing like the dewdrops that fell from the eyelids of the morning to moisten the lips of the roses, will fall upon humanity from the lives of such women. We believe that she has passed over the river and is resting in peace with others of the immortal dead in the arms of her Saviour. She so expressed herself in her dying moments to her darling daughter, that she was going to her Saviour, for her way was bright and clear. She saw hands beckoning to her from over the river. She was anxious to go home and be at rest. We sigh for the hand that is stilled and the voice that is hushed. While we can not understand this to be for the best, yet we know it is, because Holy Writ tells us that all things work together for good to them that love the Lord. She is not dead, but sleeping in Jesus. "I am the resurrection and the life, saith the Lord, and he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die." Our sympathies go out to the grief-stricken husband and daughter and relatives. May God in His infinite wisdom and mercy and kindness sustain and support them in their hour of sorrow. Let us hope that through the tender mercy of a living God, when the lamp of life ebbed away, when the silver thread of her life was broken, and when her free spirit soared aloft, He consigned her pure soul to that higher temple in the paradise above the skies.

Written by a friend,  
Gray, Ga.

J. B. JACKSON.

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S. HASSELL.

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SYLVESTER HASSELL.

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Vol. 30.

No. 4.

# THE GOSPEL MESSENGER.

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.



PUBLISHED MONTHLY.

PRICE, \$1.00 A YEAR, IN ADVANCE. SINGLE COPY, 10 CENTS.

APRIL, 1908.



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# The Gospel Messenger.

APRIL, 1908.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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VOL. 30.

WILLIAMSTON, N. C., APRIL, 1908.

NO. 4.

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## A HOUSE OF REFUGE.

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Lord, Thou hast been their dwelling-place  
Since pilgrim-saints have trod the earth :  
Thou great First Cause in boundless space,  
Ere yet the mountains were brought forth.

From everlasting Thou art God !  
Eternity was all Thine own :  
And all beyond that wondrous truth,  
Is to our finite minds unknown !

A thousand years within Thy sight  
Are but as yesterday gone by !  
Or, like a brief watch hour of night,  
Or fire-ball dropping from the sky.

The secret counsels of Thy throne ;  
Thy will, Thy purpose and decrees  
Belong to Thee, our God alone,  
And earth can have no part in these.

Enough to know that guilty men  
Could find in Thee a hiding place ;  
When sin, whose universal reign,  
In bondage held Thy chosen race.

Blessed refuge in a weary land :  
Oh, mercy rich, and full and free :  
How sweet to hear the dear command,  
"Come, lab'ring souls, abide in Me."

And then, when clouds and storms sweep down  
O'er quaking earth, and troubled seas,  
When anguish, fear, or Satan's frown,  
Affliction, famine or disease

Fall dark across the Christian's way—  
'Tis then he seeks Thy shelt'ring wings,  
And, blessed and comforted of Thee,  
Upon the rock of mercy sings.

And when dissolving nature dies,  
And time shall perish at Thy word;  
From mould'ring dust Thy saints shall rise,  
To be FOREVER with the Lord.

—S. B. Lockett.

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### EXPERIENCE.

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PATTERSONVILLE, TENN., March 1, 1907.

*Elder Sylvester Hassell—*

DEAR BROTHER IN CHRIST, AS I HOPE AND TRUST, UNWORTHY THOUGH I AM:—Feeling impressed to write some things which I hope the Lord has done for poor me, I will make the attempt, hoping to be guided by His Spirit.

Up until in my eighteenth year I enjoyed life as well as any one ever did, and especially did I enjoy the ball-room, so much so that I became almost reckless, ignorant, and heedless of the Scripture, which says, "But know that for all these things God will bring thee into judgment." When I can first remember, my parents both belonged to the Methodist Church; but, not being satisfied there, they came out from them. My father is a member of the Primitive Baptist Church. My mother never united with them, but was a firm believer in the doctrine. When in my eighteenth year I attended a Union Meeting of the Primitive Baptists near my home at Mount Pisgah, where I had often gone and heard them preach. But at this time it seemed different to me from what it had ever before. As I looked around at those dear old soldiers of the cross and heard them sing the songs of Zion, it did seem to me that it was a little heaven on earth, and the preaching sounded so powerful to me, not that I understood it, but it did seem so great and powerful that a longing desire came over me to be one among them. I knew or thought there must be a

change with me before I would be fit to be with them, and I naturally thought I had something to do in bringing about the change. So I set out, believing I could live a better life and get along all right; but alas for poor me, instead of getting better I felt worse. I could see the corruption of my heart to some extent; and, do all I could, I could not remove it, and after trying to pray and do all the good I could to work myself into the favor of God, and making such a failure, I gave it up, and it seemed to me that it was shown to me that this was the work of the Lord, and if I was ever saved it would be by the mercy of God and nothing good that I could do. My father was then taking the *Signs of the Times*, and I always loved to read the experiences of the dear old Baptists, but there was something mysterious about them to me that I could not understand. But I gave up my good works, feeling ashamed that I had ever attempted such a thing, and I thought I would go back to my pleasures again. But oh! what a change; there was something wrong; all was not well. While in gay company there would be an uneasy, restless feeling with me that I could not throw off. Something seemed to say to me, "This will not last always; you will have to give up these things." I went on in this way until I was twenty years of age, sometimes feeling so bad I would think surely there was no one else on earth like me. About this time I had to give up my precious mother. This was a sad blow to me. Shortly after I was married to William Price, the son of a widow lady that lived near my father's, who is still living and a member of the Primitive Baptist Church. I got along very well for awhile. Sometimes I would get very uneasy about my condition and think there was no hope for me. Sometimes I would feel to be such a sinner that I did not see how God could be just and save me. I would think of the horrors of an endless punishment, and it would make me shudder and tremble. But these feelings would wear off and I would get along very well for awhile. In August, 1884, the second year of my marriage, I was stricken down with typhoid fever. The horrors I then experienced are indescribable. I felt sure my time had come to die, and I was without God and without hope.

I lay in bed for four weeks, and my poor mind was so racked with pain and anguish that if my body ever had a pain I did not know it. I would try to pray to the Lord to have mercy on me day and night, but no relief came until I began to get better, which was indeed a relief to me; for as vile and sinful as I felt, I would dare to hope the Lord would some day pardon my sins. I got up from this spell through the mercy of God. I went on in trouble then, sometimes in deep distress and sometimes feeling better until, in August, 1886, I went into my room one morning and sat down to nurse my baby to sleep. I picked up the Testament and commenced reading, and it seemed so plain to me that God did have a chosen people, but the thought came to me, "You are left out." I cried in anguish, "O Lord, is it possible that I am left out and there is no hope for me?" All in a moment of time my burden was gone and I was up walking the floor. My whole being seemed to be full of praise to God. I thought my troubles were all over, but in this I was mistaken, for I soon began to get uneasy. I could not take hold of this as any hope at all. Something seemed to whisper, "This is all a delusion." About two weeks after this I had gone up in a cornfield near by to get some roasting ears, and thinking of my condition, wondering what it could all mean, when it seemed that some one spoke to me and said, "Could you hate and mourn over your sinful life as you do if you were not a child of God?" In a moment my trouble was all gone again, and I went on my way rejoicing for a little while, but I still could not grasp this as an experience of grace. My troubles came back, but not so bad as before. I thought that I was deceived, and so kept these things all to myself and pondered them in my heart. A few days after this I was in the garden getting some potatoes, when my sins rose up before me like a great mountain. I verily loathed my own life, when this same sweet voice said, "Could you thus hate and loathe your sinful life if you were not a child of God?" I thought, surely not. I could then see that God had done for me what He says He will do for His children, "I will lead the blind in a way they know not." Like old father Abraham, I had been sojourning in a strange land, and knew not whither



I went. I soon had an impression to unite with God's people, but a feeling sense of my unworthiness kept me from offering to the church for some time; and soon troubles began to arise in the church, and this was distressing to me, so much so that I began to fight against the burden of this duty, and here trouble began again with me. What I suffered for about seven years no tongue can tell, living in open rebellion against God. During the time I lost an infant child, my fifth child and only son. Oh! my soul, I shall never forget the horrors I then experienced; but at last, like a stubborn child that had been whipped and conquered, I was made willing to do my duty, and on Saturday before the third Sunday in April, 1897, I went to old Mount Pisgah, and related a part of what I have here written, and to my surprise they received me. I was baptized the next day by Brother D. G. Chambers. I will say I left a burden there that I have never been troubled with since. But I am still a poor, needy sinner. If saved, it will be by the grace of God.

ELIZA PRICE.

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### GOOD WORKS.

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Because Primitive Baptists believe that sinners are not saved by works of righteousness they do, but are saved unconditionally, that is, by the grace of God alone, without any merit in them whatever or anything done by them as a condition thereto, they are represented by some as not believing in good works. It is our duty to correct this misrepresentation by practicing good works continually and proclaiming good works in our preaching and writings.

By good works we mean such obedience to the precepts of God as spring from holy love for Him and faith in Him, being prompted by a sincere desire to glorify Him. For a work to be good in this sense it is required, *first*, that it be performed according to the will of God as revealed in His word. The Holy Scriptures teach all we are required to do religiously. It was Christ's meat to do the will of His Father, so it should be the meat of His true disciples to act according to the will of the Father concerning them. Paul's first true prayer was, "Lord,

what wilt Thou have me to do." Like him, all the children of God should be continually desiring to have their will absorbed in the divine will. They are never happier or in a better frame than when they can truly say that they desire to know and do the will of God.

In the *second* place, a good work must be something positive, and not a bare ceasing from doing. One is not engaged in good works when idle. There is of necessity a *doing* associated with a good work, a doing of that which is spiritually good. "Therefore be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." To be abounding in the work of the Lord is not to be simply trusting in what the Lord does, as some think, but actually laboring in the work He requires. To be steadfast and unmovable, then, does not signify to be inactive, but to be constantly active in abounding in the Lord's work, or what the Lord would have us to do.

A *third* requisite of a good work is that it be done in faith, not a mere assent of the mind to what is true, but a spiritual faith that looks to God and trusts alone in Him. Without such a faith it is impossible to please God, for whatever is done without it is sin. (See Heb. 11:6, and Rom. 14:23.) "To the defiled and *unbelieving* nothing is pure." (Titus 1:15.) Closely associated with true faith in Christ is a good conscience, so that a good work must be according to the dictates of such a conscience. In order to this, the blood of Christ, which was offered without spot to God, must purge the conscience from dead works to serve the living God. (Heb. 9:14.)

In the *fourth* place, a work to be good must be done for a good end, namely, to "the glory of God." (I Cor. 10:31.) All actions are evil unless this is the end for which they are performed. Giving of alms, prayer and fasting, are pronounced sins by Christ when they are done with the design of obtaining glory from men. (Matt. 6:1-7.) Selfish obedience is known by the Lord, and He despises it. He looks beneath the surface of all actions and discovers the motive. Actions are weighed accordingly by Him, who is the searcher of the hearts and a trier of the reins.

The necessity and importance of good works arise from the relation the children of God sustain to Him. The obligation of obedience as founded in this holy relation is the greatest that can exist. The performance of them is not from the principles of slavery but of freedom; neither is it to be considered in the light of the purchase of a reward, but simple duty. In this holy relationship love is the greatest incentive. When Jesus said, "If ye love Me keep My commandments," He presented to the minds of His disciples the strongest incentive that could possibly prompt them, and made the most penetrating appeal to their hearts that could have been made.

While good works are truly *good*, as coming from a good treasure of heart, and as fruit borne by a good tree, yet they are not at all meritorious in the sense of bringing the doer into a state of deserving eternal life. This is evident from at least three considerations: *First*, a work, to be meritorious, must be our own, performed independently of another. One can not be said to merit anything because of what is done by him unless it is actually his in this sense. But good works performed by Christians are the fruits of the work of the Divine Spirit within them. Jesus said, "Without Me ye can do nothing." We are not to be glorified, then, for what we do, since our doing is only for the glory of God. *Secondly*, a work, to be meritorious and entitle us to eternal salvation, must not be one that is *due*, for no one can have any such merit for paying what he *owes*; but good works are due from God's children to Him. Jesus said, "When ye have done all those things which are commanded you, say, We are unprofitable servants: we have done that which it was our *duty to do*." *Thirdly*, there must be a proportion, not only between him who deserves and him from whom it is deserved, but also between the good work and the promised reward. But there can be no such proportion in the case we are considering. The Pharisee, who will claim salvation on the supposed merit of his own doing, proves himself utterly blind by such a claim.

How different is the case of those who suppose they are performing good works with the idea and end of procuring for themselves eternal salvation thereby, and

those who are obeying God from the relationship of children because they really love Him! I am sure the former can not enjoy the service as the latter do. The more we love the one who commands, the more we will enjoy the service required. Happiness arises from obedience in proportion to the love we have for him who commands. Dear child, have you ever performed a duty simply because you felt it to be your duty to do it, and because you loved him who required the duty of you? If so, you were certainly happy in that duty. Look at the matter this way also: Have you really enjoyed the service of God at any time—really enjoyed doing what you felt the Lord required of you, regarding the joy as worth much more to you than the service rendered by you cost you as a sacrifice? If so, you were in love with God who required the service of you. There can be no doubt about it. This proves you to be a child of God, no matter what your doubts may be. Do you know what the old hymn means—

“Oh, how happy are they,  
Who their Saviour obey,  
And whose treasures are laid up above;  
Tongue cannot express  
The sweet comfort and peace  
Of a soul in its earliest love”?

If you do, rejoice in the sweet thought, or rather assurance, that you are born of God. This helps *me* just now. Oh, may it help you! I can truthfully say that I have been happy in obedience, and my heart has mourned over my neglect to do what I should have done, and I have suffered over doing what I should not have done. Is this your experience? Then rejoice with me in the blessed hope of immortal glory. It is true we are poor, but the poor have the promise. The kingdom of heaven is theirs, both the kingdom of the reign of grace here, the church of Christ on earth, and the kingdom of ultimate glory.

Let a poor one among you, one who feels to be less than you because more unworthy, let this poor one exhort you to faithfulness in the obedience of faith. Amid the trials and discouragements along the way, serve Him whom you feel to trust. How good and kind and merciful He has been to us. Many sore trials have befallen



me, but He has sustained me through them all. A little more than a year ago the wreck of a train near Washington City hurled into eternity suddenly my dear first-born, a precious son who was engaged in the work of the ministry with me, and at the same time took away with him his wife and sweet little girl. How crushing the awful news was to me and my wife! But I have never had a more assuring testimony of the faithfulness of my God to me than I had in that trying ordeal. I seem to have loved my Saviour better since. I was driven closer to Him than ever before, it seemed. I needed Him then, and I had His felt presence. Praise His name for help in time of need.

Seven of our eight living children, two sons-in-law, and our two daughters-in-law, are in the dear Old Baptist Church with my precious wife and me. These, with the son and his wife who were killed as above referred to, made fifteen of my family who could commune together. Ought I not praise the name of the Lord? Besides the son who is not lost but gone before, I have another who is serving with me in the ministry.

May God bless dear Elder Hassell and all his readers. Let every one who reads this poor article pray for me and mine. I am now nearing my fifty-fourth year. I have been trying to serve in the ministry for nearly a third of a century. God has blessed me with a home in the old church for thirty-seven years. I have passed the middle line of my march very far, I am sure. The race will now be swift, and it may be very short. It matters not. My hope is that when it is ended I will be received into the everlasting presence of Him whom I trust I love and desire to serve till then.

Yours in a sweet hope, JOHN R. DAILY.  
Indianapolis, Ind., February 7, 1908.

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### LORD, REVIVE US!

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CRAWFORDSVILLE, IND., February 4, 1908.

*Elder S. Hassell—*

DEAR BROTHER:—The February number of THE MESSENGER came to hand yesterday, and I have read every word in it, and am so much delighted with the "Remedies

Against Satan's Devices," by Thomas Brooks, and your editorial of peace, that I feel I must express to you my gratitude for each of these communications, and I truly wish every Old Baptist in the whole land could read them and hearken unto them. These are the principles I have contended for all the time; and, because I would not enter into the unholy war that has been going on in our midst, or rather near us, the cold shoulder has been turned on me more than once. I have had a name among the old order of Baptists now nearly forty-one years. In that time I have seen three very sore divisions among our churches of the Sugar Creek Association. As good brethren as ever enjoyed sweet fellowship on earth have been torn asunder by smart and designing men with itching ears drawing disciples after them—bars of fellowship put up, until to-day and for four years in the past there has not been a church in the Association able and willing to entertain the Association at her yearly meetings; and only by some enthusiastic brother's calling for it on his own responsibility has there been a place found for it, while the Missionary Baptists and Campbellites have gathered in our children and our neighbors' children, and rejoiced because our loss was their gain. The fathers, having eaten sour grapes, have set the children's teeth on edge, and the children have turned from us. Seeing and knowing, as I do, the evil effects of such practices, I can not refrain from condemning them. There was a time in this country when our people controlled everything. A county convention was never called to meet on Saturday, for Old Baptists would not leave their meetings to attend them, and they could not make or elect a ticket without them. But her glory has departed, and the candlesticks are being removed, and how can the children of Israel sing the songs of Zion in a strange land? Well may they mourn the church's desolation. I am certain that, had the principles laid down by the brethren at Fulton, Ky., and re-written by you and Brother Brooks been lived up to for the last forty years, there would have been more Baptists and fewer other people in the land. While I am opposed to the new things of which you speak, I do want the old ones practiced. My father and uncle did

not fear to meet once a week and practice singing at some of their homes; and, before they separated, the children were called in from the play room, and some one read a chapter in the good old Book, and one or more offered a prayer to Almighty God for His protecting love and care. Jesus was the theme of their songs, conversation, and prayers, and the grand old church was blessed with life and vigor, and for a number of years we met every Wednesday night in prayer-meeting, all in one accord, in one place, and the Lord added to our numbers such as should be saved. I am hoping for and praying for a revival of such days, and, like Simeon of old, desire to live till I can thus see the Lord's Christ, when I can then depart in peace.

(ELDER) M. M. CANINE.

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### "WE SHALL BE LIKE HIM."

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1 John 3:2.

It is well to be unsatisfied with anything less than the presence of our God, and eternal perfection in His sight. How shall we, such sinful, frail mortals, attain to such happiness? There are moments, even while now on the earth, when the Holy Spirit, the Comforter, divinely discovers to us our perfection in Christ Jesus, the Head of the church, when in His blood and righteousness, by that inwrought faith, (which is the substance of things hoped for, the evidence of things not seen), we see we are "complete in Him," "accepted in the Beloved." In Him we shine forth in perfection of beauty, perfect through His comeliness which He putteth upon us. (Ezek. 16:14; Isaiah 61:10; Rom. 3:22.) And what is this? It is the earnest of our inheritance, which in faith and hope is ours in Christ Jesus. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know, when He shall appear, we shall be like him, for we shall see Him as He is." Jehovah hath predestinated us to be conformed to the image of His Son (Rom. 8:29.) Have we "this hope" in us? To this we have not already attained. (Phil. 3:10-14.) Ah, we do not yet bear the image of the Heavenly One, our risen, ascended and

glorified Jesus in heaven. How very manifest this is to us as we groan, being burdened with the bondage of corruption, so sinful, tempted and afflicted we are now, with pain, and sickness, and mortality wearying us. But we are the Lord's body; our bodies are the members of Christ. (1 Cor. 6:15.) We are not yet glorified, for it doth not yet appear what we shall be. But, O! blessed anticipation, we shall be glorified together with Christ. We shall be all glorious, even as Jesus is now all glorious in heaven. (Rom. 8:17.) We shall be like Him, for we shall see Him as He is; we shall awake with His likeness. We shall be raised in glory. (1 Cor. 15:43.) He shall change our vile body that it may be fashioned like unto His own glorious body. God hath called us His chosen, ransomed ones unto His eternal glory by Christ Jesus, and Christ is in us the hope of glory. (Col. 1:17.) O, in this blessed hope we have precious foretastes of the glory that shall be revealed. (1 Peter 5:1.) Yes, in the dissolution of our mortal bodies the soul shall make its exodus from the vile corruptible body, and shall be translated to the realms of glory, to be with Christ in paradise. (Luke 23:43; Phil. 1:23; Acts 7:59.) And when in "that day" (2 Tim. 1:12-18) our Lord Jesus Christ shall descend from heaven to raise the ransomed bodies of His saints, by His Spirit, He shall quicken our mortal bodies, (Rom. 8:11), and they shall be raised spiritual bodies, in power and glory, immortal and incorruptible like unto Christ's glorious body. Then soul and body united again, we shall be like Him. Then actually (not in faith and hope in Christ Jesus, which at present is our earnest and foretaste of our inheritance), then actually and forever we shall bear the image of the Heavenly; to this we hope to come. (Acts 26:7.) This is the one crowning attainment of believers in the Son of God, "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on



immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Having such a hope, by the Holy Ghost we can say, "As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness." (Psalm 17:15.) Then shall be consummated our adoption, which will be that all-glorious liberty, and eternal manifestation of the children of God. (Rom. 8:17-25.) The bondage of corruption shall no more hold us; death shall no longer celebrate its power over our bodies in the grave. "The last enemy that is to be destroyed is death." Christ Jesus, our risen and ascended Head, reigns in heaven triumphant over the grave; and all His ransomed people, His body the church, shall be triumphant too. (Hosea 13:14.)

"Triumphantly glorious, our Head has ascended  
O'er death and the grave, all their power laying low;  
This gains us a rising when time shall be ended,  
Death no more shall hold us; Ah never, Oh no!"

Our precious Christ is the first fruits, afterward they that are Christ's at His coming. O, then, (and not till then) shall be brought to pass the saying that is written, "Death is swallowed up in victory."

This is the gospel which we have received, and wherein we stand, and by which we are saved. (1 Cor. 15:1, 2.)

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure. (1 John 3:1-3.)

Now only in part we know; then, when we are gathered home to glory, we shall know even as we are known.

"Then shall I see, and hear, and know  
All I desired and wished below,  
And every power find sweet employ  
In that eternal world of joy."

FREDERICK W. KEENE,  
*North Berwick, Maine.*

30 IMPERIAL BUILDINGS,  
LUDGATE CIRCUS,  
LONDON, E. C., February 18, 1908.

DEAR FRIEND AND BROTHER:—Your very kind letter of January 8th came safely to hand, and yesterday's February MESSENGER arrived, for which I had been waiting before writing. I have read over your letter again; and thank you for explaining so clearly the minor differences which exist among you. I much like, too, the Christian spirit which breathes through your "Statement" on page 59 and subsequent pages. Your position with regard to organs is much like my own. They exist in some of our churches, but not in others; and personally I am not favorable to them; but I should never think of making a disturbance about them in churches that I visited where they are. Your summary, therefore, of your position on page 62 exactly describes my own on this point. Also your remarks on predestination in your letter agree with my own views; and I should imagine, from all I can gather, that the belief of the most of the Southern churches agrees with that of the English Strict Baptists on this deep and mysterious subject. We generally draw a distinction between the Lord's decretive and His permissive will, at the same time holding that all events are subject to His control and foreknowledge; that, while the responsibility of sin rests on the sinner, as being his own act, yet the Lord may be and sometimes is pleased to bring good out of evil, as notably in the case of the crucifixion of Christ, which, it is expressly said was perpetrated with "wicked hands," though by His determinate counsel and foreknowledge.

I would wish to thank you for your very favorable notice of my little book [My Visit to Canada and the United States]. The narrative first appeared in one of our periodicals, the *Friendly Companion*, so that it has been pretty widely circulated, and has aroused considerable interest in this country. We have already received several orders for it as the result of the notice, and also for Mr. Philpot's Sermon.

My plan is, if the Lord will, to leave England toward the end of May, and spend June in Canada. I should therefore expect to reach the Southern States of the U. S. A. about the beginning of July, returning home

through Virginia and New York. I shall try, as far as I can, to carry out the main features of this plan; but, before fixing anything definite, I am waiting to hear from Elder Durand, who wishes to arrange some appointments for me. I will write again (D. V.) as soon as things are more settled; and I am sure, from the spirit which breathes through your letters and THE MESSENGER, that, if spared to meet, our intercourse will be pleasant and mutually profitable.

That the Lord may be pleased to abundantly bless your labors both by tongue and pen, is the sincere wish of

Yours in gospel bonds, C. J. FARNCOMBE.

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## EDITORIAL.

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Parties desiring to communicate with either of the editors of THE GOSPEL MESSENGER personally, have their addresses above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, N. C.; or those who prefer to do so can hand or send remittances to either of the other editors.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky., and also Elder W. B. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss.

*Subscriptions* will be continued for a reasonable time after expiration, unless notice to the contrary is given.

If you do not want THE MESSENGER, pay your *back subscription* and order it discontinued.

The time of the *expiration* of your subscription is placed on your paper, or on the wrapper; *remit* when your time expires, or *give notice* at once if you wish the paper discontinued.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," 2 Tim. iii. 16, 17.

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## EMPTYING THE SCRIPTURES OF THEIR LITERAL AND ETERNAL MEANING.

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The Apostle Paul, in 1 Cor. 10, 2 Cor. 11, Gal. 4, and in the Epistle to the Hebrews, shows how literal or

natural persons, things, and events in the Old Testament were types or allegories of spiritual truths in the New Testament; but he never makes the slightest intimation that the persons or things or events of the Old Testament were not *real*—on the contrary, he refers to them as *undoubtedly real*. And so the other Apostles and Christ Himself always speak of the incidents of the Old Testament as literally and perfectly true. But the Alexandrian philosophizing Jews of the century before Christ, and the ascetic Essenes of Palestine, and the Asiatic Gnostics of the second and third centuries after Christ, and Clement of Alexandria, and Origen, of the second and third centuries, and the Jewish Rabbis and Catholic Schoolmen of the Middle or Dark Ages, and the German Rationalists and Swedenborgians of the eighteenth century went so far, some of them, as not only to pretend to find a spiritual or mystical or allegorical meaning in every part of both the Old and New Testament Scriptures, but also to *deny the literal or natural truth of the Scriptures*, and thus they plunged into the bottomless abyss of infidelity.

None claiming to be Old School or Primitive Baptists have, while they have been with us, gone so far as this without being excluded by their churches; but there has been a tendency, for many years, among some of our brilliant members in different parts of the United States, to apply, not only initially and partially, but also *completely*, all the scriptural prophecies of the eternal future to the experiences of the present momentary life. According to these speculations, the second personal bodily coming of Christ to the world, the resurrection of the bodies of all the dead, the final and general judgment of the human race, the welcoming of the righteous to an everlasting heaven, and the consigning of the wicked to an everlasting hell, are mere visions and feelings of the children of God in the present state of existence, and nothing more! This is bald and bold infidelity and heathenism, posing as the purest and highest Christianity. As Elder J. R. Respass well said, "IT MAKES A NEW BIBLE AND A NEW RELIGION." In the numbers of THE GOSPEL MESSENGER for 1893, I gave the origin, history, and results of such diabolical delusions. These innova-



tions are infinitely more ruinous than the new forms of worship criticized in THE GOSPEL MESSENGER during the last year or two. S. H.

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### OUR "CHRISTIAN" NATION.

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According to recent statistics the people of the United States, during the year 1907, spent \$7,500,000 for Foreign Missions; \$11,000,000 for Chewing Gum; \$27,500,000 for Drugs; \$60,500,000 for Jewelry; \$80,000,000 for Millinery; \$178,000,000 for Confectionery; \$749,500,000 for Tobacco; \$1,744,447,672 for Alcoholic Liquors. That is to say, our wealthy "Christian" nation, nearly all of whose citizens profess to believe that the foreign heathen are perishing eternally a hundred thousand a day, for the lack of the preached gospel, give only \$7,500,000 a year for Foreign Missions (less than ten cents apiece) for saving the poor foreign heathens from torment; while they spend half again as much for Chewing Gum, nearly four times as much for Drugs, eight times as much for Jewelry, nearly eleven times as much for Millinery, nearly twenty-four times as much for Confectionery, about a hundred times as much for Tobacco, and, what is by far the worst of all, two hundred and thirty-two times as much for Alcoholic Liquors! Judged by these figures, the great majority of our people, instead of being Christians—spiritual, humble, and wise, are themselves heathens—carnal, proud, and foolish. Few people on earth are more in need of the preaching of the free, pure, spiritual, divine, almighty, everlasting, saving gospel of the Son of God than the people of the United States. S. H.

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### NOT IN MAN THAT WALKETH.

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"It not in man that walketh to direct his steps."—Jer. 10:23.

Solomon tells us that wisdom is profitable to direct, (Ecc. 10:10), that is, to guide the steps of man in the good and the right way; but man can walk, and does walk, without it. Every man walks in some way, and it is the inclination of frail, corrupt human nature to walk

or progress in a bad way. And if man had the right to *direct* his steps, then his own will would be the standard of his conduct.

It is evident, from the text under consideration, that it is in man to walk; if it were not *in* him, if he had not power to walk, then he would be still or dormant. He has the God-given power to walk, but nevertheless under a moral obligation to walk according to the directions so clearly set out in the law of God. No man, when walking in sin and wickedness, has the right to say that he is acting according to God's direction. It is God's sovereign prerogative to *direct*, and man's whole duty to *obey* the directions given. We have read of many daring and dastardly deeds of men and also of women who have stained their hands with blood, and laid their victims low in the arms of ghastly death, and robbed and burned their dwellings, all done by power derived from the great and infinite Creature—for "There is no power but of God; the powers that be are ordained of God." (Rom. 13:1.) But who can be so unreasonable as to say that God directed such steps, or authorized men to do such things? Are not such wicked acts an *abuse* of the power given by the Creator? Yea, men have thus walked, but not according to God's direction; for His law plainly forbids it. If such deeds are not executed under the direction of the spirit of the Devil, I can not account for them. I can not accept the position that man walks only as God directs and leads him. "This persuasion cometh not of Him that calleth you." (Gal. 5:8.) "This wisdom descendeth not from above, but is earthly, sensual, devilish." (James 3:15.)

I will now notice what is said in the Bible about "steps." David, in his fervent song of thanksgiving, said, "Thou hast enlarged my steps under me; so that my feet did not slip." (2 Sam. 22:37.) "The steps of a good man are ordered by the Lord; and he delighteth in His way." (Psa. 37:23.) I find these words nowhere in the Bible applied to wicked men, or to their walk. Nowhere do I find that the Lord enlarges the steps, or confirms, establishes and approbates the course of wicked men in the practice of sin; nor that their steps are ordered by the Lord. David's prayer was, "Order my steps in Thy word"; not out of or contrary to the

word of God, nor in violation to His law. "I have taught thee in the way of wisdom; I have led thee in right paths. When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble." (Prov. 4: 11, 12.) Is there anything in these Scriptures that suggests the idea that the Lord directs, commands, or authorizes men to walk in the paths of sin and folly?

"A man's heart deviseth his way; but the Lord directeth his steps." (Prov. 16: 9.) The devices of the human heart are generally contrary to the law of God; and it would be well for every man to compare his self-devised plans of life with God's infallible directory (the Bible), and follow His directions; it will caution and warn each child of wisdom to avoid the evil, seductive spirit of the world and carnal religion, whose "steps take hold on hell." (Prov. 5: 3.) And I am sure that the Lord does not direct such steps, and then warn His people to avoid them. The word *direct* means to point, to show the right road or course, as He *directed* one to take the right hand road. It is not expected that the person giving the direction is to do the walking, but the one who is directed, or shown the way. If people in general would consult the moral directory which the Lord has given and walk accordingly, much good would result from it, and much evil would be avoided.

The text at the head of this article is often quoted by those who, I think, make a hobby of "Unlimited Predestination" to support that doctrine; but I can not see in it the least reference to the doctrine of predestination. But it does teach that man does not possess the moral virtue nor the wisdom to direct his own course, or to legislate and judge for himself as to his duties and obligations of human life; and the inference is clear that God has reserved to Himself this sovereign right. Yet we should not ignore the fact that, while it is God who directs, it is man that walks.

J. E. W. H.

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### THE GOOD SHEPHERD.

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The blessed Saviour is represented in the word of God under many appellations; but in nature all figures applying to spiritual things are imperfect. It is said in the

East that there is a very dear relationship existing between the shepherd and his sheep, so much so that the sheep are all named by the shepherd, and the shepherd is so good and kind in caring for his sheep until they dearly love their shepherd and will, at the call of him, follow and obey his voice. It is said that there may be thousands of sheep, but the shepherd is so particular with them that every sheep, from the strongest to the weakest, is named, and when the shepherd calls one by name it will leave all the rest and go to the shepherd—yes, forsaking all for the love it has for the shepherd. The shepherd watches his sheep by day and by night to save them from becoming a prey to the wolves. Not only does he see that they are protected from danger, but he feeds them and gives them drink and puts them in a good fold. The shepherd makes great sacrifices for his sheep. But this is all a very faint figure of the relationship existing between Christ and His people, and the sacrifice He made for them, also of His tender love, mercy, and grace which He bestows upon them. David says, "The Lord is my Shepherd; I shall not want." David realized his poverty, weakness, and dependence upon God, as the poor, feeble, defenceless sheep does upon its shepherd. The precious faith of David looked to the Lord to support him, and to make him lie down and sweetly and confidently rest in the living promises of the covenant of grace; and in the midst of the scorching sun of persecution and sore affliction, when his soul was thirsting, yearning for fresh manifestations of the love of God, the Lord was right then leading him unto living fountains of water, leading him out of himself and beside the still waters of love and sweet communion with Jesus. He could now feel that his poor heart was all aglow with love, and could truly say, "The Lord is my Shepherd." I have no other one to care for me and to feed my hungry soul but the Lord; and I can confide in Him, for He is Lord of lords and King of kings, and everything that is adapted to my spiritual wants He will supply. It is sweet to feel that the Lord *is* my Shepherd right now. Yes, He is *mine* and I am His. What a mercy indeed that I can feel that He is my Shepherd, and if He is my Shepherd, I am *His* sheep. Once I could not claim Him



as mine, but through the rich and efficacious grace of God I now have that humble hope that He is MY Shepherd. Yea, He is indeed a Shepherd to His poor, afflicted children. When we can feel that the Lord is mine, what more do we need? If we have the Lord for our Shepherd, we want no other god; we want no other system of salvation, for our needs are all supplied in Him. He is our wisdom, righteousness, sanctification, and redemption, and we are blessed with all spiritual blessings in heavenly places in Christ. When I can truly feel in my soul that the Lord is mine, I want no more. I can say with Jacob, "It is enough."

Yes, in my troubles He restoreth my soul. How often we feel that our very soul is crushed and wounded and so sorely oppressed that we can never experience His sweet smiles again! But the good Shepherd restores our souls, and in walking through the vale of sorrow, grief, and afflictions, which is a shadow of death itself, we do not fear the evil thereof when we can have that sweet faith in the Lord. Death may prey upon this poor, frail body, but the good Shepherd will change this sinful, aching body to an immortal, glorified body. We need not fear sickness, sorrow, pain, death, the furnace of fire, the den of lions, and everlasting banishment itself, if the Lord is with us. If the Devil could take these bodies of ours to the bottomless pit, Jesus holds the keys of death and hell and does His will in the armies of Heaven, and among the inhabitants of the earth, in the seas and in all deep places; hence He will bring these bodies forth. We need not fear the Devil, since the Lord is above the Devil. His rod and staff comfort the children of God. Just think of the wonderful love our good Shepherd has for His sheep. "I am the good Shepherd; the good Shepherd giveth His life for the sheep. I have power to lay down My life, and I have power to take it again." He gave His life for us, bore our sins in His own body, and knows us, gives us eternal life, calls us by name and leads us out. He knows all of His sheep, from the least to the greatest. He knows the humblest little lamb, and knows every groan, sigh, and true desire of His sheep. "He feeds the sheep like a shepherd, gathers the lambs with His arm, carries them

in His bosom, and gently leads those that are with young." Jesus so tenderly and mercifully preserves His spiritual sheep. He is the Shepherd and Bishop of my soul. He is the great Shepherd of the sheep. Truly He is the good Shepherd. He is good in providence and good in grace. His goodness and mercy have followed us all the days of our lives. Since He has been and is and always will be the great Shepherd of the sheep, He will care for them and bring them out more than conquerors. Then what manner of creatures ought we to be! We should prove that we are His sheep by the lives that we live; we should prove that we are His sheep, called out, by forsaking the world and every vain allure-ment of the same for Christ's sake. We do not see the sheep and goats flocking together; hence the Lord's people should be separate and distinct from the world in faith and practice. We should be as loyal to our spiritual Shepherd, yea more than the literal sheep that quickly, at the call of the shepherd, forsakes all to follow Him. We should feel it a sweet privilege as the anti-typical sheep to follow Jesus by precept and example, and dwell sweetly together in unity, love, and fellowship, ever looking to Jesus as the great Shepherd and Bishop of our souls. Let us, as His sheep, exhibit that love, loyalty, innocence, and dependence upon Jesus for every blessing that should characterize every poor child of God.

L. H.

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### THE SHORTNESS OF LIFE.

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"Man that is born of a woman is of few days, and full trouble."—Job. 1:4.

The shortness of life is referred to in many places in the Bible. When in youth, old age seemed a long way off, but when we look back from old age it seems but a span—but "a moment." "Our light affliction, which is but for a moment"—the whole is but "a moment" when compared to eternity.

The vail between this and the next world is exceedingly thin, and none can tell what a day will bring forth. What with the innumerable ways of death and the feebleness of our bodies, what promises can we make with cer-

tainty? We must needs add, "If the Lord will," to the least promise. "The living know that they must die." "It is appointed unto men once to die." Whatever uncertainty attends other things, death is certain. David describes death as the flight of an eagle "when he hasteth to his prey." In our minds we see the quick movements of the eagle when he dashes like light upon his helpless victim, so death has marked each of us as its victim, and is now on the wing to carry us hence.

There is no discharge in that war—it comes as pain upon a woman with child and none shall escape. "Death by sin, and so death passed upon all men, for that all have sinned." All the race, and all the earth—no spot on the globe exempt. Go where you will, and turn as you will, and the doings of death confront us. "We seek a city which hath foundation." Our present mode of existence is a city without foundation, and it is sinking, but "we seek a city yet to come" which hath sure footing—"hath foundation whose builder and maker is God."

The whole earth has been swept by death scores of times and will still be swept by it. In view of death what is it wise to do? What should be our chief concern and where should be our affections?

The cold indifference of the human race with respect to death, or what follows it, is an index to what "dead in sin" denotes. We see death, we grow familiar with the sight, we see the graves of the dead on all sides, and in the face of this we see men pursuing sin with delight. We see disregard for the Saviour. The name of Jesus has no charms or sweetness for a vain, sin-loving world, and the thought and terror of death has no power to quench the love of sin. The dominion of sin is no delusion. "Sin reigns unto death." This is no fancy, but it is a reality.

In looking back over life as it has been with me, it is wonderful to see what death has done. Many sweet friends that once gladdened our homes are gone. They will bring us cheer and gladness no more, and in that long and growing list were fathers and mothers who loved us so dearly and sought our good sincerely. We can yet see their faces wreathed in smiles; we yet hear

their voices filled with the sweetest music of love. O, what has death done for us! Our faithful elders who once fed us with truth, their faces glowed and beamed with love. What sweet music they made for us in our pulpits! what good cheer they brought to our homes! but all is now gone but the memory of it. I can see scores who once preached to us and with us, but their tongues are cold and still, their labors are done, and we, too, are on the way to join them in that unseen world. Those who were our first companions in the service of God, are nearly all gone. O, what an army of dear ones pass the mind's eye as we look over the past. Once their homes were sweet resting spots to us where we rested and were comforted, where we were refreshed and cared for, but many of those dear families are broken up. "O, why should the spirit of mortal be proud?" Why should we ever hold malice? Why should our eyes glare with revenge or hate? Why should we be unforgiving or unkind? Why should our hearts be set on wealth, or honor, or why should the name and ways of Jesus ever lose their charms? Let us forgive, even as we hope to be forgiven. We recall instances where our ways were not kind, our words severe, our conduct not loving. If these lines come to the notice of any whom I have treated unkindly, I hope they will forgive me. We all need forgiveness. I am sure I do and I desire to be forgiving, even as the Saviour has been forgiving to me.

Our text says, "Of few days and full of trouble." Trouble is a part of our lot. I do not remember one man or woman in all my acquaintance that was entirely free of trouble. With one, trouble comes in one shape; and with another, it comes in another; but it comes to all in one form or another. I recall the faces of father and mother when "trouble like a gloomy cloud had gathered thick and thundered loud." There are troubles that are worse than death, and these often find their way to our homes. "In the world ye shall have tribulation."

"The souls that would to Jesus press,  
Must fix this firm and sure,  
That tribulation more or less,  
They must and shall endure."

When I first received a hope I was happy; my soul rejoiced. I thought my trials over and all my trouble



gone, but soon I learned that there were troubles yet to enduce. Some have come to me because of my own sin, and some for the sin of others. But sure I am that trouble is along the way I have traveled. I think it has its use in weaning us from the world, and in preparing us to leave the world submissively.

In reading our papers I read where our brethren and sisters are reciting their troubles—the story of bereavement, of declining health, of the winter of age, of pinching poverty, of domestic troubles, of division and strife in the churches, and scores of griefs that have found our precious brethren and sisters, and in this I have fellowship with our dear people. I am glad it was said of Jesus, “He was a man of sorrow, and acquainted with grief.” “He knows our frame, he remembereth we are dust.” “He can be touched with the feeling of our infirmities.” “Sweet to look forward and behold eternal joys my own.” “I reckon the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us.” “I shall be satisfied when I awake in Thy likeness.” This is a sweet hope, for a time and a place that we shall be satisfied—*perfectly satisfied*—no sad memoris, no gloomy future—perfect serenity! O, what a blessed hope is this! Let us “suffer on our three score years till our Deliverer comes, and wipes away his servant’s tears and takes his exile home.”

Dear brethren and sisters, suffer a poor worm to exhort you to live near the cross, near the Saviour. He is the tree whose branches sweeten every bitter water. O, let us live near and ever seek His face as the great sovereign balm for all our woes.

J. H. O.

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#### JEWS—CONTINUED.

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1. The national or outward, fleshly Jews gradually declined from the law of God and the spirituality of His service into the doctrines and traditions of men and the carnality of mere outward forms and ceremonies.

So the professedly spiritual or inward Jews (professors of Christianity among the Gentiles), have departed by degrees from the simplicity of the gospel of Christ, and made void the commandments of God by their own traditions.

2. The leaders and popularly recognized teachers of the national or outward Jews turned religion into a trade, made merchandise of the people, and made the temple, which should be called the house of prayer, a den of thieves, and it does seem like that nothing but a scourge of small cords in the hands of the Master would drive them out.

3. The national, fleshly or outward Jews, misapprehending Divine teaching concerning eternal salvation, and the true or real character of the long-promised Messiah and of His errand into this world of sin and sorrow; and the intent and purpose of the law of God, trusted in their obedience to the law, or in their own righteousness for justification before God and eternal salvation from sin. So the mass of modern professors of the religion of Jesus have so apostatized from the original simplicity of gospel truth that they are to-day trusting in their own obedience to the law for peace with God and a happy immortality and everlasting felicity, and while they claim to teach Christ, they are in fact teaching nothing but Judaism in the name of the gospel as the ground of the sinner's justification before God. To illustrate, a so-called D.D. says: "I mean to say, as an ambassador of Christ, that He was a moralist; that from the first to the last of His ministry He preached obedience, and nothing but obedience to the moral law as the condition of eternal life." (See "Two Witnesses," page 24. and compare this sentiment with Judaism, as quoted by me in February MESSENGER.)

But as there were here and there a few spiritual Jews like old Simeon and Anna, who by teaching of Divine grace, had lost all confidence in the flesh and were trusting by faith in the merits of the coming Messiah, so to-day, apart from the Judaistic multitude, are to be found a few, who, rejecting the righteousness of the flesh, trust wholly in the life, obedience, and righteousness of the blessed Jesus for a better resurrection and life, even salvation eternal and glorious. But the whole Protestant world seems to be passing from its ancient moorings. Whitelaw Reid says it is "an age of loosening anchors and drifting with the tide."

Note the following news item:

## IS PROTESTANTISM PASSING?

The Rev. Newman Smith, of New Haven, pastor of Center Congregational Church, the oldest in Connecticut, and a member of the Yale corporation, declares his belief that Protestantism is passing away and is destined to be merged in the new Catholicism. He says it is losing mastery over the controlling forces of modern life, having lost the authority of the church even in its own families and its division has weakened its hold on the social mechanism. He thinks there are already signs of the coming Catholicism which is to fulfill alike the Roman absolutism and Protestant Individualism. He asserts that within the Roman Church there is a movement which Rome recognizes as no ordinary event. "Men are wrestling as loyal Catholics with the problem of modern life, not with the tone of Erasmus, the scholar, but with the ring of Luther's voice and they end their appeal to the Pope by saying: 'We will stand firm at our post prepared to sacrifice everything except the truth.'" In Protestantism, he says, there is no one church and no one faith big enough to hold a Christian man. These two movements, he believes, may in the new order meet and complete each other.

So it seems that Episcopalianism is passing into Romanism or Roman Catholicism; Methodism is passing into Episcopalianism; the Missionary Baptists passing into Methodism as it was a hundred years ago; hence a distinguished Missionary Baptist preacher says: "Scores of our Missionary Baptists are only immersed Methodists in the Baptist church"; and I am real sorry to have to say that there is an element among us, the Primitive Baptists, that is passing into the Missionary Baptists' position of seventy-five and one hundred years ago; and another element which, while it opposes this passing, or innovation upon our ancient faith and practice, yet says that it should be tolerated or borne with. But there are, nevertheless, a few left that are satisfied with the Primitive or Old School Baptists' position of 1832, and by God's grace they will continue to stand there. I am satisfied with that position, believing it to be scriptural, safe, and consistent, hence I object to the passing, and that position is clearly stated and defended by me in THE GOSPEL MESSENGER for October, 1905, page 354; March, 1907, page 102; and May, 1907, page 191.

Farewell,

G. W. STEWART.

## REMARK.

The reasons why I and nearly all other Primitive Baptists, while we oppose, yet exercise forbearance in regard to the practices alluded to by Elder Stewart, are given in THE GOSPEL MESSENGER of February, 1908.

S. H.

QUESTIONS AND ANSWERS.

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1. Q. How old was Timothy when Paul wrote to him, "Let no man despise thy youth" (1 Tim. 4:12)? A. Between 35 and 40 years of age, it is supposed. He may have been younger than several other elders in his section (1 Tim. 5:1, 17, 19); and Paul, his father in the gospel (1 Tim. 1:2; 2 Tim. 2:1), exhorts him to conduct himself in such a manner that all men should respect him notwithstanding his comparative youthfulness.

2. Q. How did the title of "Reverend" come to be applied to ministers? A. In the Scriptures this word occurs but once (in Psalm 111:9), and is applied to God alone—"Holy and reverend is His name." But the Roman Catholics dare to apply it to men; calling their priests, reverend; their deans, very reverend; their bishops, right reverend; and their archbishops, most reverend. The Protestants have borrowed this and many other unscriptural customs from the Catholics. But those who most highly reverence God, like Elihu (Job. 32:21, 22), will not give flattering titles to men; and they call their ministers by the simple, humble, scriptural title of "elder."

3. Q. Who, among Roman Catholics, is next in office to the Pope? A. The dean or presiding officer of the College of 70 Cardinals, the Cardinal-Bishop of Ostia, a small town 14 miles west of Rome, at the mouth of the Tiber, said to be the oldest colony and bishopric of Rome; this Cardinal, however, resides in Rome.

4. Q. For what does Mgr. stand, and of what Catholic official is it a title? A. Monsignor, an Italian word meaning "my lord"; the title is applied to a Catholic bishop or archbishop, and to certain priests connected with the court of the Pope.

5. Q. When did women first begin to teach and preach in churches? A. In the seventeenth century, according to the principles of George Fox, the founder of the Quakers or "Society of Friends," as they call themselves—even they do not call their society a church. Fox maintained that the Holy Spirit was in all men and women, and that, therefore, women had as much right to preach



as men—in fact, that all men and all women had this right. The Methodists and other denominations get the practice of women's preaching from the Quakers, and not from the Scriptures. For the Scriptures pointedly and plainly condemn the public teaching or preaching of women (1 Cor. 14:34, 35; 1 Tim. 2:11, 12; Gen. 3:16; 1 Cor. 11:3; Eph. 5:22-24; Col. 3:18; 1 Pet. 3:1, 5, 6.) While women were not to teach publicly in church, they were permitted to teach privately their children, other women, and even men (Eph. 6:1-3; Col. 3:20; Titus 2:3-5; Acts 18:26; 21:9).

6. Q. What is the "new name by which Zion (or the Church) shall be called, which the mouth of the Lord shall name" (Isa. 62:2)? A. In the same chapter, verse 12, Israelites are called "The holy people, The redeemed of the Lord"; and, in Isa. 61:6, the "priests of the Lord, the ministers (or servants) of our God." In the same chapter as the text in question (Isa. 62:4), the prophet says to Zion or Israel or the Church, "Thou shalt be called Hephzibah, for the Lord delighteth in thee." Hephzibah means, "My delight is in her." It was the name of the wife of the pious king Hezekiah, who was then living and reigning over the kingdom of Judah. Hezekiah (meaning "Strength of Jehovah") was a type of Christ; and his wife Hephzibah was a type of the Church, the Lamb's wife. In Jer. 23:6 Christ is called "The Lord our Righteousness"; and in Jer. 33:16 the Church is called by the same name. He is the Head, and she the body; all her sins were put on Him and ended by Him, and all His righteousness is put forever on her (Isa. 53; 45:24, 25; 61:10; Rom. 3:19-31; 5:19; 1 Cor. 1:30, 31; 2 Cor. 5:21). The name of the heavenly and eternal city, the Church of God during eternity, shall be Jehovah-Shammah, which means "The Lord is there" (Ezek. 48:35; Psalm 132:14; Joel 3:21; Zech. 2:10). To every one who, by Divine grace, overcomes his spiritual enemies, Christ says (Rev. 2:17), He will give to eat of the hidden manna of His pure gospel, His own flesh and blood, salvation through His sufferings and death by faith in Him, wholly hidden from the unregenerate and carnal; and that He will give him a white stone, a symbol of justification and adoption; and

in the stone a new name written, which no man knoweth, saving he that receiveth it—indeed, Christ says, “I will write upon him My new name” (Rev. 3:12). We are told, “They shall see His face; and His name shall be in their foreheads” (Rev. 22:4). They shall be manifestly, fully, and eternally His—belonging to Him, conformed to His image, and consecrated forever to His service; He, the Son of God, their Elder Brother, the glorified Son of Man, and they, the children of God, the younger members of the same holy family, the glorified children of men; He, the Great King and Priest, and they the kings and priests in His loving and blessed service. And, during the present state of existence, no man knows who has this new name except he who receives it and experiences its divine power and sweetness in his own soul.

S. H.

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### REMARKABLE PROVIDENCES.

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“O give thanks unto the Lord, for He is good; for His mercy endureth forever. Whoso is wise and will observe these things, even they shall understand the lovingkindness of the Lord.” (Psalm cvii. 8, 43.)

#### “A PRAYER ANSWERED.

“To go forth and do the work which God assigns us, trusting wholly in Him, and relying only on His promises, may seem but madness in the eyes of worldly wisdom; but the believing Christian needs not to be told that where the Lord guides, He provides; where He directs, He protects. And that He has other means besides subscription-papers and contribution-boxes to make good His purpose that ‘they who preach the gospel shall live of the gospel,’ may be seen from the following authentic statement of a simple fact which recently occurred:

“A stranger arrived not long ago in a large city, having come there to preach Christ, trusting in Him who said, ‘Bread shall be given him; his waters shall be sure’ (Isa. 33:16). Very few were known to him there, and fewer still knew of his desire of preaching the gospel of Jesus in its freeness, making his needs known only to the Lord. A few weeks after his arrival, when walking one Sunday afternoon to his appointed place of preach-

ing, he met with a brother, Mr. D., whom he had seen before, and who was now going to hear him preach. As they walked on, arm in arm, Mr. D. said, 'I have been looking for you the last few days, having wanted to see you. Were you not praying two days ago for something?' The preacher being silent, not wishing to make known his need, Mr. D. continued, 'I know you have been praying, for two days ago, sitting in my house, I felt thoroughly impressed that you needed money, and so prepared this letter for you,' at the same time handing him a sealed envelope. On his return home, he took it from his pocket; there were three words on the outside—'God is Love'—and enclosed was fifty dollars. I need scarcely add that the servant of God *had* been praying two days previously, while *at the same time* the Lord put it into the heart of one of His children, in another part of the city, to administer to his needs.'

"Surely it is safe to trust in the Lord; for He, whose ancient servants, though sent out without purse or scrip, could joyfully testify that they lacked nothing, is as mindful to-day as He then was of the needs of those who for His name's sake, have gone forth in simple confidence in Him to supply their necessities; and He yet has servants not a few, who believe with John that we 'ought to receive such, that we might be fellow-helpers to the truth,' and who stand ready, like Gaius, to bring them 'forward on their journey after a godly sort' (3 John 6-8), while they fulfill their ministry." S. H.

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#### ELDER G. W. STEWART'S RETIREMENT.

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With this number of THE GOSPEL MESSENGER Elder G. W. Stewart voluntarily retires from the position of one of its Associate Editors. He writes me as follows:

"AKRON, ALA., February 20, 1908.

BELOVED BROTHER HASSELL:—Please erase my name from the editorial staff of THE GOSPEL MESSENGER, and do me the kindness to state that you do so at my own request. You have always treated me nicely, kindly, and brotherly.

Farewell, my dear noble brother,

G. W. STEWART."

I regret that Brother Stewart has felt called upon to take this action, but I am perfectly sure that he is conscientious in so doing. Our personal and editorial relations have been very pleasant; and I have only the very best wishes for his future welfare and usefulness.

SYLVESTER HASSELL.

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## EXTRACTS.

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FIVE POINTS, ALA., Dec. 30, 1907.

*Elder Sylvester Hassell—*

DEAR BROTHER:—I don't want to do without THE GOSPEL MESSENGER. I have been taking it ever since its publication. I hope you and the co-editors will live long to send glad tidings to the many subscribers.

I remain your little unworthy sister, E. C. STEPHENSON.

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206 S. WELLS STREET, VALDOSTA, GA., Feb. 16, 1908.

*J. E. W. Henderson—*

DEAR BROTHER IN CHRIST, AS I HOPE:—I will at last try to answer your good letter I received some time ago, and ask you to please pardon me for not writing sooner to let you know I received THE MESSENGER you sent me, and I do feel so thankful to you for your kindness. I feel that the Lord will reward you. THE MESSENGER is a great comfort to me, as I am deprived of ever going to hear the gospel preached, since my health is so bad all the time. I have been down sick with la grippe and other complaints nearly all winter. I have got some better now, but can't stir out none yet, but am thankful I can be up some. I enjoy reading yours and Brother Hassell's writings so much and Brother Hanks's. It is the same blessed doctrine I have believed ever since I was a young girl. I was baptized in my 17th year. I don't know as I have grown any better, but I think I have learned through so many sore afflictions and trials to be more submissive and humble to our Father's will. Sometimes, like the apostle Paul, I can glory in my infirmity that the power of Christ may rest upon me. At other times I feel like poor old Job, that my trials are too heavy for me. Even now I am so full at trouble. I have just received a letter saying that my daughter, who lives a good way off from me, is very low with fever, and wants me to go to see her; but I am too weak to go so far, and I fear I may never see her again. She is my oldest child, and has six little children and a husband.

I remain your affectionate little sister,

POLLIE A. KNIGHT.

---

BUENA VISTA, GA., Nov. 2, 1907.

*Elder Hassell—*

DEAR BROTHER:—You will find enclosed a money order for THE MESSENGER for another year, which comes regularly, and I look forward to its coming with great interest. May the Lord bless you and yours and enable you to continue THE MESSENGER.

Your sister in hope;

CORNELIA LOWE.



GARFIED, GA., Feb. 6, 1908.

*Elder Sylvester Hassell—*

DEAR BROTHER, AS I HOPE AND TRUST IN CHRIST:—You will find enclosed one dollar to pay my subscription to THE GOSPEL MESSENGER to January, 1909. With best wishes to you and success to your valuable paper, the best religious paper in the Primitive Baptist ranks, in my humble judgment, I am very respectfully, your unworthy brother,

J. M. WOMACK.

JULIETTE, GA., Feb. 6, 1908.

DEAR BROTHER HASSELL:—Please find two dollars, which will, I think, pay my subscription to THE MESSENGER to December, 1908. I am well pleased with THE MESSENGER, and hope all who take it will pay up and thus support and encourage a very worthy enterprise. THE MESSENGER is one of the main comforts of my life. What a feast of good things it contains to the lovers of truth!

May the Lord continue to bless and care for you, is my prayer.

Your sister, I hope,

MRS. CARRIE EDWARDS.

GOWER, MO., Jan. 5, 1908.

*Elder S. Hassell—*

DEAR BROTHER IN CHRIST:—Please find enclosed one dollar, for which please continue my subscription to THE GOSPEL MESSENGER another year. I am well pleased with it, as the truth is ably set forth in it by both the editors and correspondents. May God still enable you to conduct it in the future, as in the past, to the edification and comfort of His people, is my sincere desire. It was my pleasure to eat dinner with you in St. Joseph, Mo., at Brother Culver's, when you were on your Western trip more than a year ago.

L. R. GROOM.

POINT, LA., Feb. 3, 1908.

DEAR BROTHER HASSELL:—My subscription has expired. Now please find enclosed one dollar for the dear good MESSENGER another year. I do not want to do without it. Its dear pages are so much joy to us; it is laden with such great and good news for us from the dear brethren and sisters. My heart is made to rejoice while reading the great and glorious truths, as we do not get to hear much preaching—it is so far from the church. I do feel that the dear Lord is with you, my dear brother, and all the other editors. May you all long live to publish THE GOSPEL MESSENGER.

Your unworthy brother, in hope of eternal life,

J. B. ALBRITTON.

WELLSVILLE, MO., Jan. 14, 1908.

DEAR BROTHER HASSELL:—Enclosed find one dollar for THE GOSPEL MESSENGER, which is duly received and read and very much appreciated by myself and family. I am now, or will be in a few days, 80 years old, and am blessed with my eyesight, for which I certainly do feel very thankful. It is so much company for me in my old age to read my Bible and my religious papers.

Your old sister in the bonds of Christian love,

EMILY A. GILLILAND.

SPRINGWATER, OREGON, Oct. 15, 1907.

DEAR BROTHER HASSELL:—As the expiration of my subscription to THE GOSPEL MESSENGER is at hand, I herewith enclose \$1.00 for renewal of same for another year. I am well pleased with THE MESSENGER, and trust you may be blest to continue the publication of the true gospel in its purity for many years to come.

Your sister in hope of eternal life,

MRS. M. M. LACROY.

---

FARMINGTON, TENN., R. 12, Dec. 31, 1907.

*Elder Hassell—*

VERY DEAR BROTHER IN A PRECIOUS FAITH:—Find enclosed order for one dollar to pay for the dear little MESSENGER for the coming year, 1908; for I don't feel like I want to do without it. Its writings are good preaching to me, as I can't often get to my church now, as it is ten miles off, and I am getting old. But I dearly love to read the good pieces in the dear little MESSENGER. It does my poor soul good to read the truths that are written for its pages. May it please the good Lord to spare your dear life, and Brother Henderson and all that write so ably for it many years, if it is His righteous will. I often think that, if I was gifted like many of the dear sisters that write for its pages, I would love to write some, but I feel so weak and sinful that I don't feel like what I could write would be of any benefit to any one. I want your prayers, dear brother, and those of all of God's dear children that I may hold out faithful to the end of my journey through life.

Your very little unworthy sister, if indeed one at all,

MRS. R. A. CHILTON.

---

OENAVILLE, TEXAS, Oct. 21, 1907.

*Elder Hassell—*

DEAR BROTHER IN THE LORD:—As my subscription will be out at the end of this month, I enclose money order for one dollar to renew it. I failed to get the October number; please send it to me, as it is all the preaching I get. I go to the meetings of other denominations, though I can't hear preaching, but I know how they used to preach. I would not go, but would have to stay at home by myself if I did not go. May the Lord bless you to live long to carry on the good work. It is a comfort to me to read the good letters from the brethren and sisters scattered about over the world. I like your articles and those of all the good editors of THE MESSENGER. I look for the coming of THE MESSENGER with great anxiety.

Your sister in trials and afflictions,

E. W. FARROW.

---

RUPTON, TEXAS, Nov. 7, 1907.

*Elder Sylvester Hassell—*

DEAR BROTHER IN HOPE:—I am yet spared one more time to renew for the dear old MESSENGER, which I dearly love, because it speaks the truth and nothing else but the truth. I have been taking it twenty-five years or longer, and never have missed a copy. Please find enclosed \$1 for renewals. I will be 77 years old the 22nd inst. if I live until then.

Your unworthy brother, if one at all,

F. M. SCALLORN.

## OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, hat they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

### MRS. MARY E. PEEK.

I will try to give notice of the death of my dear sister, Mary E. Peek. She was born October 26, 1856, near Weedowee, Randolph County, Ala. She was the daughter of I. N. and S. E. Stewart. Her death occurred the first of July, 1907. It was caused by a mule running and throwing her and her husband out of the buggy. After this she lived only 21 hours. We learned she never talked after she was hurt; but we have evidence that she has gone home to glory. She obtained a hope in Christ in her 21st year and lived a consistent member of the Primitive Baptist Church until it pleased the good Lord to take her away. She was always ready to help the needy, visit the sick or to speak a word of comfort to those who were cast down. To those who knew her, my attempt to speak of her virtues will be but futile. Her humble, sincere and faithful life speaks more than pen can describe. It grieves us to think we will see her no more; but we believe it has been a glorious change with her. No worldly care ever kept her from filling her seat at church. Her life was a good example. It may be said that the Church has lost a good friend. We have received many sad letters from her husband and children. We would say to the bereaved that our trust is in the Lord, that there will be a sweet reunion hereafter, where there will be no more heart-aches nor briny tears. So farewell.

Written by her sister,  
Ashland, Ga.

MARTHA F. WHITE.

### CHANGE OF ADDRESS.

Elder B. H. Pierson has removed from Graymont, Ga., to Beach Avenue, Macon, Ga. (Business address, 318 Second Street).

### ENGLISH PUBLICATIONS—PRICES AND AGENTS.

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Vol. 30.

No. 5.

# THE GOSPEL MESSENGER.

Mrs J. L. Philpot

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Williamston, North Carolina.



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# The Gospel Messenger.

MAY, 1908.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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VOL. 30.

WILLIAMSTON, N. C., MAY, 1908.

No. 5.

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## LOVE AT HOME.

[PUBLISHED BY REQUEST.]

1. There is beauty all around,  
When there's love at home;  
There is joy in every sound,  
When there's love at home;  
Peace and plenty here abide,  
Smiling sweet on every side;  
Time doth softly, sweetly glide,  
When there's love at home.

### CHORUS:

- Love at home, love at home;  
Time doth softly, sweetly glide,  
When there's love at home.
2. In the cottage there is joy,  
When there's love at home;  
Hate and envy ne'er annoy,  
When there's love at home;  
Roses bloom beneath our feet,  
All the earth's a garden sweet,  
Making life a bliss complete,  
When there's love at home.
  3. Kindly heaven smiles above,  
When there's love at home;  
All the world is filled with love,  
When there's love at home;  
Sweeter sings the brooklet by,  
Brighter beams the azure sky,  
O! There's One who smiles on high,  
When there's love at home.

Love at home in our own hearts, in our families, in our churches, and in our communities is, indeed, a sweet and rich blessing from the Lord.

S. H.

NICHOLLS, GA., September 3, 1907.

According to my father's (John L. Williams's) record, I was born September 15, 1846, and was born a sinner, as was manifested by early transgression and affliction, for I have suffered inexpressibly most of the time since my birth. When quite young I had serious reflections. At the age of eight or ten years I would frequently weep bitterly on account of being a sinner, for I was then conscious, especially at times, that I was a sinner, and desired to be a better boy, and often resolved to do better and be better. Still I never was very rude, and often refused to go into things, with my young associates, which I then thought, and yet think, to be wrong and ungodly. Through afflictions, I trust, I was restrained from many things that possibly I might have engaged in. At times I was very sad indeed; and at other times one looking at my conduct would not suppose I ever had serious thoughts even. I had, in my youth, very limited opportunities; though, after I once got the idea of books, I have sought for information, but owing to sad afflictions and often of eyesight, and owing to mental distraction, I feel that I have made very poor success, generally. In early life I think I had due respect for persons of age and for religion, for then I thought religion to emanate from an all-wise God; but oh what a very faint knowledge I then had, and often fear I yet have of it. Suffice it to say, my sins at times especially annoyed me greatly. Where I was reared, till some sixteen years of age, there were many professing religionists of different orders, and they were generally conditional religionists; and, under my burden of sin, I had sought their prayers, and they had told me what to do to get relief, but I did the best I could, and yet, instead of getting any better, my sins seemingly grew worse or at least gave more heart-rending trouble, until it seemed my poor heart would almost burst. Up to this time I never had heard a Primitive Baptist preach and knew nothing of them, only to hear them misrepresented, and stigmatized as Hard Shells, Drunkards, Ignoramuses, etc. At about fifteen years of age father moved into a section of country near where there was a Primitive Baptist church, and I was



extremely anxious to hear one of them preach, more through curiosity than anything else, on account of what I had heard about them in the past from others. Consequently Providence rolled the time around that I got to one of their meetings, and Elder Sammy Strange was the preacher, an old, feeble, and much-worn servant. I went to this meeting rather to get something that I too could tell about Hard Shells, but alas O! Lord, how I was disappointed in my expectation, as soon after I was seated in the house, that venerable old servant of the Great God was discoursing on the wonderful works of God, also on the depravity of the human heart, and, in spite of all the powers that I could control, I was weeping bitterly, and felt indeed the great truth of the depravity of my poor, sinful and burdened heart. Nor can I refrain from bitter weeping now while trying to write of that occasion. I got an introduction that day to the power of the Great God in a manner never before witnessed by me; and oh! blessed thought, I also got an introduction that Solomon mentions when he asks, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" There certainly is something terrible in the church of Jesus Christ, to the seeing eye. From this time on seemingly my condition was more heart-breaking than ever before. I often tried to pray for God's mercy, and that was about all I could utter—God, be merciful to me a poor, wretched, and miserable sinner, doomed to die and be forever and forever lost in eternal woe.

The war between the States was now going on, in which war I later took a share for some twelve months. I was under conviction for sin all the time while there, and I certainly was as careful as possible to do no more sin than I could, thinking to justify myself by sinning no more, which of course was commendable, but the enlightened saint can readily see I was not as yet fully brought to Christ as the end of the law, though I abstained from many evils of army life, and never had a pack of cards in my hand while in the army. The war being over in 1865, I returned home to my dear father, mother and family. I now thought surely I will get rid of all this sad trouble about sin, but not so; for al-

most continually it was on me, day and night. Consequently later I decided to marry as a last means of release from this burden, and on the 15th of July, 1866, I was united in marriage to Miss Mollie A. Anderson, who I then thought to be far my superior; and while we have been united for over forty years, I yet consider her far my superior in various respects. But, after I had married, I was caused to conclude that I had committed one of the greatest crimes of my life, simply because I was a hell-deserving wretch that was soon to die and be banished from God, my wife, and all that was near and dear to me in every way; and now it was sorely heart-rending to me to think I had made the trial for this good wife, who I sincerely believed had married me in love, not knowing what kind of a creature I was, and knew nothing of the condition I was in. "Oh! Lord, have mercy," was my cry. I had often visited a small oak ridge just across a field of father's as a secret place to pour out the burden of my heart in prayer to the Great God for mercy. On one occasion my Brother Billy and I and a hired servant were engaged plowing in father's field. I had striven to conceal my trouble from all, and that day I labored that as they went out to one end I would go to the other, and near night we quit work and I hastily got off ahead, left my horse, got over the fence to draw water for the horse, and while there drawing water I became almost in a helpless condition, and it seemed I would give all I had to be across the field at the oak ridge mentioned, to try to pray my last time. Accordingly I started through the field, but failed to reach the oak ridge. Next I knew I was on my knees at the root of an apple tree in the field, trying to beg for relief from my sad condition and troubles of heart. At this time it seemed as plain as though an audible voice spoke it, "Why hast thou come down hither?" and I replied, "Oh! Lord, is there not a cause, seeing I am in such great trouble and distress?" And the reply to me was, "Arise and go free, for all thy sins are forgiven thee." I did rise up. I had one of the greatest times of rejoicing in my life then and there. On that occasion, oh what an association of thoughts! I surely was led in spirit to mountains of the great glory of the Great God.



I then could see Jesus Christ as my own Saviour and altogether glorious, the blessed Saviour of poor, lost, and ruined sinners. And I guess, if I ever was called to preach the gospel, this was the beginning of the brightest of my evidences of the same. But this is already too lengthy, and I must desist. The first opportunity after this I offered to a church of the Primitive faith, old Canooche, Emanuel County, Ga., was cordially received amid much rejoicing, and my poor heart can never express the fullness of the joy and the wonderful praise to our God I felt. I was baptized next day in Little Canooche Creek, and left a burden there that has not returned since.

J. C. WILLIAMS.

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## TRIALS AND DELIVERANCES.

---

NORTH BERWICK, MAINE, January 28, 1908.

*Mrs. J. B. Powrie, Drain, Oregon—*

DEAR SISTER IN THE LORD:—Your letter was very welcome, for it breathed forth the things of the Spirit of God, and such things are the consolation of my life. I am one that must have continual supplies of mercy or I can not live before our God. Christ is said to nourish and cherish the church, (Ephes. 5:29), and all the church (congregation) certainly need His gracious fullness to be ministered to them. Jesus told His disciples that "the Spirit of Truth shall glorify Me: for He shall receive of Mine, and shew it unto you." (John 16:14.) It is this continual shewing unto us the things of Christ that is so needful, consoling, and strengthening to pilgrims as they journey to that city which hath foundations, whose builder and maker is God. The following words come into my thoughts, exactly telling the frame I am in:

"I muse on the years that are past,  
Wherein my defence Thou hast proved,  
Nor wilt Thou relinquish at last  
A sinner so signally loved."

Here and there all along my pilgrimage I see how graciously the Lord appeared to my relief. O! since the time of that first sacred intimacy with our Lord Jesus Christ how constant has been His loving kindness to a vile sinner like me!

I have had my times of adversity, and have been called to taste some bitter dispensations; but I have to say, my heart moves me to say,

“He near my soul has always stood,  
His loving kindness, O how good!”

Sometimes in my infirmity I feared the Lord had cast off my soul; but I was mistaken, for He hath said, “I will never leave thee, nor forsake thee.” “I have graven thee upon the palms of My hands; thy walls are continually before Me.” (Isa. 49:16.)

I recall now in my mind a time of adversities, a season of sore afflictions, and my life was weighted down with manifold oppressions. Then the language of the first part of the third chapter of Lamentations suited me well. “Lord, I am oppressed, undertake for me,” was my cry day and night; but I feared the Lord had covered Himself with a cloud, and my prayer could not pass through. I was hedged in, my chain was heavy, and, sore dismayed, I could see nothing but desolation on every side. (Psalm 31:13; 2 Cor. 7:5.) As the days wearily passed along, my cup became bitterer, and more dark and hopeless seemed my path. How often was I weary with my groaning, and my pillow was moistened with my tears. (Psalm 6:6.) I thought all is vain, God Himself has cast off my soul. O! this became to me the bitterest of all my bitterness, and my heart mourned after Him. But God, our beloved God, can turn the shadow of death into morning, take us up out of the horrible pit and miry clay, and bring us up again from the depths of the sea. So I proved it. O! I find it profitable to trace the many, many times in which I have proved God Himself to be my defense.

To look over my poor life, and see only the crookedness, the blackness and vileness, that is a dismal sight, and it makes my heart heavy; but O! to see how, though I had been so wayward in heart, unprofitable and vile, yet in all my temptations, in all afflictions and adversities He has been my pitiful succorer, and His own arm has been my sufficiency and salvation. Many times, dear sister, I have said, “Thou, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.”



(Psalm 71:20.) "Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice."  
 (Psalm 63:7.) Truly it is profitable to remember all the way the Lord our God hath led us in the wilderness. Yes, when thus

"I muse on the years that are past  
 Wherein my defence thou hast proved' —

Then I conclude,

"Thou wilt not relinquish at last  
 A sinner so signally loved."

Although I am a most unworthy one, yet just now I do not feel I am presumptuous in thinking I am one whom the Lord hath signally loved. My heart is humbled, and melted before the Lord as I pen this:

"For sure, of all the plants that share  
 The notice of our Father's eye,  
 None proves less grateful to His care,  
 Or yields Him meaner fruit than I."

How humbling it is to contemplate the poor, vain life of an unprofitable, and oftentimes ungrateful, and fretful sinner like me? I am "dust and ashes." (Gen. 18:27.) I see myself all spots and blemishes, and have so often to sigh over my condition, to loathe myself in my own sight, and to mourn before the Lord; and yet our God even to me hath said, "Thou art all fair, my love; there is no spot in thee." (Solomon's Song 4:7.) On Christ's precious blood my soul is relying, and I know it is no other one than the Holy Spirit that has brought me to know the blessedness and efficacy of the sprinkling of the blood of Jesus Christ. (1 Peter 1:2.) Ah, even till now I need the cleansing, atoning blood of the Lamb.

"Foul, I to the fountain fly,  
 Wash me, Saviour, or I die."

There, I have opened to you a little of my life, and is it not in these things that we have fellowship one with another?

I am, I hope,

Your brother in hope of eternal life in Christ Jesus,  
 FREDERICK W. KEENE.

## CONSIDER.

ABBOTT, ARK., August 15, 1907.

*Elder Sylvester Hassell—*

DEAR BROTHER:—I do not feel worthy to address you as brother, though, if you will give me space in your much-esteemed paper, THE GOSPEL MESSENGER, I have a desire to write a few of my thoughts on the word *Consider*. Whether the desire is of the Lord or not, I do not know. I will first ask you to look this imperfect letter over and *consider* it; and if it is not in harmony with thus sayeth the word of God, cast it into the wastebasket, for I would not say nor write anything that had any tendency to mislead or confuse one of God's little ones, on purpose, for all the wealth of Wall Street. "For consider Him that endured such contradiction of sinners against Himself [now Paul tells what for], lest ye be wearied and faint in your minds." (Heb. 12:3.) This, to my mind, should teach us to always "consider," when in distress either in body or mind, to "consider Him" who has suffered so much for us, yea the just for the unjust. "Ye have not yet resisted unto blood, striving against sin." Who, O! who of us, has ever yet striven against sin; till our "sweat was as it were great drops of blood falling down to the ground?" "And being in a great agony, He prayed more earnestly, and His sweat was as it were great drops of blood." (Luke 22:44.) Yes, my Father's dear little ones, indeed let us "consider" who was the cause of this great agony, what was the cause of His sweat bearing as it were great drops of blood. "Consider" the cause of His being delivered into wicked hands; "consider" the cause of His being *mocked*, *spit upon* and *smitten*; and "consider" last, but not least, the cause of His being crucified. O, my Father's dear little ones, we have a sweet little *Hope*, that all this "agony" was endured, these "great drops of blood fell to the ground," and, above all, His dear life was given that we might live with Him in eternity. Oh! can we not have a little patience, and suffer a little while, when we feel that our burden is heavy, more than we can bear up under? Let us "consider" what He said, "Come unto Me all ye that labor and are heavy laden, and I will

give you rest." (Matt. 11:28.) Hear Him again—"For My yoke is easy, and My burden is light." But O! there are so many that it seems the following will apply to—"The ox knoweth his owner, and the ass his master's crib, but Israel doth not know, My people doth not *consider*." (Isaiah 1:3.) "O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." (Isaiah 48:18.) I ask myself the question, why do I not "consider"? why do I not hearken to His commands? for I read, "For if ye live after flesh ye shall die; *but if ye, through the Spirit, do mortify the deeds of the body, ye shall live.*" (Rom. 8:13.) Yes, "*live*" to enjoy the fruits of our labor, "*live*" to enjoy the sweet presence of our beloved brethren, "*live*" to enjoy a peaceful conscience toward God and man, yea "*live*" at each other's feet, as it were, esteeming others better than ourselves, loving one another with unfeigned love, not in word only, but in deed. Now let us "*consider*" that if we live after the flesh we shall die to all these blessings; we will labor and have not, will not have the sweet fellowship of our brethren, for fellowship is involuntary, and our conscience will condemn us; "for, if our hearts condemn us, God is greater than our heart and knoweth all things." (1 John 3:20.) "Thus saith the Lord, thy Redeemer, the Holy One of Israel, I am the Lord thy God, which teacheth thee to *profit*, which leadeth thee by the way that thou shouldst go." (Isa. 48:17.) Surely we will be left without an excuse, for all our disobedience, for He hath said, "I will put My laws into their hearts, and in their minds will I write them." Surely we can't plead ignorance, for if we are His, we have His laws, in our hearts and minds, that is, if we are spiritually minded; but if we are carnally minded, we are not subject to His laws; therefore, let us "*consider*" the one that has done so much for us, yea, that the world combined could not do, and try, as much as is in us, to follow the leading of the Spirit. For as many as are led by the Spirit of God, they are the sons of God. (Rom. 8:14.) "Now, therefore, "*consider*" what ye have to do." (Judges 18:14.) "Know, therefore, this day and *consider* it in thine heart, that the Lord He is God in heaven above, and upon the

earth beneath, there is none else; thou shalt keep, therefore, His statutes and His commandments which I command thee this day, that it may go well with thee, and that thou mayst prolong thy day upon the earth. (Deut. 4:39, 40.) "O! that they were wise, that they understood this—that they would *consider* their latter end." (Deut. 32:29.) "In the day of prosperity be joyful, but in the day of adversity *consider*." (Eccl. 7:14.) "And let us *consider* one another to provoke unto love and to good works." (Heb. 10:24.) My Father's dear little ones that have a little hope through grace that the Lord for Christ's sake has pardoned your sins, and you are yet, through a feeling sense of your unworthiness, lingering around the fold, desiring a home with those you love, and the ones that can tell your feelings better than you can tell, I would admonish you to go home; for if you felt as you desire to feel, they would have no fellowship for you. When Jesus went to be baptized of John, it seems that John was not willing, as he felt too unworthy. Jesus said, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness; then he (John) suffered Him." (Matt. 3:15.)

"Consider what I say, and the Lord give thee understanding in all things." (2 Tim. 2:7.)

Yours, desiring to live in obedience,

G. P. NEISLER.

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### BLACK ROCK PAMPHLET.

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Send fifteen cents to Elder J. T. Rowe, 704 Linwood Ave., Baltimore, Md., for a copy of the pamphlet advertised by him on page 194 of this number of THE GOSPEL MESSENGER. It contains the Old School Address of the Black Rock Convention of 1832, which gives, in the ablest manner, the scriptural reasons for the earnest opposition of Old School or Primitive Baptists to modern, humanly invented religious machinery. S. H.



## EDITORIAL.

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Parties desiring to communicate with either of the editors of THE GOSPEL MESSENGER personally, have their addresses above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, N. C.; or those who prefer to do so can hand or send remittances to either of the other editors.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky., and also Elder W. B. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss.

*Subscriptions* will be continued for a reasonable time after expiration, unless notice to the contrary is given.

If you do not want THE MESSENGER, pay your *back subscription* and order it discontinued.

The time of the *expiration* of your subscription is placed on your paper, or on the wrapper; *remit* when your time expires, or *give notice* at once if you wish the paper discontinued.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," 2 Tim. iii. 16, 17.

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### MY POSITION OF OPPOSITION AND YET FORBEARANCE IN REGARD TO CERTAIN PRACTICES UNCHANGED.

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As may be plainly seen by a comparison of my editorial on page 369 of THE GOSPEL MESSENGER for September, 1907, and my three leading editorials in THE GOSPEL MESSENGER for February, 1908, my position of opposing certain new practices introduced among our people during the nineteenth century, and yet of exercising forbearance, as long as possible, towards those brethren who had adopted these practices, is unchanged. This is exactly in accordance with my course in the writing of the Church History, on far more important subjects than the practices just alluded to, as may be seen by comparing what I have said on pages 620 and 621 of the History with what I have said on these contro-

verted matters in other parts of the History, to which ready reference can be made by the aid of the Alphabetical Index at the close of the History; and this course is exactly that which I have pursued ever since I have been a member of the church, January 10, 1864. This course, which seems to me faithful and yet conciliatory, is, I think, enjoined upon all true believers by the Lord Jesus Christ and His Apostles (John 13:34, 35; 17:21; Luke 9:49-56; 1 Cor. 1:10; Rom. 14; Gal. 2:11-21; 5:14, 15; Eph. 4; Col. 3:12-17; 1 Pet. 1:22; 4:8; 1 John 4; 1 Cor. 13).

S. H.

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### ALL PRIMITIVE BAPTISTS ARE OPPOSED TO ARMINIAN PROTRACTED MEETINGS.

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The objects and methods of Arminian Protracted Meetings or Fleshly Revivals are well stated and scripturally condemned in the Old School Address of the Black Rock Convention of 1832, published in THE GOSPEL MESSENGER for March, 1904, and in Elder J. T. Rowe's pamphlet advertised in this number of THE MESSENGER. The old and able brethren who wrote and signed that Address say that, while they consider the example worthy to be imitated which the Apostles set, of embracing every opportunity, consistent with propriety, for preaching the gospel at any place and time where and when a minister meets with an assembly, whenever circumstances call a congregation together from day to day, still they decidedly object to and can not fellowship the principles and plans of protracted meetings, distinguishingly so called. They say:—"Regeneration, we believe, is exclusively the work of the Holy Ghost, performed by His divine power, at His own sovereign pleasure, according to the promises of the everlasting covenant. But these meetings are got up either for the purpose of inducing the Holy Spirit to regenerate multitudes, who would otherwise not be converted, or to convert them themselves by the machinery of these meetings, or rather to bring them into their churches by means of exciting their animal feelings, without any regard to their being *born again*. Whichever of these may be considered the true ground upon which these meetings are founded, we are at a loss to know how

any person, who has known what it is to be born again, can countenance them. The plans of these meetings are equally as objectionable. For, in the first place, all doctrinal preaching, or in other words, all illustration of God's plan of salvation is excluded professedly from these meetings. Hence they would make believers of their converts without presenting any fixed truths to their minds to believe. Whereas God has *chosen His people to salvation through sanctification of the Spirit and belief of the TRUTH.* (2 Thess. 2:13). Secondly. The leaders of these meetings fix standards by which to decide of persons' repentance and desire of salvation which the word of God nowhere warrants—such as rising off their seats, coming to anxious seats, or going to a certain place, etc. Whereas the New Testament has given us a standard from which we have no right to depart, viz. that of bringing forth fruits meet for repentance. Thirdly. They lead the people to depend on mediators other than the Lord Jesus Christ, to obtain peace for them, by offering themselves as intercessors, whereas the Scriptures acknowledge but the *one God and one Mediator.*”

These objections to pre-arranged protracted meetings for the eternal salvation of human beings who would otherwise be lost, or for inducing unconverted persons to join the church, are, in the mind of every Primitive Baptist, thoroughly scriptural and perfectly unanswerable; and I do not know of one Old School or Primitive Baptist who would fellowship the principles and practices of such meetings. And the Old School Address urges that it is an appearance of evil and dishonesty to God to hold any similar meetings. S. H.

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### PROHIBITION.

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The prohibition of anything is the forbidding of it. The second law given by God to man was a prohibition of his eating the fruit of the tree of the knowledge of good and evil; it was a good law, and, if Adam and Eve had obeyed it, the fearful curse of sin and death would not, it seems, have befallen the human race. Eight of

the ten commandments given by God to Israel at Mount Sinai were prohibitions (all of them except the fourth and fifth, to keep the Sabbath and to honor parents). God says that these commandments were for the good of Israel (Deut. 10:13); and, although our sinful nature rebels against the law of God, Paul declares that the law is "holy, just, and good" (Rom. 7:7-14).

At present the word "prohibition" is generally used to denote the forbidding of the manufacture or sale of spirituous liquors. Without fear or favor, I shall present the certain facts on both sides of this subject, gathered from the latest and highest authorities, for the information and guidance of the readers of THE GOSPEL MESSENGER.

The word rendered "wine" in the Scriptures means a liquor, either fermented or unfermented, made from the juice of the grape; and the word rendered "strong drink" means a liquor made from any other fruit except the grape, or made from honey, especially old and powerful wine. Distillation is a product of modern "civilization," and was unknown to the ancients and to savages. The excessive use of wine or strong drink is positively and repeatedly forbidden throughout both the Old and the New Testament Scriptures; but their moderate use, both as a beverage and a medicine, is allowed except to priests when about to serve in the tabernacle (Levit 10:9), and to those men or women who had taken the vow of a Nazarite, a Separatist (Num. 6:1-3); and it was entirely forbidden by Jonadab, the son of Rechab, to all his descendants, who were to be nomads or wanderers, living in tents, and not building houses, sowing seed, or planting vineyards (Jer. 35:6-10). The Rechabites were the descendants of Abraham and Keturah, and intermarried with the Levites, and God blessed them to "stand before Him" or be His servants. They honored their ancestor Jonadab by obeying him, and they preferred their simple, free, sober, moral, healthful desert life to the unwholesome luxuries and ruinous vices of a corrupt "civilization," and they were the steadfast opponents of oppression, idolatry, and sensuality. It is an essential qualification of a gospel minister not to be "given to wine" (1 Tim. 3:3; Titus 1:7). Wine and strong drink weaken and corrupt people physically, mentally, and morally, and unfit them for the service of God (Isa. 28:7). It has



been said that greater calamities have been inflicted on mankind by drunkenness than by wars, pestilence, and famine; that 120,000 persons in England and 100,000 in the United States are killed every year by the drinking of spirituous liquors; that the use of alcoholic stimulants causes one-half of the pauperism and disease, one-third of the insanity and idiocy, and three-fourths of the crime in "civilized" countries. Alcohol has been well called the "very genius of degradation"; taken in large quantities, it clots the blood, overworks the heart, dilates the capillaries, retards digestion, ulcerates the stomach, substitutes an unhealthy fat for healthy tissue, chills the body, soon after being taken, two degrees below the normal temperature, so that its use has had to be discontinued in Arctic expeditions, paralyzes the nerves, crazes the brain, debases the conscience, opens the system to the attacks of disease, and propagates its evils to the third generation. It is a poison, and more than twenty of the rankest poisons are used to adulterate and color and expand it. The Baptists of the seventeenth century (who adopted the old London Confession of Faith), excluded from their churches persons who sold spirituous liquors, and those who drank to excess. Elder William Gadsby, of England (born 1773, died 1844), author of the "Everlasting Task for Arminians," and of "The Perfect Law of Liberty," totally abstained from the use of spirituous liquors the last ten years of his life, though he never joined an Abstinence Society; and to a young man who waited on him in his last illness, he said, "Shun wine as you would shun the Devil." Elder Thomas Leland, of Massachusetts (born 1756, died 1841), during the most of his life drank no spirits, but in his last years, on account of his advanced age and infirmities, he drank about a gallon a year, never taking more than a spoonful at a time, and that not often. My father, Elder C. B. Hassell, made, in his eighteenth year, five excellent resolutions, to which he steadfastly adhered through life—to abstain from the use of intoxicating liquors, gaming, and profanity, and to be strictly truthful, honest, and upright in all his dealings. I myself never go into a saloon for any purpose, and never drink spirituous liquors. O that all human beings would do the same! It would make them far healthier, saner, calmer, and

happier, and enable them to improve their material condition, and to do more to relieve the widow and the fatherless, the destitute and the afflicted, and to devote more to education and religion. Societies, oaths, and laws are far less effective than the knowledge and proper consideration of these momentous facts.

It is said that there are 114,000 more saloons than churches in the United States, and that nearly two thousand million of dollars were spent last year in this country for alcoholic liquors—more than enough to pay all the expenses of the Federal government, executive, legislative, judicial, navy, army, post-office, treasury, and every other department. About fifty years ago a wave of prohibition swept over many of the Northern States, but nearly all of these States after a while abandoned State prohibition, and adopted the license system or local option. A wave of prohibition, in the form of either State action or local option, is now sweeping over the South, so that, of the twenty million people in the fourteen Southern States, seventeen million are under State or local prohibition, and nineteen million in the North, or thirty-six million people in the entire Union, occupying two-thirds of the territory of the United States, are under prohibitory liquor laws. Ten million have expelled the saloon by State action, and twenty-six million by local option. It is claimed that conscience, education, economy, and social peace and progress are the motives urging on prohibition in this country. Local option, being aided by public sentiment, is more effective than State prohibition. The Committee of Fifty (eminent sociologists) in New York have thoroughly investigated the matter, and ascertained that rigid efforts to enforce prohibition laws generally lead to "hypocrisy, bribery, corruption, and law-breaking"; and these evil results are likely to continue unless the laws reflect public sentiment, and unless Congress prohibits the importation of liquor from "wet" into "dry" territory, which the Judiciary Committee of the Senate thinks to be unconstitutional, as restricting interstate commerce. But all the Southern States seem determined to try prohibition. If enforced, it may cause a decrease of drunkenness and of the poverty, disease, and crime resulting from drunkenness; but only the abounding grace of God in the heart

can cure the thirst for strong drink and the love of other sins, perfectly and forever. Temperance is not total abstinence, but is the moderate and lawful use of the gifts of Providence. All who can not use spirits temperately should never use them at all.

A drunkard is not fit to work, to live, or to die; and a *habitual* moderate drinker of alcoholic liquors is on the dangerous down-grade to disease, pauperism, degradation, crime, and death. But let it not be supposed that total abstinence from spirituous liquors, though excellent in itself, will make a man perfect here on earth or prepare him for heaven. The Mohammedans are, according to the laws of their false prophet, total abstainers from alcoholic drinks, and yet are hypocrites, thieves, robbers, debauchees, and murderers. Every kind of virtue is good in its place; but true religion, the religion of God, is in the heart, and blossoms in the speech, and fruits in the life, reverences God, and benefits man, and its possessor will be perfected in heaven.

An honest man wishes to know "the truth, the whole truth, and nothing but the truth" on any subject presented for his decision.

S. H.

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### CHRIST'S PRE-EMINENCE.

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Many, like Diotrophes (3 John 9), love to have the pre-eminence, at least in some things; but this word means a vast deal more than can properly be applied to man, or angel or any other creature. Man, as a creature of God, in his mortal state, is of the earth, he lives and moves and breathes as the beast, and finally dies as the beast, and his body returns to the ground from whence it was taken; and in this common event, man has no pre-eminence over the beast or brute creation. (Ecc. 3: 19, 20.)

We read and hear and talk about men of eminence, as kings and monarchs, presidents and statesmen; and such characters are eminent in point of human greatness, and as such should be honored according to their human merits; but the term, *pre-eminence*, in its full meaning, will not apply to any man save the man Christ Jesus. One meaning of the word is, priority; hence it is said of



Christ that He is before all things, and by Him all things consist; and furthermore, that by Him were all things created that are in heaven, and that are in earth; all things were created by Him and for Him. Also that He is the firstborn of every creature (Col. 1st ch.); that He is the beginning, the firstborn from the dead, that in all things He might have the pre-eminence. And as to rank, it is said of Christ, "I will make Him My firstborn higher than the kings of the earth." (Psa. 89:27.)

And although Christ is often mentioned in the Holy Scriptures as a man, and verily He was a man, and was in the world in the likeness of sinful flesh, yet His name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace. (Isa. 9:6.) The above passage shows that Jesus Christ, in His divinity, is one and the same character who created all things by the word of His power, yet veiled in a human body—a Child born, a Son given; and in Him the God-head dwelt bodily.

Therefore, in point of honor, glory, majesty, power, and dominion, He has the pre-eminence over all other beings. His name is above every name, and at His name every knee shall bow, and every tongue confess. (Eph. 1:21; Phil. 2:10.)

Christ, the Son of God, is appointed heir of all things, by whom the worlds were made. He is the brightness of the Divine image and glory of God the Father. His seat is on the right-hand of the Majesty on high; being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they. He is the Son of God, and the angels are commanded to worship Him. He is anointed with the oil of gladness above His fellows. (Heb., 1st ch.)

Jesus Christ, our Saviour, is the only-begotten Son of God, and the only Mediator between God and man. Jesus alone has the honor and glory of man's redemption from sin; His is the only name given on earth and among men whereby His people *must* be saved. His character, as shown by the Scriptures referred to above, and many other passages, is pre-eminently above all other beings in the universe.

It is affirmed, in the Scriptures, that Christ is the power of God and the wisdom of God to them which are called



of God to a revealed knowledge of His holy and gracious character. (1 Cor. 1:24.) He also justly declares Himself to be the Way, the Truth, and the Life, and the Resurrection and the Life. (John 14:6; 11:25.)

And now, dear reader, is it not wonderful beyond the scope of human reason that one so divinely great and holy and just and good as Jesus should so love sinners as to die for their sins? How sovereign, how independent and wonderful this love! Shall we ever feel due reverence for the name of Jesus? Shall we be "Ashamed of Him whom angels praise; whose glory shines through endless days?"

We should, not only in sentiment, but, in the utmost degree, by humble, child-like devotion and loving service to Him and to one another, manifest our acquiescence in this eternal truth, That in all great and good things He has the pre-eminence.

J. E. W. H.

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## GRACIOUSNESS AND LOWLINESS OF THE TRUE MINISTRY.

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2 Cor. 4:6.

"For God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Paul's theme here is the gift of the ministry. "Seeing we have received this ministry, as we receive mercy, we faint not." The Lord, who called him to the work, had sustained him in the midst of all his trials of every kind, so that he had not deserted the cause or fainted by the way. "Not walking in craftiness," he had not sought to please the people by shaping his doctrine and teaching to suit them, but had honestly taught the truth. Certainly here is an essential of a true minister. His great concern should be to please the Lord, who calls him to the work, and has promised to be with him "always even to the end of the world." We preach, not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake." "Not ourselves." Not for selfish ends nor to exalt self. We do not preach that we

are essential in the matter of salvation. We are not in the work for self, but as servants. We preach Christ as the only Saviour, and as alone effecting the salvation of man. We ascribe the whole work to Him; this seems to be Paul's meaning. Then comes the language of the text: "God, who commanded the light to shine out of darkness," that is, the same power that produced light in the beginning, has now "shined in our hearts"; not *into*, as if the source of light were without us, and shined *into* us, but "shined in our hearts," as if God were within us and shined there to "*give the light*"; not to give us the light, but rather to give out the light to others. Paul seems not to be talking of regeneration and its nature, but of the gift of the ministry and its nature. We can not give out the light to others, only as God shines *in us*. We need the light that comes from God to enable us to be a light to those we teach. College training will not impart to us the light nor will any training or culture do the work. God only—"God, who commanded the light to shine out of darkness." Paul associates this inward illumination with the work of God in causing light in the beginning. He continues the subject: "We have this treasure in earthen vessels," not fine, polished vessel of gold, but "earthen vessels." The gospel is a precious treasure, and is so esteemed by the Lord's dear people. The people need it to comfort them when all other comfort fails; under it their strength is renewed, their hopes are confirmed, and their tears are dried. It is a treasure of great value, but the vessel containing it is an "earthen vessel"; from which we gather that the minister is a fallible being as others, with the same weakness and imperfection that is common among all the dear saints, so that he does not come to them as a superior being, but as poor and unworthy, like they are. "That the excellency of the power may be of God and not of us." "That he that glorieth, let him glory in the Lord." If the Lord had sent this treasure by angels, whose presence had dazzled the eyes of men, then some would have gloried in the preacher; but the Lord has chosen the poor, weak worms of the dust to publish truth, and in this company are not many wise men after the flesh, not many mighty, not many noble." "God hath

chosen the foolish things of the world to confound the mighty \* \* \* and base things of the world, \* \* \* that no flesh should glory in His presence." This treasure is sent in earthen vessels, "that the excellency of the power may be of God." Great learning is not essential to the ministry, but it is essential that God shine in the heart. This not only discovers to us our own weaknesses, but it enables us to set forth the Saviour in His various offices and works in the salvation of His people. It enables us to speak rightly of His mercy and great love to needy sinners, and in such a way as to comfort His hungering ones. It is a high office, yet none but the lowly can rightly fill it.

Affectionately,

J. H. O.

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### THE CHURCH OF GOD.

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We, as a people, hold that the church of God is of divine origin and is called out, separate and distinct from the world in faith and practice. Jesus says: "My kingdom is not of this world." "Ye are not of the world, little children." "He calleth His own sheep by name and leadeth them out." The church of God is a body of baptized believers, recognizing Christ as her only husband, head and lawgiver, and recognizing Him as her only Saviour. The church of God, in the aggregate, are one. "My dove, my undefiled, is but one." There is quite a multitude of women (Mystery Babylon and her harlot daughters, called churches) claiming Christ as their husband, which is a reflection upon Christ as our spiritual Husband. He is not a Mormon. "Seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel, only let us be called by thy name to take away our reproach." Seven is a perfect number and embraces all the false systems of religion. These false religionists take hold when they please and can turn loose as easily. This is free-willism. They eat or are sustained by the works of their own hands, they clothe themselves in their own legal righteousness, and do not feel the need of the righteousness of Jesus. There is one church or people on earth who believe solely in the doctrine of free and reigning grace in

the salvation of sinners and look to Him for wisdom, righteousness, sanctification, and redemption. The queens and concubines all want to claim to be the church, but they were founded by man, and their doctrine and practice is of man. Man is their Alpha and Omega. They look to man to save their children, to convert the world, to make preachers, and Christ has no more to do in their system of religion than a lifeless stock or stone. They do not believe in a God that does His will in the army of Heaven and among the inhabitants of the earth, and none can stay His hand. This Almighty, all-seeing, eternal, omnipresent, unchangeable God who does all of His pleasure is the Husband and maker of the church of God. She is loyal to Him, and can not give glory to another. We want to notice the claims of some others. The Missionaries want to claim to be the church of God, but they are too young. Their own admissions are sufficient to prove that they are not apostolic in faith or practice. See what J. R. Graves, the great Missionary Baptist, says: "*Tennessee Baptist*, Nashville, Tenn., September 8, 1860.—Our Missionary organism originated with our English brethren at the time of the revival of the missionary zeal, through the influence of Carey, Marshman, and Fuller. \* \* \* Let it be borne in mind then that our missionary organism is of human origin, and of very recent date, entirely outside and independent of the churches, and not known in the primitive ages of the church. J. R. Graves, Ed." This is all we claim for them, that the missionary machinery is of human origin, is of man, is unscriptural, and has no right to claim to be of the Apostolic order. Again, N. M. Crawford says: "They (the Primitive Baptists) were right in maintaining that our missionary machinery was unknown to the gospel." *The Foreign Missionary Journal*, May, 1892, page 315. The chapel card—"with this month begins the actual date of the centennial of modern missions. It was on May 19, 1792, that Carey preached his inspired sermon on 'Expect Great Things from God; Attempt Great Things for God.'" Southern Baptist Convention, 1891, page 11: "The centennial of the modern missionary enterprise is at hand. In October, 1792, a little band of brethren gathered in the house of a Baptist lady, made



the first contribution to the cause of foreign missions." The *Baptist and Reflector*, November 5, 1891, page 2, says: "William Carey, the father of Protestant missions, the greatest man of his age, whether you regard him from his heart or from his mind." Benedict says, page 59: "Fifty years ago not an agent for collecting funds for any object of benevolence or literature was to be seen in the whole Baptist field." On page 47, Mr. Benedict says: "And here in Philadelphia also was founded the Convention for foreign missions in 1814. \* \* \* The Philadelphia Confession of Faith was a document of high authority among all the Old Baptist churches." See the admissions in the above of the missionaries themselves. They do not claim that their society is of divine origin. It is of human origin, based upon money. See General Association of Kentucky Baptists: "Art. 1. This body shall be called the General Association of Kentucky Baptists. Art. 2. The payment of thirty dollars constitutes a life membership."—Hardy-Wallace Debate, page 244. The Southern Baptist Biennial Convention.—"By paying two dollars any man may become a member, even though a Jew, Catholic, Mormon, or of no religion at all."—*Tennessee Baptist*, February 4, 1880. "Any organization which has for its foundation a money basis is unscriptural."—J. R. Graves, 1860. "A Missionary Baptist is one who is willing to do all he can to help God." *Baptist Flag*, September 11, 1890. Our God needs no help. The poor sinner needs all the help himself. "Our help is in the Lord, who made Heaven and earth." The poor woman said to Jesus, "Lord, help me." This is the experience of God's children. "The Baptists in 860 A. D. believed in the unconditional election and special atonement."—Mosheim, page 227. Old Baptists believe the same yet. In the twelfth century Owen, quoting from Waldensian Articles of Faith, says: "Art 2. We hold in abhorrence all human institutions, as proceeding from anti-Christ, which produce distress, and are prejudicial to the liberty of the mind." Owens, page 61. This is where true old Baptists stand yet. Dr. J. B. Hawthorne, of Atlanta, said on the floor in the Southern Baptist Convention in 1894, in the city of Dallas, Texas, that he knew of no organization more unbaptistic than

a body like this, based solely on money."—Scrap-Book. The church of God in the early centuries had no such organizations. They had no Sunday Schools, Theological Schools, Ladies' Aid Societies, oyster suppers, bed-quilt raffings, games of chance, kissing parties, baby shows, ankle auctions, secret orders in the church to extort money from the people. It is a truth that these things are not apostolic, or Baptistic, but are of human origin, and are inventions of the carnal mind, which extol the creature and abase the Creator. Dr. Throgmorton made the glaring assertion, in debate with Elder Potter, that the heathens are sinking down to hell at the rate of 100,000 souls a day because the church is not doing her duty. Christ is eliminated. Thomas H. Pritchard, a Mission Baptist, says: "And now, what is the average cost of each convert in the mission fields? All things brought into estimate, it may reach ninety cents, while the average cost of each convert in Christian lands exceeds \$6.30

seven times as much." This places salvation upon a money basis—money is the god and saviour (?) Why go to China to find heathens when such heathenism is taught in the seminaries of learning in the United States?

"In China the missionaries make very little progress. The Church Missionary Society baptized last year 167. How small is the number out of a population of 382,000,000, having an annual increase of over 4,580,000! At this rate, even if the population remained stationary, the Society would not be able to convert China to Christianity in less than 1,680,000 years. It is a costly business, making converts in China. The cost of making the 167 converts last year was \$75,000. \* \* \* Canon Taylor says, speaking of the missionaries: "And they are regarded by the heathen, among whom they go, as being charitable Englishmen, who keep excellent cheap schools, preaching a European form of religion; and drive out with their wives and little ones in a pony carriage. The pony carriage is absolutely fatal to the missionary's influence. If St. Paul, before starting out on one of his missionary journeys, had required St. James and a committee at Jerusalem to guarantee him \$1,500 a year, paid quarterly, and had provided him with a shaded bungalow (a thatched cottage), a punkah (a fan run by machinery

to fan him), a pony carriage, and a wife, he would not have changed the history of the world."—Two Witnesses, by G. W. Stewart.

The missionary system is a failure in foreign fields, for crime has increased, and where the missionaries have gone the morals of the people have become greatly corrupted, according to reports from the Arminians themselves. Crime has increased in America, and the confidence of the people in true and undefiled religion has greatly decreased. The modern, fleshly methods have filled churches with an unregenerate membership, who are immoral, dishonest, and unworthy of the confidence of their fellowman. They join the so-called church for popularity. A man preaches for the money he gets out of it, as in any other worldly profession. Discipline or order is almost a thing of the past among them. They want to keep pace with the tide. They trust in men and money and are in fellowship with all manner of worldly societies. They yoke themselves up in secret order lodges with the gambler, profane swearer, the thief, the murderer, for all of these classes belong to secret orders. The secret order man can not use the name of Christ in His secret order prayers, for the Jew belongs there, who does not believe in Christ. How can a man professing to be a Christian and a believer in Christ belong to those institutions? Charles A. Blanchard, giving a history of Freemasonry, says: "Freemasonry was organized in London in 1717, and will soon be two hundred years old. \* \* \* It is also religio-political or politico-religious, like the Romish order, but it differs from it in that its officers and members are largely native-born. Its members, instead of being confined to one church, are scattered among all the religious bodies." Blanchard, on pages 146 and 7, says: "It seems incredible that bodies of men should dare such high-minded treason to earth and heaven as is found in Freemasonry. That they should assume such grandiloquent titles, dress themselves in such gaudy tinsel, subject candidates to such humiliating and dangerous ceremonies, propose to them such shocking oaths, enforced by barbarous penalties, and make such a sacrilegious use of holy things, would be actually unbelievable did we not know it to be true. Following is a sample of



Masonic oaths: "I will aid and assist all poor, destitute, worthy Fellow Crafts, knowing them to be such, as far as their necessities may require and my ability permit, without material injury to myself and family.—*Fellow Craft Oath.*

"I furthermore promise and swear that I will assist a Royal Arch Mason, when engaged in any difficulty, and will espouse his cause so far as to extricate from the same, whether right or wrong."—*Royal Arch Oath.*

Mr. Blanchard shows that they require their members to believe in God, but are not asked to accept the Bible as God's word or Jesus Christ as the Son of God," and hence in their creed and ritual the very name of Jesus is carefully excluded."—*Two Witnesses, by G. W. Stewart.*

See what a Mason says: "A Masonic lodge is the strangest medley of priests and murderers, deacons and whoremasters, church members and gamblers, decent men and loafers, drunkards and rowdies, that the All-Seeing Eye looks down upon." Masonry and all other secret orders are of the world, and God's people should have no affiliation with them. I have seen the fruits of late of a Masonic Judge deciding a case in favor of his brother Mason with dozens of witnesses against him, but he stands by his brother Mason, right or wrong. When God's people are yoked up in secret orders with Masons, Odd Fellows, K. P.'s, Farmers' Union, etc., they are in fellowship directly and indirectly with almost every corruption in the world, and if a church fellowships such a member she fellowships the world indirectly. She ceases to be the called out from the world manifestly when she does it.

The church of God stands aloof from these things and are commanded to have no fellowship with the unfruitful works of darkness; but to come out from them and be separate.

Where is the people that stands aloof from all the institutions of men, secret or religious so-called? The Primitive Baptists. Who believe that salvation is by grace from start to finish? The Primitive Baptists. Who is it that holds to the church as it was set up by Christ, for then it had no Sunday Schools, Boards, Conventions, Theological Schools, salaried ministry, but



were made up of the poor and despised and persecuted of the world, recognizing no law but that given her by her Head? The Primitive Baptists are that people. Who accept eternal uncondition Election, Predestination, Special Atonement, Effectual Calling and believe God's people are saved independent of men or money? The Primitive Baptists. If you are hunting for the church of God, find that people who have no faith or practice but what the Bible authorizes, and find that people who have a regenerated membership and love each other, standing aloof from the world. L. H.

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### QUESTIONS AND ANSWERS.

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1. Q. If a man is called to preach, will he have to do so? A. If he is called of God to preach, he will certainly preach, because "the gifts and calling of God are without repentance," or revocation or change (Rom. 11:29); a person called of God to salvation will be saved, and one called of God to the ministry will preach.

2. Q. What is chastisement, or the stripes with which the disobedient children of God are beaten (Psalm 89:30-33; Heb. 12:5-13)? A. A loss of the sense of the favor of God, darkness, coldness, barrenness, worldliness, carnality, bodily affliction, disease and death of the members of one's family, loss of property, etc.

3. Q. Elijah asks idolatrous Israel, "How long halt ye between two opinions" (1 Kings 18:21)? A. How long will you be undecided as to whether the Lord or Baal is God, and as to which you will follow? Their ancestors had at least professed to serve the Lord; but their wicked monarchs, Ahab and Jezebel, served the idol Baal; and the people were uncertain whom to serve, and really served Baal while professing to serve the Lord—the priests of Baal pretended that he was Jehovah-Baal, or the same as Jehovah, the God of Israel. But Elijah proved that Jehovah was not Baal—Jehovah, the true and living God, consumed the sacrifice by fire from heaven; but the idol Baal, which was nothing, could not do that or anything else. The children of God well know that there is but one God, and they should serve Him ex-

clusively and faithfully, and not serve Mammon or the world or self or Satan.

4. Q. Paul says, "At my first answer no man stood with me, but all men forsook me" (2 Tim. 4:16); what does he mean? A. That, in his first or preliminary defense before the Roman Emperor Nero, no man took his part; but he adds, "Notwithstanding the Lord stood with me, and strengthened me, that by me the preaching might be fully known, and that all the Gentiles might hear; and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom, to whom be glory for ever and ever. Amen."

5. Q. Christ, speaking to the Pharisees, says, "Ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me, *he shall be free*, and ye suffer him no more to do aught for his father or his mother, making the word of God of none effect through your traditions" (Mark 7:10-13; Matt. 15:4-6); what does he mean? A. Corban is a Hebrew word and means a gift or offering to God; and the covetous scribes and Pharisees, many of whom were priests and appropriated to themselves much of what was offered to God, had invented and perpetuated a tradition that if a man should say of anything that belonged to him and that his parents needed, it is a gift already devoted to God, he could lawfully withhold it from his parents and thus refuse to support or honor them, and, in this way, the greedy hypocrites made void the law of God which commands children to honor their parents. In regard to the phrase rendered "by whatsoever thou mightest be profited by me," the word "by" is not in the original, and the word rendered "whatsoever" is in apposition with "gift," that is, it means the article or thing, anything whatever, which if given by the child to the parent would profit the parent, but which the child pretends has already been unalterably given or devoted by him to God.

6. Q. In 2 Cor. 11:8 Paul says, "I robbed other churches, taking wages of them, to do you service"; what does he mean? A. That, while aided in his support by other churches, he served the church at Corinth without

any contributions towards his sustenance from that church (2 Cor. 11:7-10).

7. Q. What is the meaning of "begotten again" in 1 Pet. 1:3? A. Regenerated, or caused to be born again, as shown by the same word in the original in John 3:3; 1 John 5:1.

8. Q. Who were "the spirits in prison" (1 Pet. 3:19)? A. The antediluvians, to whom Christ by His Spirit in Noah preached, and who were in the prison of death and hell when Peter wrote his epistle. S. H.

## REMARKABLE PROVIDENCES.

"O give thanks unto the Lord, for He is good: for His mercy endureth forever. Whoso is wise and will observe these things, even they shall understand the lovingkindness of the Lord." (Psalm cvii. 8, 43.)

### "THE DISARMED ROBBER."

In early life, says a correspondent of the *New York Sun*, Samuel J. May served a small church in Brooklyn, Conn., and rode in a one-horse chaise about the country. Having prepared for a day's journey for an exchange, he was advised by a neighbor not to go alone, as foot-pads infested the road he was to take. He heeded not the advice, and when a few miles out of the village he saw a man jump over a low fence, out of a thick wood, he said to himself, "Mine enemy is upon me." When he overtook the man he stopped and said, cheerily, "Good morning, my friend, I have an empty seat—will you not share it with me?" They had a long ride and a long talk, Mr. May giving his passenger a great deal of good, moral advice by the way. As they neared the point of Mr. May's destination, he said: "I am a minister, and shall preach in the next village to-morrow, and if you would like to hear me, I am sure the friends who are expecting me will entertain you." The man declined the invitation with apparent confusion, and when they alighted from the vehicle, said he would like to speak with Mr. May a few moments. When alone he grasped Mr. M.'s hand, looked him squarely in the face, and said: "I must not part with you without confessing that when I sprang into the road I intended to blow your brains out, steal

your horse and carriage, your watch and coat, and escape." "Oh, yes," said Mr. May, very pleasantly, "I knew that. I was warned against foot-pads on the road this morning, and felt sure you were armed when I asked you to ride with me." "You are a noble, brave Christian man," said the robber, with great feeling. "Your counsel to-day has sunk deep into my heart, and I hereby promise you solemnly I will henceforth lead a temperate and blameless life." The promise was kept. There had been a correspondence between them for more than thirty years when Mr. May told us the story. No one but their Maker knew their secret. The repentant man prospered, and, if he is living, will but add one more to the thousands who weep his benefactor." S. H.

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### EDITH AUSTIN'S INQUIRY; OR AN EARNEST SEARCH FOR TRUTH.

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This is the title of a book of 155 pages (12 chapters) by Elder P. T. Oliphant, Buena Vista, Ind. It is a clear statement and a strong defense of the scripturalness of the peculiar principles and practices of the Primitive Baptists—especially of the unconditionality of eternal salvation, its divine origin, spirituality, and fruitfulness, the specialty and efficacy of Christ's atonement, and immersion as the only baptism, and their opposition to humanly invented theological seminaries, Sunday Schools, money-based missions, a hireling ministry, and choirs and instrumental music in church services. The book is written in an interesting conversational style, and is, likely, therefore, to be read by many young people who otherwise would not read it. The price is 25 cents per copy, or \$2.00 per dozen by express, or \$2.25 by mail. Address all orders to the author,

ELDER P. T. OLIPHANT,  
*Buena Vista, Indiana.*

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### BACK BOUND VOLUMES OF THE GOSPEL STANDARD.

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The following back volumes of the *Gospel Standard*, of London, worth \$1.50 each, may be had for 50 cents each of Mr. J. T. Higgons, 241 West 132d St., New York:

1841, '4, '5, '6, '7, '9;

1852, '3, '4, '5\*, '6\*, '7\*, '8\*, '9;



1860\*, '1, '3, '5, '7, '8;

1870\*, '1\*, '2\*, '3, '4, '5, '7\*, '8\*, '9;

1880\*, '1, '2\*, '3, '4, '5\*, '6\*, '7, '8, '9;

1890, '1\*, '2\*, '3, '4, '5, '6.

\* Of those with this mark after them there are two copies; but only one copy of each of the others. S. H.

## EXTRAORDINARY MAY OFFER TO OUR DELINQUENT SUBSCRIBERS.

Notwithstanding all our efforts this year to bring all our subscribers to a cash basis, there are still about three hundred delinquents. As the new regulations of the Post-Office Department are not only very expensive but exceedingly troublesome to all publishers who extend credit to their subscribers, I make the following extraordinary offer to all our subscribers who are in arrears:— If you will, during the present month of May, send me one dollar, I will credit you for all your past indebtedness and also send you THE MESSENGER till January, 1909. I will, of course, credit you beyond that date if your remittance pays beyond it.

SYLVESTER HASSELL.

## EXTRACTS.

### TRUTH, LOVE, AND PEACE.

KENNEDY, ALA., Jan. 12, 1908.

*Elder S. Hassell—*

DEAR BROTHER IN THE LORD:—Enclosed please find \$1.00 money order to pay for THE MESSENGER another year. I think my time was out in December. I do hope that all the subscribers will renew and pay up all their dues and help you bear the burden of publishing it. I do think it is the best primitive paper I have ever read, for it speaks the truth in love, and is clear of all controversy and strife; and I do hope that God will still enable you and all of the writers by His divine grace to speak comforting words to Jerusalem, cry unto her that her warfare is over and her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins. Oh, Zion, that bringeth good tidings, get Thee up unto the high mountain. Oh, Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up; be not afraid; say unto the cities of Judah, Behold your God, for He is a God of peace and a God of love, and if we keep His commandments we will love one another, and peace will abound. For God is not the author of confusion but of peace, as in all the churches of the saints. Your little sister, saved by the grace of God, if saved at all.

MRS. B. A. CRAWLEY.

AUBURN, ALA., March 8th, 1908.

*Eld. J. T. Satterwhite—*

VERY DEAR BROTHER IN CHRIST:—As I am confined to my room this lovely morning, I thought I would write you a few lines. I am up but am very weak, have had a right smart spell of la grippe. I have received THE MESSENGER, also *The Banner*, and have been reading them a right smart and found some very comforting pieces in them. I have thought many times since I have been sick, how true the song is, Afflictions though they seem severe, are oft in mercy sent. I have been so sinful and worldly-minded that I feel to be too unworthy to have the blessings that have been bestowed upon me. Our friends have been so kind to us in our afflictions. I feel that it is more than I deserve, my life has been so imperfect. If I know my heart, I think I desire to live right, but it seems like when I try to do right evil is present with me. I have often had a desire to write some of my past life, but always felt like it would be of such little interest that I have never undertaken it, and it is with great fear and trembling that I do so. As far back as I can remember I loved to go to meeting at Mt. Olive. What it was for I do not know. I never had any desire to unite with the church while I was young, but thought I wanted to enjoy the pleasures of the world awhile. After I was married, when my dear companion was under conviction, I felt like he was much better off than I was. I didn't believe the Lord would commence a work and leave it undone. I never felt myself to be a lost and ruined sinner until January, 1894, when my brother (T. A. Whatley) came forward and united with the church at Mt. Olive. For several weeks I mourned over my condition, day and night. I don't remember the exact day, but one morning when I arose, I felt that it was the most beautiful day that ever was. I felt light-hearted and the song came to me, Come we that love the Lord and let our joys be known; join in a song of sweet accord, and thus surround the throne. I could sing the song with the most ease that I ever did. I felt like I wanted to unite with the church, but I felt too unworthy to be with such good people as I believed they were. In March, 1894, my companion and I were received at Mt. Olive and baptized. I have had many doubts and fears since that time but I would not take anything for my little hope. Dear Brother, I have wrote this in a very imperfect way. You can read it and lay it aside and all will be well with me. I have not wrote as I desired to, but felt like it would be some relief to my mind. I ask an interest in your prayers, when it goes well with you. With much love to you and your companion.

Your unworthy sister, if one at all.

E. V. LAZENBY.

BUFFALO, ALA., March 12, 1908.

*Elder J. T. Satterwhite, Opelika, Ala.—*

DEAR BROTHER: As I promised you I would write you by to-day, I will proceed. I owe THE GOSPEL MESSENGER from April, 1906, to the present, and enclosed find \$2.00 in currency which you will please forward to Bro. H. with my kindest regards to him for his long and continued indulgence to me. I have been a subscriber for it ever since its first existence. Bro. Mitchell asked me to take it as long as he lived, and I did and payed for it, though at times I was in default as much as I am now, never a murmur did I ever hear from him. So Bro. H. bears with me the same way without a word of complaint. I feel so little and far off of the road of duty and so little in myself when I try myself by you and him and Bro. Henderson, and others that I could

mention, I conclude that I am not worthy the name of a Christian, much less of a place among the people of God. I have had a place among the people of God a half century, lacking till the second Sunday in November, and when I look back over the road I have traveled I am ashamed of it myself and wonder what they think of me. Then I try to take some consolation to myself that there never has been a charge brought against me in conference. I think of you often and wonder how you hold up under all the burdens that you have to carry, but the Scriptures says, "every one must bear his own burden." I am fully satisfied you are one of God's ministers or you could not stand up as you do. I hope you will send the little amount, and the sweet old MESSENGER will be continued to us as long as I live. The children all read it, and I hope some of them love the truth.

Yours in hope,

D. H. B. ABERNATHY.

CORNIE, ARK., June 24, 1907.

DEAR SIR:—Enclosed please find two dollars to pay for THE MESSENGER. I love to read the good paper, for it is filled with good news for me.

Yours truly,

G. E. LOFTIN.

MELROSE, FLA., June 10, 1907.

DEAR BROTHER HASSELL:—THE MESSENGER always brings a feast of good things to me. The simple Bible doctrine of salvation by grace, as plainly taught in the New Testament Scriptures, and so forcefully promulgated by our ablest writers and speakers, is good enough for me; and if all our people would exercise that brotherly love and forbearance toward each other which is so pathetically and emphatically enjoined by the Saviour himself, upon His disciples, I verily believe that all contention and strife would cease among us.

Let us hope, and pray, that God, who has all power in Heaven and in earth will at His own good time and in His own good way, bring to pass a reconciliation of all the differences and contentions among us, to the end that the church may be sustained and maintained in its original simplicity and purity.

May the Lord give you wisdom and understanding and long life to continue THE MESSENGER for the edification of the saints and for the glory of God.

Yours in brotherly love,

E. A. KENNEDY.

LAUREL HILL, FLA., March 18, 1908.

*Elder Sylvester Hassell—*

MY DEAR BROTHER:—Please find enclosed one dollar to pay subscription price on THE GOSPEL MESSENGER for 1908. I had intended to send it earlier than this, but just neglected to do so, and no doubt would have kept neglecting it had it not been for your kind notice. (I thank you for sending it to me.) I knew I was in arrears, and the notice just pointed to a fact that I was aware of. You state that you don't want to lose me as a subscriber; neither do I want to be deprived of the monthly visits of THE GOSPEL MESSENGER, which comes as a sweet messenger to our fireside. I look upon it as being sound in doctrine and practice, and would be glad if every child of grace would take and read it and compare it with the teachings of Holy Writ, and I think they would admit the soundness thereof. With much love to you and yours,

I am your unworthy brother, if a brother at all,

W. R. WALKER.

BLACKSHEAR, GA., March 30, 1908.

DEAR BRO. HASSELL: Enclosed please find P. O. money order for \$3.50 to pay up my subscription and renew same for another year. I love to read the dear old MESSENGER, and wish our people would read it more and observe its teachings closer than some of them do at present. I would not have them make it their standard, of course, but I do think that a sound and well managed paper like THE MESSENGER is helpful. With best wishes for you and yours, and hoping to be remembered by you,

I am your brother,

W. H. BOWEN.

SOCIAL CIRCLE, GA., March 11, 1908.

BROTHER SYLVESTER HASSELL:—I am glad indeed that you reminded me of my past dues. If I don't pay promptly in the future, just remind me of the fact that I am due you so much. THE MESSENGER is one of my pleasures. It certainly is worth double the amount you send it for.

I am your unworthy sister,

LIZZIE GARRETT.

PORTALES, N. MEXICO, March 16, 1908.

DEAR BROTHER HASSELL: I enclose three dollars toward my subscription which will pay what I owe and advance the date on my MESSENGER still another year. We love the doctrine THE MESSENGER preaches and I could not do without it, as we have not had very much preaching of the truths it advocates in this part of the country.

The *Footprints of the Flock* has a very good circulation here, and I think I shall try to get a few subscribers for THE MESSENGER, if I can get out among the old Baptists soon. We appreciate the kindly conservative course of these two papers. May the love of the gospel of salvation by grace spread abroad among the people of the living God.

MRS. M. S. GARRETT.

KILLEEN, TEX., March 31, 1908.

Elder S. Hassell—

DEAR BROTHER IN CHRIST:—You will find enclosed two dollars to be placed to my credit for the dear MESSENGER. I do love to read it, for it is very comforting and instructing to me. It sets forth the truth in so much godly love and brotherly kindness. Your labor as editor surely does show a great deal of brotherly kindness for the household of faith.

Your brother, in love,

W. Y. NORMAN.

JETT, ALA., March 14, 1908.

DEAR BROTHER HASSELL:—I fear I am a little late in sending my dues to THE MESSENGER, which I so much appreciate, being one of the greatest comforts of my life, but a great pressure of business and rather poor health have been the cause of the delay. However, I am truly thankful that our dear Lord has seen fit to spare me to this time, and trust, ere another year rolls around for me to make my usual remittance to you, that I can truly feel and know that I am a better Christian. Pray, Bro. Hassell, that I may be given strength and grace to overcome the evils of this world which are before us daily, that my faith may be increased, and that I may fully realize that great blessing which I so much desire. You have always the prayers and best wishes of

Your sister,

MRS. J. CLANTON.



## SELECTIONS.

## BUDDHISM AND THE VEDA.

The great oriental scholar, Monier Williams, Boden Professor of Sanscrit in Oxford University, while presiding over the Bible Society meeting at Oxford, gave certain reasons why he was sure that our own Bible was the only book of God. Contrasting it with other books he declared that Christians had no reason to shrink from a comparison with other religious systems, and said:

"To translate the Veda, or the Koran into other languages the Hindoos and the Mohammedans consider simply desecration. It is the *sound and intonation* of the sacred Sanscrit and of the sacred Arabic, which is of primary importance and primary efficacy; the *sense* is merely secondary. Millions and millions who know nothing of Sanscrit are obliged to hear and repeat the Veda in Sanscrit, and millions who are wholly ignorant of Arabic are obliged to hear and repeat the Koran in Arabic. Think of what would happen if no Christian in any part of the world were allowed to hear, read or repeat his Bible except in Hebrew or Greek!"

Further, he found no such revelation of our nature and needs in the Veda as in the Bible. Again, Sanctify this life and all its trials, says our Bible; Get rid of the troubles of life, says the Veda. Sanctify the body, says our Bible; Get rid of the body, says the Veda. Sanctify your daily work, says our Bible; Get rid of all action, says the Veda. Rest not on any merits of your own, says our Bible. Rest on your own merits alone, says the Veda. Get rid of sin, says our Bible; Get rid of misery, says the Veda. Moreover, the historical element is wholly wanting both in the Veda and the Koran. Then note one other very remarkable feature. Progressive development marks our Bible. The light of revelation is gradually unfolded till the perfect illumination of the Epistles and the Revelation of St. John is reached. The very reverse is the case in the Veda and the Koran. In these the earliest utterances contain the greatest light, the later become darker and darker. After a *life-long* study of the religious books of the Hindoos, Professor Williams said he felt compelled to express publicly his opinion of them. They begin with much promise amid scintillations of truth and light and occasional sublime thoughts from the source of all truth and light, but end in sad corruptions and lamentable impurities.—*The Christian*, (Boston, Mass.)

## OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, hat they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

## ELD. F. D. L. KOEN.

Was born July 3, 1815; joined the Primitive Baptist Church in 1838; was ordained to the ministry in 1856; died at the home of his son, Elder A. P. Koen, March 18, 1908; in his 93rd year. Had been a member of the Primitive Baptist Church about 70 years, and was held in high esteem by all who knew him.

Below we publish a letter from his son, Elder A. P. Koen.

## THE LETTER.

Elder J. G. Webb—

DEAR BROTHERS—I will try to write you a few lines to inform you and the dear readers of the *Trumpet*, of the death of our dear father, who

departed this life last Wednesday, March 18th. He was taken worse on Monday after the second Sunday in March, 1908, and suffered greatly for forty-eight hours and then seemed to get some easier. He bid us all farewell on Thursday or Friday before he died, and was very happy part of the time. Several times during his sickness he rejoiced greatly and praised the Lord aloud. He begged us all to be faithful and not give up, and not get out of heart, he said Jesus had suffered so much for us we should not get out of heart. He would often say: "What more could I ask, how thankful I ought to be. Is this heaven and have I got home at last?" "Glory, glory, glory to God in the highest."

Oh, my dear Brother Webb and all my dear brethren and sisters, I do want to thank the Lord for the sweet evidence He gave us of our father's acceptance with Him.

Father was buried at Potsville the 19th of March in the midst of a large assembly of relatives and friends.

Elders J. R. Sims and R. P. Littlepage, both spoke at his grave greatly to the comfort of us all. I want our dear brethren and sisters every where to pray for us that we may live right and serve God while we remain here in this life.

Brother Webb, will you please give this notice in the *Trumpet*, and ask the *Primitive Baptist* and GOSPEL MESSENGER to please copy. Father loved to read all those papers.

Yours in hope of rest,

A. P. KOEN,\*  
Hamilton, Tex.

*From the Baptist Trumpet.*

---

#### DEACON ISAAC BAKER.

At the request of the church at Macedonia I herewith forward a notice of the death of our beloved brother Isaac Baker. Brother Baker was born in Cobb County, Ga., November 21, 1826, and died March 16, 1905, aged 78 years, 3 months and 25 days. He was married to Miss Mima Morris. (Date of marriage unknown to the writer.) From this union were born six children, three sons and three daughters; four are living, together with his aged and infirm companion to mourn his loss. Brother Baker emigrated from Georgia to Mississippi about thirty years ago. He had been a Baptist about twenty years; was ordained deacon soon after he joined the church, which office he exercised until his death. Brother Baker was an orderly, humble, upright man. He was an honest, faithful, upright citizen in all the relations of life. His doors were always open to his friends. As a deacon he was vigilant, and watchful, for the general welfare of the church. He was always glad to accommodate his friends and especially his brethren and sisters. His life as a man and as a Baptist was above reproach. Brother Baker was called away from time very suddenly with heart failure. He was at work near his home when stricken down. His wife at once ran to him. (She was not far from him.) He said to her he had got too hot, then fell and never regained consciousness any more. The little church at Macedonia lost a faithful deacon, a noble brother, and his companion a noble husband, his children a kind father, and the neighborhood a good citizen, and the old Confederate veterans a splendid soldier.

Isaac Baker enlisted in the Civil War the second year and remained until the close of the struggle, and it is said he never shirked any duty whatever. Isaac Baker always impressed the unworthy writer of this notice as a man whom the Lord had greatly blessed. The writer was pastor of his church for a number of years and always found a hearty welcome at his home. He contended by word and life for the old fashioned faith and practice. It would lengthen this notice too much

to speak of all the good traits of this old soldier of the cross; therefore, we would commend his aged and infirm companion, together with children and brethren and friends to Him who doeth all things well. We would be glad if the *Primitive Baptist* published by Brother Cayce would copy this notice.

Done by order of the church in conference Saturday before the third Sunday in August, 1905.

C. M. SCROGGIN, *Moderator*.

F. S. BROOKS, C. C.

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#### WM. GREEN HANCOCK.

William Green Hancock was born in Crawford County, Ga., March 7, 1841; joined the Primitive Baptist Church at Salem in Crawford County, Ga., in September, 1865; was baptized by Elder Wright Simmons; was married to Rebecca T. Watson the 2nd day of December, 1869, by Elder John Dickey; he was ordained deacon at Ebenezer Church, Upson County, Ga., 2nd Saturday in September, 1871. To this union were born ten children—seven sons and three daughters. Two of these children died in infancy, and his eldest son died a few years ago, leaving his loving wife and seven faithful children to mourn his departure. Brother Hancock died at 7 p. m. January 12th, 1908, at his home at Abbeville, Ga. He was a most remarkable man in many respects, was a good neighbor, a wise counselor, faithful and honest, prudent and conscientious in all his relations with his fellowman. He was truly a Christian and delighted in conversing on the Scriptures, was well-read, and took great interest in his church, attending his meetings regularly, and always ready to encourage his pastor and brethren. He was a kind husband and father, always counseling his children to serve and honor their Creator. Four of his children are members of the Primitive Church. Brother Hancock lived by the faith of the Son of God, and was ready to be offered, having kept the faith, and having fought a good fight. When his last sickness came he told his son not to get a doctor, but the family thought best to have one; so when the doctor came, he told him he was going to die, and did not want any treatment except something to make him rest. So he died just as one going to sleep, happy in the triumph of faith. To the bereaved family the writer would say, weep not for him, for he has gone on to be with Jesus his Saviour. Remember his life and live in hope of meeting him above; emulate his virtues, and cherish his memory. I loved and honored Brother Hancock. He was my true friend, and was so kind and fatherly to me when I first began in the ministry I will never forget him; and how I do wish that I could live the faithful Christian life he did. May the Lord bless his family, and grant each of them the joyful meeting above. This is written by the request of his family by one who will ever cherish the memory of this noble and good man. May the grace of God support and comfort us all.

W. W. CHILDS.

Yatesville, Ga.

---

#### SAM. GREGORY.

Mr. Sam Gregory, son of J. E. Gregory and Ellen Gregory, was born December 22, 1879, and died May 2, 1907. His disease was consumption. He professed a hope in Christ September, 1895, and joined the Primitive Baptist Church, and was baptized by the unworthy writer in Cade's Cove. A little while before he died, seeing his sister weeping, he said, "Lizzie, don't cry, but pray that I may get closer to the Lord, I believe

that when I die, I will see little James (your brother) and my little baby." He said he was not going among strangers. Just a short time before he died he sent for me, and asked me how we might know that we have passed from death unto life. I told him, "Be sure we love the brethren," and he said, "I know I do." He leaves a father, mother, four brothers and two sisters, a wife and one little baby to mourn his loss; but our loss is his eternal gain. He was conveyed to the old church house. Services were held by the unworthy writer and our beloved brother McCamble, and he was laid in the old church yard to wait the resurrection of the dead, when Christ shall come the second time to gather up the sleeping saints.

Your brother in Christ,

W. A. GREGORY.

#### MRS. JENNIE JOHNSON.

Was born May 19, 1885, Hale County, Alabama, and was the daughter of H. W. and S. E. Clary, a sister to my wife who died March 22, 1902. Jennie was what we call a good girl, kind, quiet, modest, and unassuming in her manners. She was married to Newt C. Johnson, Dec. 30, 1906, and died Jan. 20, 1908, leaving a kind husband, a father and mother, and six brothers, besides many other relatives and friends to mourn her death. She left two little twin babes, five days old. To me the death of Jennie was much like the death of one of my own family, because she was born and reared within three or four hundred yards of my own home. She was taken away quite suddenly and unexpectedly to us all, but in her short sickness all was done for her that a kind husband, an affectionate father and mother, other relatives and a good physician could do. Jennie had never made any public profession of religion, but just a few minutes before she died I was standing by her bed and she recognized me, spoke my name, and then uttered words expressive of her confidence in me, and on being kindly admonished to be quiet and cease talking, as the physician directed, she replied that her tongue was loose and she must talk, and her words and actions were indicative of an inward joy and rejoicing; hence we believe that while we mourn her loss, she is at rest, sweet everlasting rest in the arms of Jesus. May it please the dear Lord to abundantly bless and sustain the bereaved ones in this hour of sore trial and bereavement. I can assure them that with them I mourn most keenly the death of their dear Jennie, whom though we can here see no more, we trust through grace to meet again on that better shore.

G. W. STEWART.

#### HOLLEY CLARK.

By request of the Church of Christ called Decieper Creek, near Gurdon, Ark., it becomes my duty to write in memory of one of our most highly esteemed sisters, Holley Clark. Whereas it has pleased our Heavenly Father on March 1, 1908, to remove by death sister Holley Clark from us, therefore we feel that her noble life spent in our church and community was of inestimable value, and that her Christian deportment in all the walks of life was helpful and that the church sustains in her death a great loss, and there has been taken from us one of our greatest lights. But, however, we submit to the will of God who doeth all things right, and we pray the Lord to bless this dispensation of His providence to the good of us all. To the bereaved family we tender our greatest sympathy in their sad bereavement.

*Resolved*, That a copy of this memorial be spread upon our church



book, and a copy be sent to THE GOSPEL MESSENGER for publication J. H. Rawls, by order of the church while in conference.

ELDER T. PETERSON, *Moderator*.

March 7, 1908.

J. M. MINTON, C. C.

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# The Gospel Messenger.

JUNE, 1908.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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VOL. 30.

WILLIAMSTON, N. C., JUNE, 1908.

No. 6.

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## WHEN THIS PASSING WORLD IS DONE; OR, HOW MUCH I OWE."

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When this passing world is done,  
When has sunk you glaring sun,  
When we stand with Christ in glory,  
Looking o'er life's finished story,  
Then Lord shall I fully know—  
Not till then—*how much I owe.*

When I hear the wicked call  
On the rocks and hills to fall,  
When I see them start and shrink  
On the fiery deluge brink,  
Then Lord shall I fully know—  
Not till then—*how much I owe.*

When I stand before the throne  
Dressed in beauty not my own,  
When I see Thee as Thou art,  
Love Thee with unsinning heart,  
Then Lord shall I full know—  
Not till then—*how much I owe.*

Chosen not for good in me,  
Wakened up from wrath to flee,  
Hidden in the Saviour's side,  
By the Spirit sanctified,  
Teach me Lord on earth to show,  
By Thy love *how much I owe.*

Oft I walk beneath the cloud,  
 Dark as mid-night—gloomy shroud,  
 But when fear is at the height,  
 Jesus comes—and all is light;  
 Blessed Jesus, bid me show  
 Doubting saints *how much I owe*.

When in flowery paths I tread,  
 Oft by sin I'm captive led,  
 Oft I fall—but still arise,  
 The Spirit comes—the tempter flies;  
 Blessed Spirit, bid me show  
 Weary sinners *what I owe*.

Oft the nights of sorrow reign,  
 Weeping, sickness, sighing, pain;  
 But a night Thine anger burns,  
 Morning comes, and joy returns;  
 God of comfort, bid me show  
 To Thy poor *how much I owe*.

R. M. MCHEYNE.

(Of Scotland, 1813—1843.)

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## EXPERIENCE.

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COLUMBIANA, ALA., February 4, 1907.

DEAR ELDER HASSELL:—As I have had a desire to write to THE MESSENGER, I will in my weak way try to tell what I feel to be the dealings of the Lord with me.

It was in the year 1903, after I was married, I began to feel myself a lost, ruined sinner in the sight of God. Just when this came on me I can not tell, but I got worse at times. I was afraid death was near and what would be the results if I did die. I then said, "Lord, have mercy on me;" but I would not tell my husband or anybody else, of my feelings. It seemed awfully dark at times. I remember that my husband and I went to his uncle's to spend the night (he being a Primitive Baptist

preacher) ; and after supper he talked on the Scriptures. I wanted to hear him, but I got up and left the room, for I felt too unworthy to be in anybody's presence. I went on in this way for three days, keeping it a secret as much as possible. One day when my husband started off to work, I stood in the door and watched him until he got nearly out of sight. I thought it would be the last time I would get to see him, and I wanted to talk to him ; so I called him back to the house and asked him what was the matter. My thoughts were, "Lord, have mercy on me," and it seemed it did no good. I was so cast down. I would think of a meeting we attended at a Primitive Baptist church, and think if I was half as good as they seemed to be I wouldn't feel this way. I thought of joining the Missionary church, but the more I heard the Primitives the more I thought that was not the church for me. One morning my husband's uncle came over to see me (Elder Sam Crumpton) ; and when I saw him coming in I sat down in the door as though he knew my feelings, and said, "Lord, have mercy on me." He talked and told me I was in a good bad fix. I thought it bad, for I did not think he knew what was the matter. I had not told him. He read the verse of Scripture, "Blessed are they that mourn, for they shall be comforted," and some more Scripture, but it seemed too good for such a good Lord to have such mercy on a sinner like me. And he said I would be all right after a while, and went home. It was time for me to prepare some dinner, if I could ; and on my way to the garden for some vegetables, all at once everything did look so bright and it seemed no trouble was any where, or any burden to carry ; it all left me, and it came to me, "All is well." Oh ! if every day was like that day seemed to me. But my fears and troubles soon came up. I felt that I was deceived and must not tell anybody of this ; but a little hope was left. Sometimes it is clearer, and sometimes my way is cloudy. If I am changed, it is of grace and not of man, for vain is the help of man. In the year 1904, I went to a meeting

at Mt. Olive church, and when an opportunity was given to receive members I offered myself, and related a part of what I have told, and was received, and baptized by a dear old brother (Elder John Dikes.)

My father and mother belong to the Primitive Baptists. Brother Hassell, if you see fit you can publish this. I feel I am like the poet, "Poor, weak and worthless, though I am, I have a rich almighty Friend. Jesus, the Saviour, is His name; He freely loves and without end." Oh, may we all continue for the truth, and May God save us all with an everlasting salvation, is my prayer.

Your little sister in hope of a better world,

ERA S. CRUMPTON.

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### NEED OF HUMILITY.

---

*Elder S. Hassell—*

VERY DEAR BROTHER IN THE LORD:—I am constantly meditating upon the Scriptures and the goodness and mercy of God toward His people; but He will surely visit their transgressions with the rod. Was there ever a time when there was more dissatisfaction among the people of God than there is at present? I often ask myself, why is there so much discord among the Primitive Baptists? They are blessed with liberty, and it is a time of prosperity, and what more could we ask, or expect here in this world? But I realize that such blessings as these tend to bring about strife and envy instead of love and contentment. In my meditations, the 18th chapter and first verse of Matthew came in my mind, "At the same time came the disciples unto Jesus, saying, who is the greatest in the kingdom of heaven?" Why should they be so much concerned about who should be the greatest in the kingdom of heaven? Although they were the disciples of Jesus, were they not actuated by a selfish motive? Were they not desiring some elevated position in the kingdom of heaven? I think they were. In the 2d and 3d verses, "Jesus called a little



child unto Him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven," much less being the greatest in the kingdom of heaven. The truth is no one can enter into the kingdom of heaven that desires to be great. Except you be converted from this thought that you have of the kingdom of heaven you can never enter into its sacred repose. Why? Because the kingdom of heaven cometh not by observation, but when it is come it shall in you; but men don't like to be converted from an exalted position, and become as a little child; it is the reverse of what they want. When one is quickened or born of God, and he is enabled to see himself a justly condemned sinner before God, oh! how he longs to be again in his infancy! But the children of God grow after they are born the second time or born into the spiritual kingdom, and instead of growing in the kingdom, they grow out of the kingdom, and have to be converted and become as little children, and it takes the power or the chastening of the Lord to convert them from the errors of their ways. So I believe here lies the cause of so much trouble in Israel today; there are so many wanting to be great in the kingdom of heaven that they have grown above the kingdom. It is a common idea that heaven is above; so it is, in a sense, but we have to grow less in our own estimation to get into the kingdom of it, and that is contrary to our carnal mind. As it is midnight, I will close. May every child of God who reads this cry out, "Watchman, watchman, what of the night?"

May the Son of Righteousness arise with healing in His wings, is my humble prayer, if I am not deceived. Why should we be striving to be some great one, when Christ made Himself of no reputation?

A LOVER OF ZION.

## STAND AND WALK IN THE GOOD OLD WAY.

Jer. vi. 16.

---

AKRON, HALE Co., ALA., April 17, 1908.

BELoved BROTHER HASSELL:—Your kind letter of the 14th inst., to hand, and read with deep interest and pleasure. Glad, glad am I, my precious brother, to be assured by you that you intend to stand by the old landmarks. I think that we should, according to the wisdom grace afforded us of the dear Lord, stand firmly by apostolic precept and example, turning neither to the right hand nor to the left; and should know no man after the flesh, and this course I feel sure we should pursue, though ten thousand churches and elders do differently.

For instance, notice first, organs, or instrumental music in church work is without precept or example in the apostolic or great representative church, while vocal music is by both precept and example enjoined in that church; hence we should, I doubt not, uncompromisingly oppose instrumental music in our churches of to-day.

2. Mosheim said the Baptists declared instrumental music in their churches superstitious and unlawful.

3. The Old Baptists in the London confession of faith of 1689, declared in favor of vocal music in our worship and church service, which was, in effect, to declare against *instrumental* music.

4. In your Church History, page 766, where your father is enumerating the innovations that lead to division in the Baptist family in 1832, he says: "They introduced organs as a part of their church service, and pew rents as a foundation to meet church expenses, and various excitements about matters foreign to the accustomed work of ministers of the gospel," which shows that organs were in the contention between the Old School and Fullerite Baptists in 1832; and that organs were among the condemned, rejected and non-fellowshipped practices of that period.

5. In Beebe's Editorials, Vol. 2, page 457, Beebe speaks of modern religionists worshiping with fiddles, and choirs of hired infidels, and organs, and other machinery." Do you suppose that he then had a thought of Old School Baptists advocating and using the organ themselves at this early date?

My honest conviction and deep impression before God is, that we, each one for himself should try to discharge his duty faithfully, with an eye single to the glory of God, even if all others were to turn away from the right way.

Innovation, in my opinion, is spreading rapidly and growing bolder and more defiant every day; and, because certain elders, however able and influential they may be, are advocating and conducting proselyting or protracted meetings and other unscriptural customs, that is no reason why we should stagger or hesitate to do our duty in coming out boldly against them, but rather a reason that we should do so, it seems to me.

I greatly appreciate what you say about our great need of wisdom from on high to direct us in the right way, and your earnest prayer to God in our behalf, to which I desire to say as humbly as I know how, the dear Lord grant it. I have, my most noble brother, with tears in my eyes, prayed the dear Lord for you in this hour of trial, affliction and distress. Please pardon anything that I may have said amiss, or any apparent want of respect or regard for your kind and tender feelings, for I can assure you that, though I am plain, I esteem you a dear brother in hope far better than I am.

You may talk love and forbearance but the innovators do not care for such as that. Please notice particularly Acts 20:28-31; 2 Peter 2; Gal. 5:1-14 and 1:8, as I know you have many a time.

You, my precious brother, have had many hard things to endure, and have suffered many things at the hands of your brethren, but remember you have not yet resisted unto blood, as did your divine Master. In all I have said and written, it has not been my intention to make

the impression upon you that I think that you, as an individual, or THE GOSPEL MESSENGER as a periodical, should come out and declare non-fellowship for those innovations, but what I think you ought to do, is to stand firm against those innovations as an individual and a periodical, just as you did in 1905, and show that you are in accord with those that *do* declare against them and non-fellowship thus. The churches will do the work as it becomes necessary.

Yours in love,

G. W. STEWART.

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## EDITORIAL.

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Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky., and also Elder W. B. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss.

*Subscriptions* will be continued for a reasonable time after expiration, unless notice to the contrary is given.

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The time of the *expiration* of your subscription is placed on your paper, or on the wrapper; *remit* when your time expires, or *give notice* at once if you wish the paper discontinued.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," 2 Tim. iii. 16, 17.

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## MORE OPPOSED THAN EVER BEFORE TO MODERN RELIGIOUS INVENTIONS.

I feel that I would rather die than say, write or do anything that would dishonor God or injure His people.

As my position in regard to humanly invented re-



ligious machinery has been misunderstood and misrepresented, I realize that it is my duty to state it more clearly and strongly than heretofore, if divinely enabled to do so. Instead of being in favor of the unapostolic customs of the use of organs or other man-made instruments in church services, borrowed from the Roman Catholics, and the pre-arranged continuance of meetings several days or weeks or months, to try to add members to the church, borrowed from the Methodists, I am far more opposed to these practices than ever, for three reasons: First, these were not the customs of the Apostolic Churches; second, they were invented by Mystical Babylon and her daughters, and popularize and corrupt the churches of the saints; and third, they confuse, embitter and divide the people and churches of God, and threaten an ever-widening and a permanent division of the Primitive Baptists, so that we know, from the Scriptures, that God is not the author of these inventions (1 Cor. 14:33; 1:10; John 17:20, 21; Eph. 4:1-16). These new things, unknown in the New Testament and among the Baptists for eighteen hundred years, have been rigidly, cruelly, and distressingly pressed upon the Primitive Baptists of Georgia, to a deep, wide-spreading, and, unless they are abandoned, to an apparently permanent division among our people; the introducers and promoters of these inventions preferring them to the fellowship of their brethren who stand in the good old way of the Apostles and our Baptist predecessors. These innovations have not been so persistently, unfeelingly, and disastrously pressed any where else among our people. The long forbearance and the loving and patient labors of our conservative brethren have not induced the progressives to discontinue any of their unapostolic customs. For the glory of God and for the peace of Zion, I would here make an earnest and final appeal to our dear brethren who have adopted these practices to return to the simple, humble, spiritual worship of God, to abandon these causes of disturbance, to sell their church organs and give the proceeds to their

pastors and their poor afflicted members, and, like Christ and His Apostles, not to have the *custom* of holding meetings for more than three days at a time, but to hold such meetings only when the Lord Himself manifestly continues them at the time.

In the Roman Catholic Centennial, April 28th, 1908, in "St. Patrick's Cathedral," in New York City, "Cardinal Gibbons" glorified, among other human vanities, "the peal of the organ and the chant of the choir." Some of the Protestant daughters of Rome use a full orchestra in their meetings. *The Christian Herald*, of New York, in its issue of April 29th, 1908, has, on page 355, an article headed, "Decatur's Cyclonic Revival—Nearly Six Thousand Souls Swept Into the Kingdom by Evangelist Sunday's Whirlwind Preaching;" and the paper gives an account of "Rev. William A. Sunday's" wild, acrobatic, pile-driving, theatrical performances at the protracted meeting that closed Sunday, March 15, 1908, at Decatur, Illinois, saying that "he began with his coat, vest, tie, and collar off, and that in a few moments his shirt and undershirt were gaping open to the waist, and the muscles of his neck and chest were seen working like those in the arm of a blacksmith, while perspiration poured from every pore," and that he "converted 684 persons in one day, and 5,841 in all, and that the current expenses of the revival were \$6,764, and Mr. Sunday received gifts of \$11,350!" The great amount of money he received accounts for all his zeal and labors, as it does in all similar cases. Neither Sunday nor any other creature can save a soul. The Lord was not in the wind nor the earthquake, nor the fire, but in "the still small voice" that Elijah heard (1 Kings 19:11-18). Primitive Baptists regard modern revivalistic performances as hypocritical, sacrilegious, and abominable, and want nothing in the world to do with them; and we believe that the pre-arranged holding of such meetings for several days or weeks to convert souls or to add to our membership, even though not accompanied by such gross indecencies and profanities, is an appearance of evil.

and is dishonoring to God, because such a course is an impeachment of His infinite wisdom and His infinite mercy, since it implies that we know better than He when sinners should be converted or added to the church, and that we are more merciful to our fellow creatures than He is.

Of the 125,000 Primitive Baptists in the United States, I suppose that fewer than a thousand favor the use of the organ in church services; and of the 50,000 in the Eastern and Southern States, I suppose that fewer than two thousand favor a previously appointed continuance of meetings beyond three days to get new members. In earnestly opposing these new practices, I give expression to the outraged feelings of tens of thousands of my brethren.

The verbal differences in doctrine alluded to on pages 620 and 621 of my Church History, have been differences of *individuals*; while *churches* have made the differences in practice mentioned in this article. If individuals and churches would reverently and implicitly follow the teachings and example of the Lord Jesus Christ, they would dwell together in love, fellowship, and peace. Christ and His Apostles never used a man-made instrument in the service of God. And He never held a meeting of more than three days, and His apostles had no such custom.

S. H.

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### NO HOBBY-RIDING.

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Our readers may be well assured that I do not intend to make a hobby of anything in THE GOSPEL MESSENGER; but I propose, as the Lord shall guide and enable me, to treat, at any time, of any subject that concerns the welfare of the church of Christ.

S. H.

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### NOT A POPE.

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I am not and do not desire to be a pope. Primitive Baptists want no pope; Christ is their only Master. I try to preach the truth in love, as I understand it. I

approve what I believe to be scriptural, but I do not presume to dictate the action of any church; the churches must act as they feel to be guided by the word and Spirit of God. And if a church believes that a sister church is in gross error or disorder, she should labor with her in love, humility, and patience, and the sister church should receive her labor in the same spirit, and, if convinced, she should confess and abandon the error or disorder. I think that the law of Christ in Matthew 18:15-17 applies to both persons and churches. S. H.

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[PRESERVE THIS VALUABLE ARTICLE FOR FUTURE REFERENCE.]

### SOME IMPORTANT DATES IN CHURCH HISTORY, FROM THE LATEST AND HIGHEST AUTHORITIES.

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By Church History I mean the history of both the true and the false Church. SYLVESTER HASSELL.

#### B. C.

4. Birth of Christ four years before the beginning of the so-called "Christian Era," according to the belief of most scholars.

#### A. D.

26. Baptism of Christ.
29. Crucifixion, Resurrection, and Ascension of Christ.
70. Destruction of Jerusalem by the Roman General Titus. Cessation of the Temple service, the sacrificial system, and of instrumental music in the public worship of God among the Jews.
100. Close of the Apostolic Age, since which time no new doctrine or practice has been revealed by God to man.
242. Manichaeus, of Babylon, borrows, from Zoroaster (600 B. C.) the idea of an Eternal Devil.
252. Birth of Catholicism in the brain of Cyprian of Carthage in North Africa.
256. First known instance of infant "baptism," in North Africa.



- 313. Edict of Milan, by Constantine and Licinius, for general religious toleration.
- 321. Sunday made a legal holiday, and salaries paid to Catholic clergy by Constantine.
- 325. Council of Nice, whose decrees were, by the Roman Emperor Constantine, pronounced inspired; he thus united Church and State, and soon began the cruel and bloody persecution of non-Catholics which continued through the Dark Ages and for more than fifteen hundred years, as long as the Catholics had control of civil governments.
- 410. Beginning of Pelagianism (so-called from Pelagius, a British monk), a system professing Christianity, and yet maintaining the heathen doctrine of salvation by works.
- 420. Semi-Pelagianism; John Cassian, of France, maintains that man is saved by works and grace combined.
- 440. Leo I., surnamed *The Great*, chosen bishop of Rome, the first real Pope.
- 570. Birth of Mohammed.
- 602. Supremacy of the bishop of Rome acknowledged by Phorcas, emperor of the East.
- 610. Mohammed begins the propagation of his false religion.
- 622. Flight of Mohammed from Mecca to Medina in Arabia—the beginning of the Mohammedan Era.
- 632. Death of Mohammed.
- 642. Theodosius, pope of Rome, the first called “sovereign pontiff.”
- 666. The organ introduced by Pope Vitalian I. into the Roman Catholic Church.
- 755. Beginning of the temporal power of the Pope.
- 831. The false doctrine of transubstantiation, that the bread and wine in the Lord’s Supper are by the prayers of the priest, changed into the real body and blood of Christ, invented by Paschasius Radbert, of France.
- 881-936. Papal Pornocracy, or rule of Adulterous Popes; and from 1484 to 1503.

988. The Greek Catholic religion introduced into Russia.
1054. The Roman Catholic Pope and the Greek Catholic Patriarch of Constantinople excommunicate each other.
1074. Roman Catholic clergy forbidden to marry by Pope Gregory VII.
1080. The Anti-Pope Clement III. set up by the Emperor Henry IV.
1170. Peter Waldo begins preaching at Lyons.
1200. The Roman Catholic priests begin to withhold the cup or wine from the laity in communion.
1248. Spanish Inquisition founded.
1311. The Roman Catholic Council of Ravenna, Italy, first authorizes sprinkling or pouring for baptism.
1341. First passage of Turks into Europe.
1380. Wycliffe's English New Testament completed.
1384. Wycliffe's English Bible completed; death of Wycliffe.
1457. The Moravian Church founded in Bohemia.
1517. Sale of Indulgences authorized by Pope Leo X. Tetzel in Germany. Luther's *Theses* published.
1521. Luther excommunicated. Luther at the Diet of Worms; carried off to the Castle of Wartburg. Death of Leo X.
1526. Birth of Lutheranism (separation from her Romish mother) at the Diet of Spires.
1530. The Augsburg Confession of the Lutheran Church.
1534. Birth of Episcopalianism (separation from her Romish mother) by the Act of the British Parliament. Luther's Bible completed.
1546. The *King's Primer*, first sketch of the *Book of Common Prayer*.
1559. English (Episcopal) *Book of Common Prayer* first used.
1560. Birth of Presbyterianism (separation from her Romish mother) by Act of the Scottish Parliament.
1563. The Thirty-nine Articles of the (Episcopal) Church of England. Canons and Decrees of the Roman Catholic Council of Trent.

1610. The Five Arminian Articles adopted by the Remonstrants of Holland, maintaining that man is saved by grace and works combined.
1611. The Authorized or King James Version of the Bible.
1612. Edward Wightman, a Baptist, the last man burned in England for his religion.
1622. The First Missionary Society (Congregatio de Propaganda Fide) organized by Pope Gregory XV.
1638. The Solemn League and Covenant of the Scots.
1647. The (Presbyterian) Westminster Confession of Faith. George Fox (Quaker) begins to preach.
1651. First (Welsh) Baptist Association.
1653. First English Baptist Association.
1655. Rise of women "preachers" among the Quakers or "Friends."
1658. The (Congregationalist) Savoy Declaration of Faith.
1675. The Confession of the Society of Friends (Quakers).
1689. The London Baptist Confession of Faith (agreeing in doctrine with the previous English Baptist Confessions of 1643, 1644, 1656, 1677, and 1688).
1698. First Protestant Missionary Society founded by the Episcopal (English) Church—"Society for the Propagation of the Gospel in Foreign Parts."
1701. The Welsh Tract Church, the oldest Old School Baptist Church in America, was formed in Wales, and emigrated to Delaware, where it still exists—the only church that emigrated in a body from Europe to America.
1707. The First Baptist Association (the Philadelphia) formed in America.
1715. The First Hopewell Church, the second oldest Old School Baptist Church in America, formed at Hopewell, New Jersey; it is still one of our largest churches.
1739. The Methodist Society, as it was called by its founder, organized in the Episcopal Church by

John Wesley, who said that he lived and died in the faith of the Church of England (or Episcopal Church).

- 1742. Kehukee Church formed in Halifax County, N. C.
- 1765. The Kehukee (the oldest Old School or Primitive Baptist) Association formed in Eastern North Carolina.
- 1781. Sunday Schools originated by Robert Raikes, an Episcopalian, of Gloucester, England.
- 1784. The 25 Methodist Articles of Religion drawn up by John Wesley.
- 1792. First Baptist Missionary Society founded at Kettering, England.
- 1799. The first Protracted and Camp Meetings started together by a Methodist minister, John McGee, on the banks of the Red River in Kentucky.
- 1814. American Baptist Missionary Union formed.
- 1816. American Bible Society formed.
- 1826. American Tract Society formed.
- 1827. The Kehukee Association opposes all human religious institutions.
- 1832. The Black Rock Convention, in Maryland, does the same.
- 1830. Mormon Church founded by Joseph Smith, of New York.
- 1854. Dogma of the Immaculate Conception of the Virgin Mary proclaimed at Rome.
- 1870. Infallibility of the Pope voted by the Vatican Council July 18; loss of temporal power by the Pope September 20.
- 1907. The Union of all the Protestant Churches (including the New School Baptists) in China, at Shanghai, April 25, in one church called "The United Protestant Church of China."

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## EXALTATION OF JESUS CHRIST.

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"Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Acts 5:31.

In view of the circumstances surrounding the apostles



at the time the above words were spoken, it is indeed wonderful and astonishing to observe with what boldness and fearlessness they declared that Jesus, the despised and rejected Nazarene, was the very Christ, the Son of God, for in doing this they not only sacrificed the peace and good-will of the ruling element among the Jews, but also all the temporal advantages of popular favor, and knowingly subjected themselves to stripes and imprisonment, and even to death itself in evidence of the truth of their testimony.

But when we consider the fact that they were chosen and ordained witnesses of God, and qualified, strengthened, and supported by the power of the Holy Ghost, we view the strange, unnatural conduct of those men as the effect of the holy presence and power of God which worked in them mightily. The grace and power, which in Jesus Christ was theirs, wrought those great works in them, to the praise and honor and glory of His great and exalted name.

The royal honors that crowned the entire line of the kings and princes of Israel and Judah were but types of that glory and honor with which God the Father has crowned His immaculate Son, to whom the kingdom was appointed and the subjects given in the everlasting covenant.

God's eternal foreknowledge comprehended the fact that the subjects of Christ's Kingdom would fall in Adam by transgression, and therefore He chose them in Christ Jesus, that they should be nevertheless holy and without blame. And when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them. Thus the Son of God became incarnate, or God manifest in the flesh; and this holy child Jesus, was made in the likeness of men; and He humbled Himself and became obedient unto death. He was slain by wicked hands—was taken by men and hanged on a tree, and was thus seen by his enemies in a state of great humiliation. This is the per-

son and character referred to in the text, whom God hath exalted with His right hand (Divine favor), to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins; and having been revealed to the apostles as such, they, in all their teachings, were determined not to know anything among the people as the means of salvation "save Jesus Christ, and Him crucified." This word, *crucified*, was that which marked the line of distinction between the teachings of the apostles and that of the unbelieving Jews. For had the apostles preached only the testimony of the law and the prophets who testified of the promised Messiah, and omitted the fact that the promise had already been fulfilled in the person of the despised and rejected "Nazarene," there would have arisen no controversy between them; but, as Paul said to the Corinthians, "I determined not to know anything among you save Jesus Christ, and Him crucified," so also did Peter and the other apostles teach and constantly affirm.

And in addition to the fact that Jesus was the very Christ, and had already been crucified, they also taught the purpose of God in it, and the infinitely gracious and loving object of Christ in His humble submission to the Father's will, that, through death He might conquer death, and deliver His people from the power of the enemy, and secure to them the free and full pardon of all their sins.

We gather from the text that repentance is a gift, as free and sovereign as is the forgiveness of sins, through the merit of the atoning blood of Jesus Christ, and that it applies to Israel and not to any other people; and will conclude this article with a brief reference to who the Israel of God are, or what it takes to constitute scriptural or gospel Israelite. Paul tells us that "they are not all Israel, neither because they are the (fleshly) seed of Abraham are they all children; but in Isaac shall thy seed be called: that is, the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed."

The children of God are such by faith in Jesus Christ, and, as Isaac was, they are the children of promise. Being the chosen of God and the redeemed of Christ, they are Abraham's seed, and heirs according to the promise. Read carefully Gal. 3:12-29. J. E. W. H.

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## THE SEVEN GOLDEN CANDLESTICKS.

Rev. i. 12.

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The proper use of a candlestick is to support a candle, and the use of a candle is to bear a light. It is needful that the candlestick should have some foundation to rest upon, and the proper position for it is an upright position. The candle is moulded to fit this candlestick, or rather to fit the socket left open for the purpose of holding the candle in an upright position. Both the candlestick and the candle must be in an upright position in order to serve the purpose for which they are designed, which is, not to produce light, but to bear a light.

Neither of the above named instruments afford any light—they are, both alike, dark bodies which are made manifest by the light, which is as distinct from them as light is from darkness. A spark of fire will not light a candle—it must be touched by a flame. “The spirit of man is the candle of the Lord,” (Prov. 20:27); and the Spirit of the Lord is the flame which lights this candle. “The Spirit beareth witness with our spirit that we are the children of God,” (Rom. 8:16). Of such characters and only such were the Seven Golden Candlesticks composed; those figures revealed to John, being golden, signifies the purity, value and indestructibility of the Church of God.

Those Seven Churches of Asia occupied seven different localities, named in Rev. 1:11; and a special and separate message was directed to each several church, or to “the church at” each locality named. (See Rev. chap. 2, 3).

Those holy communications proceeded directly from Jesus, the ascended and glorified Head of the church, the Lawgiver in Zion, the only Potentate, King of Kings and Lord of Lords, who is the Builder of His church in every age and clime, and declares that the gates of hell shall not prevail against it. Jesus Himself is the true light of the church, the gospel kingdom, even here on the earth, and will be the light of the everlasting kingdom of glory forever and ever. Amen.

But the church, or elect people of God, are in human nature a mass of darkness and would never constitute anything except the kingdom of darkness, were they not related to God in Christ Jesus, and consequently brought in contact with the Son of righteousness.

The seven stars seen in the right hand of Jesus, and declared by Him to be the angels of the seven churches, shone as the stars of heaven in His hand, deriving all their light from Him. Their spirits, as so many candles, were lighted up by the divine Spirit, and animated by the life of Jesus, and were in His power and under His control. They were as lighted candles to be placed in the candlesticks (churches), and were ordained messengers to deliver such messages as God would have the churches to receive, and believe, and obey. These ministers had a place and office each in the respective church organization to which he was assigned, as the stars have a place in the firmament, and as candles have a place in the candlestick, and as the moon sheds her beams of silver light, all borrowed or reflected from the sun, and the stars or lesser lights reflect, in their measure, the same beauty from the great source of created light, so the church is "clothed with the sun" (of righteousness) who rises to the dear people of God with healing in His wings (Mat. 4:2).

But it should be remembered that a solid golden vessel, which once was clean and bright, may become filthy and loathsome on the outer surface. Candlesticks are usually bright and clean as they come from the manu-



facturer, ("Now ye are clean through the word which I have spoken unto you," John 15 :3) ; but without proper care and timely labor they will soon become cankered and present a filthy appearance, and liable to excite comment to the disparagement of the housekeeper. We note the fact that five of the seven churches referred to above, were chargeable with faults of which they were commanded to repent. O merciful Saviour, could there be two churches out of every seven found as were Smyrna and Philadelphia?

Some candlesticks which once bore the evidences of the inward principles of life and love and peace, have been removed out of their places—have gone down—ceased to be; and others are thought to be destined to a like extinction. It is feared that some church organizations have been so lax in discipline, suffering their members to live after the flesh, until the disorderly element are in the majority, and the better class are compelled to submit or else withdraw. The proper way to keep a candlestick is to cleanse it every day, and not neglect it until it gets so filthy that it can not be cleaned. It is a nice thing to keep house for our dear Saviour, and if the wife fails of her duty in keeping the house clean, she need not be astonished if the husband becomes more and more cold and indifferent toward her. But if she looketh well to the ways of her household, and eateth not the bread of idleness, her children rise up and call her blessed; her husband also, and He praiseth her, (Prov. 31 : 27, 28).

I hope to pursue this subject further in another article.

J. E. W. H.

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## CHRISTIANS PASS FROM DEATH TO GLORY.

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"If our earthly house of this tabernacle were dissolved, we would have a building of God, a house not made with hands, eternal in the heavens." 2 Cor. 5 : 1.

Our bodies are temporary homes for the soul, and must be dissolved and return to dust, whence they were taken.

No skill of man can turn back this destiny that awaits us all. "It is appointed unto man once to die." This is an humbling truth and teaches us to live as if we were sensible of our mortality. When our tabernacles are dissolved we have a home not built with hands, in heaven where we shall be free from death and all fear of death. "In this we groan." This is experimental, and the whole new creation of God's people groaneth and travail-eth in pain together until now (Rom. 8:22). The Lord's people have been a groaning people from Abel to this day. Tribulation we must endure.

My first ideas of religion were that all trials were past, but it is not so. "The soul that would to Jesus press must fix this firm and sure, that tribulation, more or less they must and shall endure." This has been my experience all along, and I feel this the experience of others. "Earnestly desiring to be clothed upon with our house, which is from heaven." Heaven is represented by a building or a sweet home; and in other respects it is represented by clothes. Perhaps the imputed righteousness of Christ is intended. Paul desired to appear "not having mine own righteousness, but the righteousness which is of God." This every well instructed saint wishes; he knows his own righteousness is imperfect and worthless, and so he desires the perfect righteousness of Christ. "Not that we would be unclothed." The Christian does not desire or dare death, but shrinks from it, but he does anxiously and hopefully think of heaven and the last long, happy home of the soul, with which he desires to be clothed upon. "Now He that hath wrought us for the self same thing is God." As the smith beats the iron and works it into a shape of usefulness, so the Lord has "wrought us" for this and fitted us for this end. He has brought us from our cold, useless and shapeless form, and cast us into a mould of usefulness.

This doctrine is cross to self-righteousness and self-reliance. "And hath given us the earnest of the Spirit." This earnest is a foretaste of heaven and a pledge for all

the inheritance. It differs from heaven not in quality but only in quantity. Sometimes the Lord does bless His children with a sweet foretaste of glory, and well might Toplady say: "If such the sweetness of the stream, what must the fountain be, where saints and angels draw their bliss directly, Lord, from Thee?"

It is a sweet and precious hope that all our tears shall be wiped away, and that our sorrows shall have an end, and that we shall reach that blessed home where there will be no sorrow nor crying, nor any death.

The trials of life help to wean us from time, and make us willing that death be a part of our history. "We are willing rather to be absent from the body and present with the Lord." Paul felt willing to be absent from the body and present with the Lord. When the soul leaves the body it will soon reach the Lord's presence. Notice the words, "Absent from the body and present with the Lord." It requires no long period to go from death to glory. When death has done its work, the soul will be at home with the dear Redeemer.

"O what a blessed hope is ours," that the Lord is our truest and dearest friend—that when all created streams have dried and can yield no more delights, then the Lord shall comfort us and solace us with rapturous views of Himself and the glory-world. Let us not faint by the way.

J. H. O.

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### VALID BAPTISM.

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We desire to notice in this the true legal baptism.

*Mode.*—The true mode must be immersing, plunging, dipping or burying in or under water. It represents a burial and resurrection of the body, hence the necessity of the body being buried in or under water in order for the type to agree with the antitype. John did not baptize Jesus near to or close to Jordan, but baptized Him in Jordan. After He was baptized He came up out of the water, not from the water. You can not come

out of a house unless you are in it. Since baptism is a burial some would conclude a person buried who just had a little dirt sprinkled or poured over his head.

Hassell's History, page 274, says: "The second mark of the Apostolic church was baptism—the immersion of believers in water, in the name of the Father, the Son, and the Holy Ghost. Those giving credible evidences of a living faith in the Triune Jehovah were taken by the ministry, or persons authorized by the church, and dipped, plunged, overwhelmed, or inundated in water, in the name of the Father, and of the Son, and of the Holy Ghost. There is only one standard Greek-English lexicon published in Europe or America, and that is the seventh edition of Liddell and Scott's Greek-English lexicon published in 1883. This gives absolutely but one meaning to *baptizo*—to dip in or under water. The Greek Catholic Church, which certainly ought to understand the meaning of the word *baptizo*, has always immersed and still immerses, even in the severe climates of Russia and Siberia, all its members, both infants and adults. The Roman Catholic Church at first allowed sprinkling or pouring only in case of sick persons (clinici), the first recorded instance being Novatian of Rome, about 245 A. D., but the sprinkling of well persons gradually came in in spite of the opposition and hostile decrees."

"The Roman Catholic Council of Ravenna, in 1311 A. D., was the first council of the church which legalized baptism by sprinkling, by leaving it to the choice of the officiating minister. The first pope that sanctioned sprinkling for baptism was Stephen II., 753 A. D. In England and Scotland immersion was the ordinary practice until after the reformation.

John Wesley says: "The ancient manner of baptism was by immersion."

Calvin says: "The word baptize signifies to immerse; and it is certain that immersion was the mode of the ancient church."

Elder Hassell says in his history, page 279: "The word *baptizo* invariably means immersion, and never means to sprinkle or pour." "*Rhantizo* means to sprinkle, and is



found four times in the New Testament. This would have been the proper word if sprinkling was the true mode, but it never applies to baptism." "*Checo* means to pour, and is found eighteen times in the New Testament, but is never applied to baptism."

Baptism, then, is to be applied to regenerate subjects who are believers in Christ and are dead to the law by the body of Christ that they should be married to another. They must be dead to their former life, old things having passed away and all things become new. If they are believers in Arminianism—in their own power for salvation, they have no right to be baptized in the name of the Father, Son, and Holy Ghost. They should, if baptized at all, be baptized in the name of the one they depend upon for salvation. How can any man baptize in the name of the Father, Son, and Holy Ghost, and preach human works for salvation, or that the sinner's salvation is conditional? When we baptize in the name of the Holy Trinity, we must believe there is unity in the Trinity. If we believe there is any failure in the Trinity, or that the work of the Trinity is imperfect or incomplete, we should not baptize in that name. When an humble servant of God baptizes one in the name of the Trinity, he believes in God the Father as the Creator and Preserver of all things, and that He did in eternity choose a portion of Adam's fallen race to salvation, and predestinated them to be conformed to the image of His Son, and that He loved them with an everlasting love, and did, before the world began, give them to His Son for His inheritance or for His bride. The Son loves His bride, sheep, elect or the ones the Father chose in Him, and gave them grace in Him, and was the surety for His people, and He was made of a woman, made under the law to redeem His people that were under the law. He obeyed for His people, He was crucified for them, and resurrected for their justification. His redemptive work was just as extensive as the gift of the Father. The redemption and atonement of Christ was for the elect only. Now, we also believe that the work of the Holy Spirit, in quickening and revealing this salvation to the heirs

of promise, is just as broad as the redemption of Christ. Every one that the Son redeemed shall be quickened by the Spirit, regardless of their environments. Since there is no failure upon the part of the Father, and Son, neither is there any failure upon the part of the Holy Ghost. If the Holy Ghost fails in a single instance, there would not be unity in the Trinity. The Father never failed and the Son did His work without the aid of man. Since the Father's and Son's work is perfect so must the work of the Holy Ghost be a perfect work in order for there to be unity in the Trinity. No more nor no fewer will be called and regenerated than the Son redeemed. "We are complete in Him." "His work is perfect." Oh! the mysteriousness of this wonderful subject. "These Three are One." Whenever we deny the work of Father, Son or Holy Ghost in the work of salvation we launch out into skepticism.

Hence the administrator in baptism in this name should be a believer himself in the perfect work accomplished by the Holy Trinity. The man that believes that nobody will reach Heaven without Bibles and preachers has no right to baptize in the name of the Holy Trinity. Hence he is not a proper administrator. The ordinance of baptism was given to the church and is in the church, and nobody has the right to administer this ordinance who is not a member of the church of God. This ordinance is not out of doors. Simple immersion in water does not constitute a legal baptism. The school-boy could say over the baptismal ceremony and immerse his schoolmate in water, but that does not constitute legal baptism. He has no authority to baptize. One to administer this ordinance must be clothed with the proper authority by the church of God, and it must be performed by the authority of the church. Suppose a legal administrator was to administer the ordinance of baptism among the Methodists or Missionaries, would it be legal? No. The Old Baptist Church never clothed one with authority to baptize one outside of the church or for any institution of man claiming to be the church. Hence to administer immersion to a subject in Babylon would not be a legal Baptism. One of the anti-Christ-

tian ministers might be called upon to administer baptism to a subject in the Old Baptist Church, but it would be illegal, for they are not clothed with any authority to administer for the church, hence their baptism and ordination are illegal, and no ordinance they can perform will be legal. If the Missionaries can baptize for the church and their ordinance be recognized, why not recognize their communion? If one ordinance of theirs is legal, the other is; and if their ordinances are legal, why leave them? To receive their baptisms would be to take a Babylonish garment into the camps of Israel. If one has received an alien baptism ten, twenty or thirty years ago, it was wrong, and the people of God should rid themselves of it. To keep such a person is building of wood, hay, and stubble. Remember, every man's work must be tried by fire, of what sort it is. Each one is responsible to God for himself. I have talked of late to a number who have a hope that want to unite with the Old Baptists, but do not want to give up their baptism. If the Missionaries are wrong, their baptisms are wrong. They do not believe in the perfect work of the Father, Son, and Holy Ghost, but believe that thousands for whom Christ died are being lost for the lack of men and money. Hence they look upon the work of the Son of God and the Holy Ghost as being ineffectual and incomplete, and hence they have no right to baptize. Then, to constitute a legal, valid baptism, there must be a proper subject, a proper mode, performed by a legal administrator and done by the authority of the church of God. In the early centuries the church received none from other communities only by experience and baptism. The church is not of the world, and therefore can not receive worldly doctrines or practices, but must contend for the ancient landmarks as given us by Christ and the Apostles. Anciently, when they followed Christ, they left all for Christ's sake. They did not try to carry their old fishing nets with them, but forsook all. We can not follow Christ for policy. Policy will not do in the church of God. We must contend for the truth in love, but be sure to contend. Numbers now of God's humble children love our doctrine and practice, but they

have gotten into Babylon or some order claiming to be the true church and can not give up their baptism.

"Come out of her, My people, that ye be not partakers of her plagues." This is Heaven's command—a solemn one indeed.

May God's poor little lambs, who feel all unholy and abhor themselves as poor, vile sinners, be given strength to come home and follow the blessed Saviour in baptism.

L. H.

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### THE GOSPEL MESSENGER.

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THE GOSPEL MESSENGER was established in Georgia, and it has endeared itself to the true, humble followers of Jesus for its loyalty to the true faith and practice of God's people. Elder Respass hazarded his life contending firmly and in love for the "old paths." We love his memory. Never did he admit any of the newly-fangled things now disturbing the peace of Zion into his churches. He was contented to be an Old Baptist. Elder Mitchell was ever found at his post opposing everything that would factionate the Lord's people. Elder Hassell has been very firm against all attempted reforms, and while he has been firm, he has been conciliatory and spoken the truth in love. He has ever been ready to lift the warning voice against error or any unscriptural position that would alienate the Old Baptist brotherhood. He has cheerfully made great sacrifices for our noble cause. I am sure if Brother Hassell has made mistakes, it is an error of the head and not of the heart. Had he been in Georgia and witnessed the labor of love to save the erring, no man would have stood firmer with the staunch Old Baptists than Elder Hassell. His heart is with those who are contending for the "Old Paths."

We in Georgia love and reverence this dear man of God and thank God for the gift in him, but we do not propose to follow any man any further than he follows Jesus, neither does our dear brother desire us to do so. Let us follow Jesus. He is the head of the church.

An editor is in a close place; and, let him do the best



he can, he will make some mistakes, no matter how pure his motives may be.

I want to state that Elder Hassell is as much opposed to all these new measures as we are. He is doing much for our cause. He is having THE GOSPEL MESSENGER published at great expense. I want us all to feel that this is *our* paper and put our shoulders to the wheel and extend its circulation all we can. I would be glad for it to be in the home of every lover of truth. I will give my book, "Conflicts of a Poor Sinner, Church Identity, etc.," for every two new cash subscribers sent me at \$1 each. I will send copy of "Old Paths" for every new subscriber. Let us all manifest the meek and humble spirit of the lowly Jesus in all of our labor. It is not men we are opposing, but erroneous principles. L. H.

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### QUESTIONS AND ANSWERS.

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1. Q. What was "the tree of life" mentioned in Gen. 2:9; 3:22, 24; Rev. 2:7; and 22:2? A. The garden of Eden (or delights) referred to in Gen. 2 and 3 was a natural and earthly garden or park or paradise, in which all natural, earthly good things were provided by the Creator for Adam and Eve while they remained in a state of innocence. I think that the tree of the knowledge of good and evil and the tree of life were natural trees, and that God ordained that the eating of the fruit of the forbidden tree should give them a natural, experimental knowledge of the difference between moral good and moral evil, and should justly subject them to the penalty of natural and eternal death, and that He ordained that the eating of the fruit of the tree of life should perpetually preserve their natural lives; but, after they disobeyed Him by eating the fruit of the knowledge of good and evil, He pronounced the curse of hard labor and suffering and death upon them, and drove them out of the garden, and placed at the east of it cherubim and a flaming sword which turned every way to keep the way of the tree of life, lest man should eat of its fruit and live an everlasting natural life, which was contrary to the purpose and decree of God. But

the tree of life in the garden of Eden was a type or figure of the true tree of life, which is Christ, in the spiritual, heavenly, and eternal paradise of God, mentioned in Rev. 2:7 and 22:2, and alluded to by Ezekiel (47:1-12) as the unfading, fruitful, nourishing, healing trees on either side of the river of deep, life-giving waters issuing eastward from under the threshold of the house of God. Christ is "in the midst of the paradise of God" (Rev. 2:7); He is the centre and substance of that paradise; and He is on either side of the river of God's love (Ezek. 47:7, 12; Rev. 22:2), as expressed in the everlasting covenant of the past eternity and in the everlasting blessedness of all the people of God in the future eternity, the Source and Support of their life, and the Preserver of their spiritual health. His leaves or words, applied by His Spirit, will sustain their graces, and His fruit or works of love will edify and support them forever. He is All in All to them.

2. Q. What is the lake of fire and brimstone into which all the ungodly will finally be cast (Rev. 21:8)?

A. It is declared, in the same verse, to be "the second death"; and, in other passages, it is called "everlasting fire prepared for the Devil and his angels," "everlasting punishment" (Matt. 25:41, 46); and "everlasting destruction from the presence of the Lord and from the glory of His power" (2 Thess. 1:9).

S. H.

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## REMARKABLE PROVIDENCES.

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"O give thanks unto the Lord, for He is good: for His mercy endureth forever. Whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord." (Psalm cvii. 8, 43.)

### REPAID IN KIND.

We read, in Mr. H. L. Hastings' "Tales of Trust," that a Christian family were burned out of house and home. Almost everything which they possessed was swept away by the devouring flames. A lady, who had no personal acquaintance with them and resided in a distant city, felt that she might do something to evince her sympathy and render assistance in such an emergency; but various circumstances made it impracticable for her to do as she

would gladly have done. Nevertheless, she could not deny herself the privilege of being a sharer in the sorrows and losses of those she loved. Though she had not money at hand, she had a bountiful supply of wearing apparel, and other useful articles, and from her stores she promptly made up a generous parcel, and sent it to the relief of the destitute people whose goods had fallen a prey to the flames; studiously concealing her name, so that they had only the Lord to thank for the timely gift.

Time passed, and misfortune and sickness came, and this generous giver found herself in need of the very articles which she had so freely given. It would not be strange if, under such circumstances, a thought of the unwisdom of her generosity should intrude itself into her mind; but she repelled the suggestion, and held fast her trust in the living God.

About this time some relatives, returning from a journey, visited her, and having an abundance of just such articles as she needed, without any suggestion as to her necessities, freely gave her, not money nor cloth, but *garments ready-made* of the *same* kind as those she had given away so long before. She had lent to the Lord, and the Lord had repaid the loan in kind; giving her *just what she wanted, and when she needed it*; so encouraging her to trust in God and "lend, hoping for nothing again"; looking to the Lord to supply all her needs according to His riches in glory. S. H.

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### ERRATUM.

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On page 167 of THE GOSPEL MESSENGER for May, 1908, in the next to last line of the editorial, "All Primitive Baptists are Opposed to Arminian Protracted Meetings," "dishonesty" should be "dishonoring." S. H.

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### CHANGE OF ADDRESS.

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Brother N. B. Bird, Sr., has changed his address from Linville, La., to Lillie, La.

## EXTRACTS.

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FORT DEPOSIT, ALA., Feb. 7, 1908.

*The Gospel Messenger*—

DEAR ELDERS:—Enclosed find money order \$1.00 to renew my subscription to the GOSPEL MESSENGER for the year 1908. I enjoy reading it very much. In fact I have read some articles that I felt were worth the subscription price one year.

I hope the Lord will see fit to allow you all to run the MESSENGER for years to come, for I believe it does good in many ways, by comforting and teaching some poor children of the Lord who are deprived of hearing the gospel preached in its purity.

Your little brother in Christ, I hope,

W. S. SMITH.

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MARCOOT, ALA., Feb. 20, 1908.

*Elder Sylvester Hassell*—

DEAR BROTHER:—Herewith I hand you P. O. order for \$1.00 to pay my subscription for THE MESSENGER for 1908. To my mind there is no paper published equal to the GOSPEL MESSENGER. I feel that it is a great medium to promote peace and fellowship among our people. Long live its able editors to teach and impress upon us these grand virtues. I feel that many of the single issues are worth the price for one year.

Unworthily yours in hope,

S. A. JARRELL.

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CITRA, FLORIDA, February 13, 1908.

*Elder Sylvester Hassell* —

DEAR BROTHER IN CHRIST, AS I HOPE:—You will find enclosed money order for one dollar to pay for the GOSPEL MESSENGER this year (1908). I have let the time run over for renewing my subscription for the GOSPEL MESSENGER—not because I don't care for it, for I do love and treasure every word it contains. It is the Gospel Messenger, in deed and in truth to me; it is all I hear in the way of sound doctrine. I have been living in Citra, Fla., five years, and in all this time I have not found one Old School Baptist. Do you wonder, dear people, at my love for the dear old GOSPEL MESSENGER? It is like hearing the truth preached once a month, I feel it's a blessing to me. Dear brethren and sisters everywhere, how wonderfully you are blessed, when you can go to your meetings regularly and have sweet converse, one with another, and, above all, hear the blessed truth taught as it is in Christ Jesus—hear God's power proclaimed (not what we have done for God, but what God has done for us).

Pray for me.

MRS. R. T. CARTER.

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PATTERSON, GA., February 13, 1908.

*Elder Sylvester Hassell*—

DEAR BROTHER IN CHRIST:—I am behind in my remittance. I was confined in my room three months and thirteen days with inflammatory rheumatism. I can get around a little but am weak and feeble yet. I would have remitted before now if I had been able. I did not think last year, when I remitted, that I would live to remit this, but the blessed Lord has spared my life for a purpose known unto Him only. If I live until the 9th of next month, I will be eighty years of age. I have many sorrows, pains and afflictions, which I have passed through, but



must soon pass over the River of Death, and I hope to be eternally in the presence of my Redeemer, Jesus. I have been greatly comforted and edified by reading the dear MESSENGER. Please find \$1.00 money order to pay my dues for THE MESSENGER, which I do not expect to live to read.

Your Brother in a precious hope,

JOHN DONALDSON.

MOULTRIE, R. F. D. 1, GA., April 10, 1908.

*Elder Sylvester Hassell—*

DEAR BROTHER IN THE FAITH AND HOPE OF LIFE EVERLASTING, IF I AM WORTHY TO CALL YOU BROTHER:—I thought I would write to you in January, but my wife has been so unwell that I had to devote most of my time to her. The doctor treated her for lagrippe and rheumatism. She is now improving in her health. She is seventy-one years of age, and I am glad to say she has had faith and hope in Christ, the Saviour of sinners, since soon after she and I were married. She was baptized by Brother T. P. Everitt (a good, firm Primitive Baptist, and uncle to Brother W. T. Everitt).

I consider we had good company last fall in the person of Elder J. E. Adams, of Angier, Harnett County, N. C. He came down here on a month's visit. He and I were raised in the same neighborhood or vicinity. His father and family, his uncle John Adams and family, and his uncle Alfred Adams and family were good neighbors, good and peaceable citizens, and well-to-do. His uncle John Adams plowed on the farm seventy-five summers or more. We used to attend meetings at Sandy Grove in Johnston County, N. C., Fellowship (sometimes called Muddy Springs) in Johnston County, and other places in Johnston, Wake and Cumberland Counties, N. C. Elders James Wilson, Aldridge Partin, and other good ministers, preached there. They were Primitive Baptists. We used to attend free singing schools at Sandy Grove and Cutts' School houses; and on Sunday evenings we would sing at Brother John Adams's, and had nice peaceable times. Brother J. E. Adams preached at our home four or five times; at Hartsfield, Ga., the second Saturday and Sunday in November, and at Bethsaida (generally known as Bridge Creek) on the third Saturday and Sunday in November. He also preached at the homes of R. L. Watson (who married Mary E. Matthews, of North Carolina), and H. L. Stephenson, whose father came from North Carolina; Brother Frank Jordan, and at Moultrie Primitive Baptist Church, also at Live Oak. These places are in Colquitt County, Ga. And all that I heard of his preaching was like the Primitive Baptists used to preach in North Carolina. It was like Elder Burwell Temple preached at the Association in the grove in front of Stephen Stephenson's home. He showed the travels of a Christian from nature to grace, the walk of one after being born again, their hope in Christ of a better world, and the joys and peace that they are to receive in the world to come with the Father and the Son, which will never end. Elder Chandler and others preached at that Association. They all seemed to agree and appreciate each other as brothers. Those old Primitive Baptists showed or spoke of these things as encouragement to the people who were trying to do right, and who were trying to bear the troubles of this world, hoping for joy and peace in the world to come.

I find that Brother Adams preaches in the same way they did, and I have heard several others who heard him say—"If all the preachers around here had preached like Brother Adams, we would not have had these church troubles and divisions among us."

Brother Adams spent a week with Brother W. T. Everitt, who lives in Terrell County, Ga. He (Brother Everitt) was one of the preachers who opposed the trouble, when it was first handed from the pulpit, in this section of the county, and when three preachers offered it to an Association at Bethsaida Church on Sunday, they said the old paths of the Primitive Baptists were filled and brushed up so they could scarcely see to follow them, and that the Baptists would have to cut new ways that could be seen.

On Monday the Association put Brother W. T. Everitt up, and in his sermon he referred to the discourses made on Sunday. He said he could see the old paths, and that he loved to follow them. He told them not to follow any of these new cut ways, but to keep in the old paths with him. He proved his position by the Scriptures. All that I have ever known of him as a Baptist was to speak and preach for peace among the Primitive Baptists in the old way of faith and practice. He preaches salvation by grace.

Since Brother Adams returned I received a letter from Brother Everitt. In it he stated that he and his wife appreciated Brother Adams's visit, and would be glad if he would come again. Brother Everitt writes that he and his wife feel a little lonesome since Brother Adams left. I and my wife feel somewhat lonesome, too. We have some hope that he will visit us again and would be glad if he could stay longer next time, and preach more for the people in this vicinity, if the Lord is willing.

I was seventy-six years of age last January. Brother Adams was seventy-four, and my wife will be seventy-two in May, which shows that according to the last reduction of man's days on earth, our time is getting short. If we fail to see him again in this world, we hope to meet him (Brother Adams) in that world of peace beyond, and give everlasting praise to the true God for our salvation.

Yours in hope,

JOSIAH JOHNSON.

CRAWFORDSVILLE, IND., April 27, 1908.

**MY PRECIOUS BROTHER HASSELL:** You learn from dear Brother Oliphant's letter that I am yet able to get a short distance from home, for which I am thankful. The pale horse with its rider, like the Chariot of Sisera, delayeth its coming. I shall never in life get well of my nervous distress, but it is all right. I enjoyed your good letter to our Brother. How we are blessed to have such a faithful and strong "Old Guard." A while ago I asked Brother Oliphant the question, "What if you were very wealthy and willing to give \$100,000 for such a friend as Brother Thompson or yourself, how would he go about accomplishing such a thing? I told him we could not get them that way, they must come to us. Six days ago Brother O. very neatly enticed me to dine with him, which I promised to do, not thinking of its being my birthday. It is too long to tell you what touching surprise I met from a house full of brothers and sisters. Among other things Dr. Taylor had ordered from Cincinnati that grand book Strong's Exhaustive Concordance with an appropriate inscription on flyleaf. I told the dear friends I could have better borne a smiting of the cheek. It was all most pleasant to me, as little and unworthy as I feel to be. On going home another big surprise from our dear neighbors round was waiting for me. It must be a noted way-mark in life at eighty years of age. Surely I must "take heed to myself" from this day on. The friends are well as common except sister Vancleave. She is quite feeble, but changes slowly. I am glad the old, and all of every "ill that flesh is heir to," may find a hospital or sanitarium in Heaven, their tears dissolved and their youth renewed. Did you know that Elder Thompson

had a letter from Elder Farncombe, of England, to the effect that he would be in these parts July 1st. Dear Brother, I fear I am wearying. Our prayers and hearts are yours. The storms are fast passing, and our separation will soon end. With much love to yourself and family, I remain your unworthy but ever affectionate brother,

S. B. LUCKETT.

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KOSCIUSKO, MISS., Feb. 15, 1908.

*Elder Sylvester Hassell—*

ESTEEMED BROTHER IN THE LORD:—I send P. O. money order to pay my subscription for the present year. I delight in reading THE MESSENGER very much. I admire the way you have conducted it in the past, hope and believe, if you are spared of the good Lord, you will continue in the future as in the past, endeavoring to please God rather than man. However, when God is honored and obeyed, this people who are in the right spirit are invariably pleased. "Let God be true, but every man a liar." We are commanded to fear God and keep His commandments, and are told that this is the whole duty of man—that fear that works by love and purifies the heart. Oh! precious word, that of love. Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God. And how sweet it is to have a lively hope that we are heirs of God and joint heirs with Jesus Christ. Being joint heirs with Christ only comes by regeneration and adoption. Having been born of a corruptible seed the children of God, even as others, are corruptible in nature, and must be born of an incorruptible seed by the word of God that liveth and abideth forever. Not the written word, but that Word which the apostle speaks of when he says "In the beginning was the Word, and the Word was with God, and the word was God." The love of God constrains us to do many things acceptable and pleasing to Him, and restrains us from many of the evil devices of Satan. He loved us even when we were dead in sin, yea, when as yet there were none of us in existence. One of old said, "The Lord of old appeared unto him saying, I have loved thee with an everlasting love, therefore or for this reason I have drawn thee." And in confirmation of this scriptural truth, the Saviour said, "No man can come to Me except the Father who sent Me draw him." No person has ever or will ever love God until God's love is manifest to him or her as the case may be. "We love God because He first loved us." I awoke one night not long since praying with as much warmth of soul as I ever prayed in my life and the last word or exclamation in my sleep was, "Oh, God, I love Thy precious name!" My soul was filled with joy for a few minutes. We should obey the scriptural injunction to let brotherly love continue. This is a command, an exhortation, and an entreaty. The only fair inference of this Scripture is that we can let or hinder love. Obedience is better than sacrifice, and to hearken than the fat of fed beasts. There is no such thing as loving God and at the same time hating His regenerated people,—those who by a well-ordered walk and godly conversation prove that they have been with Jesus. Their very speech betrays them, as the little maid said to Peter. I desire an interest in the petitions at a throne of grace of all the writers and readers of the GOSPEL MESSENGER.

Yours in love,

JAMES M. SIMMONS.

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FOLEY, MISSOURI, April 1, 1908.

ELDER SYLVESTER HASSELL:—Enclosed find one dollar (\$1.00) to pay for the GOSPEL MESSENGER for another year. I don't want to do without it as long as I can pay for it. I like it and wish the Baptists would



follow the advice it contains. With best wishes for you and your valuable paper,

I remain, your friend,

MRS. SALLIE P. LEONARD.

FARMINGTON, TENN., June 19, 1907.

DEAR BROTHER HASSELL:—Please find enclosed one dollar to renew my subscription to GOSPEL MESSENGER. I appreciate the MESSENGER and enjoy reading it so much. May God bless you and yours.

Your Sister in Hope,

(Mrs.) SALLIE J. FERGUSON.

UNION CITY, TENN., April 6, 1908.

Elder S. Hassell—

DEAR BROTHER IN FAITH:—Enclosed find one dollar bill to pay my subscription another year to the dear MESSENGER. How I dearly love to read its pages, filled with so many soul-cheering letters. I especially call your attention to Elder A. B. Morris's letter, "*The Christian Life*," also Elder J. E. W. H.'s letter, "*The Evil Which God Created*," and your foot-note to Brother Henderson's letter is worth so much to me.

These articles are worth the price of subscription. Really, Brother Hassell, if you were to offer me one dollar for the March issue, unless I could get another, I'd have to tell you that I'd lend it to you, but could not sell it. Now that's how much I appreciate this issue.

I trust that God will spare you a long, long time to continue the publication of the MESSENGER.

Oh, the grand and glorious truths printed on its pages—yes, the doctrine I so much love—"Salvation by Grace," "Salvation is of the Lord." It's a doctrine that suits, or is in harmony with my experience if I'm not deceived.

What else can I do but accept the doctrine of the Primitive Baptists?

They are the only people who preach and teach that salvation is by grace.

Knowing what an old sinner I am, if I had to work my way into Heaven, I'd never get to see the dear Savior, nor any of my loved ones who have crossed into the beyond. When I want to do good, evil is present with me. How do we overcome that evil? It is by the Spirit we mortify the deeds of the body.

Your Unworthy Brother in Hope,

E. A. GULLEDGE, M.D.

EDITH, TEXAS, April 5, 1908.

DEAR BROTHER HASSELL:—I wrote you a few days since that I would have to stop taking the dear old MESSENGER on account of my financial circumstances, but this morning after reading in the March number, I decided I would make an effort to spare another one dollar on it. I believe it is the best for our editors to do business on a cash basis. I so much admire the beautiful spirit manifested by the writers in the MESSENGER, and believe you are contending for the faith once delivered to the saints.

As ever Your Brother in the Belief of Salvation by Grace.

J. W. CANDLE.

ROUTE No. 7, BUNNER'S, W. VA., April 6, 1908.

DEAR BROTHER: Enclosed you will find one dollar to pay my subscription to April, 1909. I enjoy reading the MESSENGER very much, as we scarcely ever hear one word of gospel preaching. We do appreciate so much the letters of the able writers that write in it. I am now in



my seventy-seventh year, and very much feel that I am nearing my journey's end. My life, it seems, has been a journey, for which I feel to have no reason to complain. When I look back over it I feel that goodness and mercy have followed me all my life. May you long be spared to continue the publication of the MESSENGER.

MRS. ISABEL LAKE.

## OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

### WILLIAM A. DAVIS.

My dear husband, William A. Davis, departed this life March 4, 1908. He was a dear lover of the GOSPEL MESSENGER. He never united with any Church, but I believe he was a child of God. He said on his death-bed that the doctor could not save life, but Christ could. He was a true believer in the old Primitive Baptist doctrine. He read his Bible a great deal. Oh! dear brethren, pray for me in my trouble. He left myself and ten children to mourn his death. I hope my loss is his gain. I feel sure he is at rest. It had been only six months since I had to give up my dear mother. It seems like my trouble is more than I can bear. I hope the Lord will bear me up in my trouble and save me in His kingdom. The Lord is all I have to look to. Oh! if I could have faith as a grain of mustard seed, I could remove mountains; but I am so vile, so prone to sin, I fear that I'm not born again. I feel so little among the saints; if I am a child of God, I am the least of all. I have had a name among the Primitive Baptists twenty-two years, and I feel that if I can only be at the feet of the brethren, that is my place.

Your unworthy sister,  
Samson, Ala.

SARAH L. DAVIS.

### ELD. D. N. McMILLAN.

The subject of this sketch was born at the old McMillan homestead one mile north of Alapaha, Ga., on December 5, 1844 and, departed this life at his home in Colquitt County, February 8, 1908.

On April 8, 1866, he was united in marriage to Miss Henrietta Easters and to them were born eight children, four sons, viz: James, Thomas, Robert and Ben, and four daughters, Elizabeth, (Norman) Melissa, (Baker) Henrietta and Jane (Hendley). Six of these still survive, two having preceded their father to the grave, viz: Henrietta, who died when just budding into young womanhood, and Jane, who married Mr. Hendley. The surviving children are all married except the youngest, Ben, and are upright and respected citizens of Colquitt County, where they live.

On the first Sunday in February, 1870, Mr. McMillan gave to the Primitive Baptist Church an evidence of conversion and was baptized into the church at Emmens (Flat Creek), and two years later in obedience to impressions which he felt to be of divine power he began preaching, which work he faithfully continued until physical disability utterly prohibited his leaving his home. He received his ordination in Emmens Church on the first Sunday in September, 1874, Elder Jacob Young, of Irwin County, and J. R. Battle, of Thomas County, constituting the presbytery.

His life from childhood up to the year 1889 was spent in Berrien County, since that period his home was in Colquitt County where, as in the county of his nativity, he was an honored and useful citizen.

Some fifteen or sixteen years ago he suffered a stroke of paralysis which made of him a cripple for the balance of his life, and for the last twelve years his only means of locomotion was an invalid's chair, being unable for the last four or five years of that time to even feed himself, his good wife, who still survives him, performing that duty faithfully to the last. On the first day of January of the present year he was taken sick which proved to be the beginning of the end of his afflictions on earth and despite the best attention of doctors and friends, neighbors and relatives, the end peacefully came on Saturday night, February 8th, at 11 o'clock and the soul of this beloved husband and father, brother and friend, passed to the quiet beyond, where he had been trustfully looking for a home for the last thirty-eight years.

It can be truthfully said that Dan McMillan was conscious of no element of selfishness in his religion. His simple creed was to trust without question and the heavier the rod the more meekly to bow under the chastening. The tumult of this rushing, throbbing life is so swift and fierce a torrent that, too often, many of us can not hear that "still, small voice" which assures the children of God, "Lo! I am with you alway, even unto the end of the world," but in the quietness of affliction this assurance indeed was comforting to Brother McMillan. On Monday, Feb. 10, 1908, the mortal remains were laid to rest in the McMillan Cemetery near the scene of his early life and by the side of his beloved "baby," whose death being the first death in the family—was for years such a sore affliction to him. Services at the grave were conducted by Mr. Rivers, of the Methodist Church. The day of fret and fever and unrest for him is over. He has obeyed the mysterious summons from the unseen world, and we who know with what brave submission he bowed his head to the Power that knew all things, ordered all things, and whose servant he was, must feel assured that,

"Now, more than ever, seems it rich to die,  
To cease upon the midnight with no pain."

W. HENRY GRIFFIN.

---

#### MRS. ANNA M. SMITH.

Sister Anna was born May 10, 1860, and departed this life March 7, 1908, being at the time of her death nearly forty-eight years old. She joined the church at Beulah, Stroud County, Ga., in July, 1882, and was baptized by Elder H. R. McCoy. At the time of her death her membership was with Sharon Church, at Fredonia, Ala. She was married to John D. Smith in September, 1882. To that union were born two children, both girls, one of whom preceded her to the grave just eighteen days, leaving her dear little girl of three summers to the care of her dear mother, but alas! God in His infinite wisdom saw fit to again leave the little one motherless. Anna was a devoted wife and mother and, I believe, a true Christian. She leaves a devoted husband, one daughter, three brothers, three sisters, an aged father and mother, G. F. and E. A. Whatley, and a host of other relatives and friends to mourn her sad death, but I feel to say to the bereaved husband and daughter—

Weep not for wife and mother;  
Submissive pass under the rod,  
For we feel like we know she is resting  
At home in the bosom of God.

I know the family chain is broken,  
 But the golden link waits above,  
 Hard to bear—yet a token  
 Of the Father's care and love.

Let us all through faith in Jesus  
 And the life that He has given,  
 Try to meet that link up yonder  
 And make the chain complete in Heaven.

A very comforting service was conducted at the cemetery on March 9 by Elder J. T. Satterwhite in the presence of a large concourse of relatives and friends, his subject being Isa. 32:2, after which she was laid away to await the resurrection.

Written by her sister.

March 29, 1908.

MRS. JNO. T. HIGGINS.

As some of the family are subscribers to the *Messenger of Peace*, Bro. Cash please copy.

---

#### MRS. MARY EMMA FEARS.

By request of the family it becomes my sad duty to write the death of Sister Fears. After a long illness she fell asleep in Jesus on Saturday, March 28, 1908. She was the daughter of Thomas Myhand; was born in Morgan County, Ga., October 1, 1841, and died March 28, 1908, near Wills Point, Texas. She was buried at New Hope Cemetery, near her home, by the side of her husband. She was married to A. M. Fears October 4, 1859; to this union seven children were born; four dying in infancy, three still living, and attended her in her last sickness. She united with the Primitive Baptist Church at Old Sharron, Chambers County, Ala; baptized by Elder Henry Higginbotham, he was her uncle. She was a firm believer in the doctrine of predestination, and election on salvation by the grace of God, and died in the full triumph of that faith. She was a kind and loving wife, and a kind and devoted mother. She was afflicted for a long time, but bore her afflictions with patience. She was beloved and highly esteemed by all who knew her. May the Lord comfort the hearts of her dear children in this sad hour of bereavement and cause them to be resigned to His will. Her request was for Elder W. W. Slaughter to preach her funeral, but he was away at the time, but will preach it near her house, at the school-house, the first Sunday in May if it is the Lord's will.

Your Brother in Christ,

D. J. DOSSEY,

Will Point, Tex.

*Advocate of Truth* please copy.

---

#### MRS. EUGENIA F. DOWNS.

Mrs. Eugenia F. Downs, the daughter of William and Elizabeth Crumpton, was born in Shelby County, Ala., in the year 1859, and departed this life just fifteen minutes before three o'clock p. m. Tuesday, March 17, 1908—her father, mother, two brothers, one sister, and her oldest son having preceded her to the grave. She leaves a husband, one son, five daughters, three brothers, two sisters, and a great number of friends to mourn their great loss in this excellent woman. Sister Gennie (as we all called her), united with the Primitive Baptist Church at Ebenezer about twenty-five years ago, and was baptized by our oldest brother, Elder T. K. Crumpton. With this church sister lived a consistent, devoted Christian life till her death. She was loyal

to the faith and practice of the Primitive Church, and was a true defender of the doctrine of God our Saviour. Those who opposed her religiously loved her and respected her for her uncompromising, unyielding faith. The "blues" could not live long in the presence of Sister Gennie. She was so cheerful and loving she never failed to bring with her the sweet sunlight of hope and encouragement. When I have been very despondent and low spirited if some of the children said, "Aunt Gennie is coming," I would at once feel the power of her cheerful presence, even before her arrival. I could feel that the "blues" were departing from me. But alas! I shall never see her again in this life; her voice which we all loved so well is hushed, and we miss her sadly. I have just read a card from her oldest daughter at home. She says, "We are very lonesome." Yes, dear children, I know you are lonesome; your loss is great, but be good and kind, and you will find friends to cheer you and help you. I do not claim perfection for sister in the flesh; she did not claim it for herself; but her mistakes and faults were of such a character that they were easily looked over because of her superior qualities of love, mercy, kindness, and hospitality.

Sister was sick for two years and a half, suffering all the time from that awful and much dreaded disease, consumption. She knew her malady, and had but little hope of recovery, all through the dark and dreary days of two and a half years. Her mother, one sister, two nephews, and her oldest son had died of this disease, and she felt from the very commencement with her that it would be fatal. Her brother, S. S. Crumpton, visited her and spent Saturday afternoon, Saturday night and part of Sunday with her before she died on Tuesday. She told him that she knew that the end was near, but she said she had no fear of death, she only dreaded to suffer 'till the Master called. Her brother, E. L. Crumpton, got to her on Sunday evening, and remained 'till Monday morning. Her youngest brother reached her Sunday night, and remained till Tuesday morning. Her brother, E. L. Crumpton, returned to her Tuesday morning, and remained 'till she was dead, and then stayed to see her put away. Her nephew, W. B. Crumpton, visited her. Oh, how sad it is to give up our loved ones! How sad it is to give up those who have shared our joys and our sorrows. It fills our hearts with sadness to think we shall never see "Gennie" coming again, bringing with her the sweet sunlight of peace, cheer, comfort, and encouragement. The great light and joy of home is gone. The church has lost a beacon star; brothers and sisters have lost a most loving and cheerful sister. Dear brethren who may read this, pray for me.

Written by her three sorrowing brothers,

S. S. CRUMPTON.

E. L. CRUMPTON.

B. B. CRUMPTON.

---

#### MRS. MARY ELIZABETH LAWRENCE.

Departed this life on the 1st day of May, 1907, Mrs. Mary Elizabeth Lawrence. She was born in Southampton County, Va., August 1, 1825, where she lived till she married Joseph J. Lawrence, of Nansemond County, Va., and in the Lawrence homestead, near South Quay, she lived out a long and useful life, being 81 years and 9 months old when she died, leaving four children, one foster son, and ten grandchildren. Early in her young womanhood she obeyed the commands of her Saviour, and was baptized after uniting with the Primitive Baptist Church of Old South Quay, Va. She loved her church and was never happier than when worshiping with those of her faith. To her, her church and her home were the most cherished and loved institutions on earth. She was left a widow with four small children, and naturally her life was full of care; but when troubles came, she leaned heavily



on the Lord. Her faith in Him at all times was beautiful, and when sickness came in her last days her childlike trust and patience never faltered. Hers was a quiet and unassuming life. Full of energy and strength, mentally and physically, she lived for the welfare of her children and the good of others. The poor never left her door empty-handed, and her neighbors found in her a true friend. Her good deeds live after her, and surely the world is better after such as she has lived and died.

Mother was an invalid for three years, the last year being confined to her bed. I have often heard her say in her well days that she hoped all of her sufferings would be on this earth. During her last sickness she suffered intensely, at times, but through it all she never complained. All that loving hearts and willing hands could do to comfort and relieve her was done, but her mission was over and God called her. The beautiful expression that brightened her face the last night of her earthly existence, assured us "it was well with her soul." Just as the light of early dawn was stealing over the earth, her sweet spirit left its tenement of clay and winged its flight to a better home, where it is enjoying the sweet peace of the redeemed. The day following her death, all that was mortal of dear mother was placed in the family cemetery, there to await the resurrection morn. Funeral services were conducted by Elder Hassell.

Her daughter,  
Crystal River, Fla., Jan. 20, 1908.

MRS. JAS. T. RAWLES.

---

#### JOHN S. STEPHENS,

son of Solomon and Sarah E. Stephens, was born in Upson County, Ga., November 15, 1826; was married to Miss E. C. Shannon on December 20, 1853, and died March 23, 1908. He and his dear wife joined the church at Mount Pisgah, May 6, 1883, and were baptized by the writer the day following (being the first we baptized after ordination to the ministry), and remained a consistent and faithful member until his death. He was buried at his church cemetery after a brief discourse by the writer.

To this union were born six children, but only a daughter survives him. Brother Stephens was an aged and highly respected citizen; a noble-hearted church member; a good neighbor, husband, and father, and all it took to constitute one "faithful in all things." We believe he is asleep in Jesus, and in God's own time will be taken to that place which Jesus has gone to prepare for us. May heaven's richest blessings rest upon his godly and patient companion, who must soon go to her blessed reward, and upon that devoted daughter, and all of the bereaved ones, is our prayer.

J. T. SATTERWHITE.

Opelika, Ala.

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#### NOTICE.

*Elder S. Hassell—*

DEAR BROTHER:—Will you please insert the following in the next issue of THE GOSPEL MESSENGER?

*To all the Old School Baptists of the United States.*

This is to inform you that Henry P. Bullard (a brother of Elder W. M. Bullard) was dismissed by letter from Bethel Church on February 1st, and since that time joined the Congregationalists in Columbus, Ga., with the letter given by Bethel. He was excluded from our fellowship on April 4, 1908, with the order of the church to ask you to publish these few lines.

W. J. MILLER, *Mod. P. T.*

W. W. WILDER, *Clerk.*

Phœnix, Ala., April 19, 1908.

PROFESSIONAL NOTICE.

Dr. E. A. Gulledge, Union City, Obion County, Tenn., is a Primitive Baptist physician, and makes a specialty of diseases of the lungs, heart, and rectum, and guarantees to cure piles without the use of the knife. He treats, without charge, afflicted, poor, and deserving patients.

SPECIAL NOTICE.

Allow me to say that I have collected nearly 500 sketches for proposed Book-Biographies of Primitive Baptist Ministers of U. S. Many other sketches have been promised. Please send them on, brethren. If only a few words about life, labors in ministry, age, etc., that will do, but give all the information you wish. I will re-arrange for publication. Now please don't delay. There is not a more worthy, self-sacrificing and honorable body of men than the ministry of the Primitive or Old School Baptist Church. A book of this character will be interesting, and useful, as well as commemorative of their memory. No mooted questions, Baptist differences or "bones of contention," will be published, but only that which will be edifying, unifying and representative. The work will have an appendix containing much useful and valuable information, in brief form, gleaned from the best authorities. This alone may be worth the price of the book to you, which will be between one and two dollars. Can't name exact price yet. It depends upon size, number of photos, binding, etc., and the orders I receive. The larger the edition the cheaper the book. Now if you would like to help commemorate the memory of these "Soldiers of the Cross," as you like to see their grave marked when they are dead, then send me your orders for one or more copies. DON'T DELAY, but tell me how you feel about the matter. It will cost about a thousand dollars, and if the Baptists and their friends don't want it I can not afford to publish. Kindly write me.

R. H. PITTMAN, *Luray, Va.*

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SYLVESTER HASSELL.

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\* Of those with this mark after them there are two copies; but only one copy of each of the others. S. H.

### OUR MEETINGS IN WASHINGTON, D. C.

Eld. J. T. Rowe, of Roland Park, Baltimore, Md., preaches on the third Sunday of each month, at 11 a. m. and 3 p. m., at 509 G street, N. W.; and Eld. (Dr.) C. H. Waters, of 5706 Brightwood Ave., N. W., preaches on the first Sunday in each month at 7:30 p. m., and on the third Sunday at 11 a. m., at Pythian Hall, 1012 Ninth street, N. W. Both are very worthy men and excellent preachers.

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Vol. 30.

No. 7.

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# The Gospel Messenger.

JULY, 1908.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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VOL. 30.

WILLIAMSTON, N. C., JULY, 1908.

No. 7.

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## GOD KNOWS BEST.

---

I remember a time in my earlier days, when I used to be  
worried in mind  
O'er the way that God had of directing the spheres, and  
ruling o'er all human kind.  
I would think over this, and study o'er that, for 'twas all  
a great myst'ry to me,  
And then I'd decide that God's ways they were not just  
all that God's ways ought to be.  
Impetuous youth it will question; aye, yes! and even at  
times 'twill condemn  
The ways of the great Jehovah Himself, though His ways  
are beyond mortal ken;  
But, ah! when the years have ripened the mind, and life's  
evening shadows they fall,  
Then we're free to confess, as we ask God to bless, that  
'twas He who knew best after all.

I have looked in the eyes of an agonized wife, as a wee  
little life ebbed away;  
I have felt in my breast the turmoil and strife, as we  
gazed on the poor, silent clay;  
I have felt fierce rebellion sweep up in my soul, as I  
yearned for that little one's kiss,  
And I've said as the tears down my cheek 'gan to roll,  
"Could a merciful God have done this?"  
But, ah! when the first throb of anguish was past, when  
the wounds were less jagged and sore,  
I thought of that babe in the bright world above, an angel  
of God evermore.

“For of such is the kingdom of heaven,” Christ said ; then  
the wife to my side I would call,  
And I’d point to the skies, and we’d both dry our eyes,  
for ’twas God who knew best after all.

I have seen this one rise, and that one ascend, to afflu-  
ence, fortune, and fame,  
And I’ve envied the friends I knew in my youth, who  
have made for themselves quite a name ;  
And I thought God was harsh that He willed I should  
toil, while others around lived at ease—  
The full cup of fortune was theirs first to drink, while I’d  
naught to drain but the lees.  
But now I can see, in the evening of life, as I follow  
God’s methods divine,  
That not one of the lives I envied so much has been  
blessed as completely as mine ;  
And I would not change places with one of the friends of  
those envious days I recall,  
Which makes it quite plain, all over again, that it’s God  
who knows best after all.

And now I look back o’er the years of my life, and pass  
every one in review,  
And weigh up its pleasures, its cares and its strife, as a  
man bowed with years oft will do,  
I can see how I wronged the Almighty above, when I  
questioned His mandates divine,  
And I’m glad I was led through the years by His love,  
regardless of wishes of mine.  
For I could not foresee where ambition would lead, as I  
yearned above others to climb ;  
But ambition is oft but a cloak for mere greed, and God  
could foresee all the time.  
And not one single thing the Almighty has done would I  
alter, no matter how small ;  
From beginning to end I’ve had God as a friend, and  
’twas He who knew best after all.

It has ever been thus, and ’twill ever be thus, in the  
Almighty’s wonderful plan ;  
The Father all wise, in His home in the skies, knows  
what’s best for the children of man ;



When the grief's hard to bear, our heart-strings may  
tear, and dazed we may be by the blow,  
But 'twill all be made plain, let that ease your pain, and  
the reason we some day shall know.  
When our patience God tries, ah! don't criticise, but with  
meekness bow down to His will.  
For whate'er may betide, Christ still doth abide, and  
God He our Father is still;  
Just do what is right, keep your faith ever bright, for not  
even a sparrow doth fall,  
But in Heaven 'tis known, so let's joyfully own, that God  
knoweth best after all.

---

### EXPERIENCE.

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CANTON, ALA., July 24, 1907.

DEAR BROTHER HASSELL:—I feel like I want to write a little of what I hope the Lord has done for me. When I was nine or ten years old I was going to school to Brother Hunt, when I felt to be a sinner. I wanted to get off by myself. I told Brother Hunt I wanted to go to the spring and get some water. He said, "No, it would be recess in a few minutes and then I could go." But I did not wait. I slipped out when he was not looking and went on. I was afraid they would all know how sinful I was. I wandered off where I thought no one would see me. I got down on my knees and tried to pray, but it didn't seem to do any good. I went on in this condition for six years. In the year of 1903 myself and a friend of mine went to a Missionary meeting at Maple Spring. It seemed like I did not have a friend in the world. I wanted to get away from everybody. I said to my friend, "Let's go home," and, while we were going on, she asked me what was the matter with me—that I had looked sad all day. I said "Nothing; I wished I had stayed at home, for it seems like everybody shunned me." She asked me if I was mad with her. I said, "No; I am not mad with anybody." I could not help from shedding tears. We went on home and that night it seemed that my burdens were not so heavy. I

thought this was all an imagination; I would just go on and have a good time anyhow; but the more I tried, the worse I got.

One day while I was cooking dinner, in the year of 1905, it seemed like I was as good as any one and a little better than others. When all at once it seemed that everything I ever did was wrong, and I was going to die and be forever lost.

“ Oh! had I died when I was young—  
What would I not have given?  
Then might with babes my little tongue  
Been praising God in heaven.”

Something seemed to say it is too late now. I walked out in the yard a little way. I fell to the ground and cried for the last time, “Lord, have mercy on me, a sinner.” Then it seemed that my burdens rolled away. I got up and Oh! everything did look so bright. I felt like I wanted to go with Jesus, my friend. Something seemed to say, “No, not now; go home to thy friends and tell them what great things the Lord has done for thee.” I thought I never would have another doubt; but I soon began to have doubts, fearing I was deceived. I wanted to join the church, but didn’t feel worthy to be with such good people. On the second Sunday morning in April, 1905, when they met at the waterside to baptize a young sister, and offered an opportunity for members, I offered myself, and to my surprise they received me. I was baptized by Elder J. W. Howell. Oh! what sweet rest I found. It was a day long to be remembered. I certainly can sympathize with those that stand trembling at the door. I feel like saying to them:—“Come home and find rest—sweet rest.”

Your unworthy sister, if one at all,

MRS. LILLA D. EILAND.

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### FOLLOW CHRIST.

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To follow Christ should be our chief concern. Well, how are we to follow our great Head? Is it reasonable that we can follow one so great, so humble, so kind, so self-sacrificing as Christ our Lord? Yes, we can by His

grace, and if we have a desire to humbly follow our Lord it is an evidence that we have this desire given us of the Lord. And if we would follow Him and serve Him in the beauty of holiness, and feel that we do not know how, James says, "If any lack wisdom let him ask of God, and it shall be given him." Now it seems that some have not gone to God, for God would not direct in so many different ways. Oh! dear readers, let us all go to the great Giver of all good and perfect gifts, and He will teach us to be humble, to prefer others to ourselves. We should do good for evil; and in so doing there is no striving for the mastery. The Apostle Paul says that we should present our bodies, holy, acceptable unto God, which is our reasonable service (Rom. 12:1), and that our bodies are the temple of the Holy Ghost, who dwells in us, and we are not our own, but are bought with a price, and should therefore glorify God in our bodies and our spirits, which are His (1 Cor. 6:19, 20). Well, can one that has not been born of the Spirit worship, serve, or follow Him acceptably? In the fear of my Master, I answer, No; "for He seeketh such to worship Him as worship Him in spirit and in truth." Then we can not worship, serve, and follow our great Head without God's quickening power, which imparts to us spiritual life, and thus makes us new creatures in Christ Jesus, and not until then are we capacitated to worship, serve, and follow Him in the beauty of holiness. In this great change He takes our feet out of the miry clay and places them on the rock, Christ Jesus, and puts a new song in our mouth, even praise unto our God, and He establishes our goings. And we thus see that we are spiritually living beings, and so it is only such that God would have to worship and praise Him. And, after being made spiritually alive, we can sing a live song, yes, we can sing that we have been made alive from the dead, and we can sing with the spirit and the understanding. And don't you know, dear brethren and sisters, that it is these bodies of ours that God has made His temple, and these bodies of ours that we must present as a living sacrifice, and with these tongues of ours, that God has animated by His quickening power, that we are to sing praises unto His great

name with the spirit and understanding, and not with dead instruments. Oh! deliver our Father's house, appointed for humble worship, from wood, hay, and stubble, and give all of Thy children, oh Lord! the spirit of meekness and humility and love and a sound mind, is my prayer for the welfare of Zion, for Christ's sake.

Your humble brother, in hope of an eternal home,

W. F. ADAMS.

LaGrange, Ga.

#### REMARKS.

If all the children of God would follow only Christ in faith, worship, and practice, they would keep the unity of the Spirit in the bond of peace. S. H.

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HOPEWELL, N. J., May 7th, 1908.

*Miss Maggie A. Staton, Bethel, N. C.—*

MY DEAR SISTER IN CHRIST:—I was more than glad at the coming of your letter, and feel like trying to write you at least a few lines in reply. As I read it at its coming, my mind was carried back to the former days, when it was my high privilege to meet with so many of the dear ones in North Carolina at the meetings there. As you say, it has been many years since it was my privilege to be with the children of God in that section. But it has seemed impossible for me to go to that section again. I do not suppose that any one week passes that I do not go over in mind many former visits, and the incidents of those visits occur to me again with great delight and sweetness. Occasionally I have seen your name in the *Landmark*. It was seeing your name there just before, that led me to send you the copy of the *Signs*, and of the *Standard*. I thought that you would know by them that I had not forgotten you. As I read your letter, your face as I used to see it, came clearly up before me again. I was always glad to meet you in those days.

You speak of having passed through many trials and sorrows since then. As I read what you say about this, I also thought of Him who was called a man of sorrows



and acquainted with grief. How close does this dear Jesus come to us in the hour of trial! He knows what sore temptations mean, for He has felt the same. And He knows how to save them that are tempted. I do not know how to save you, and you do not know how to save me in temptation, but the blessed Lord does know how to save us both. And how many times He has saved us in our daily life! We come to many "Red Seas" in our journeying, where we must stand still and see the salvation of the Lord. And He has never failed us as yet. Surely He never will fail us. I am glad that you can feel to speak as you do of the loving kindness of the Lord. I know that there has been an abiding affliction with you, ever since I knew you, at least. I used to wonder at your cheerfulness in the former days under your affliction. But there is One who has said, "My grace is sufficient for you; My strength is made perfect in weakness." Our trials are not intended to harm us, but for our good, and for the glory of God. Jesus said concerning Lazarus, "This sickness is not unto death, but for the glory of God." And surely we may say of all our sicknesses, and pains, and sore trials, they are not unto death, but for the glory of God. And if so, they also must be for our good, because whatever is for our good must be for God's glory, and whatever is for His glory must be for our good. And so all things work together for good to them who love God, and are the called according to His purpose.

I have lived in hope of again visiting the Kehukee Association, and also others in North Carolina. But the way has seemed hedged up thus far. I do not think that you all have missed very much, but I have missed a great deal. If I should go there again, how many dear ones I shall not see that I used to love! They have gone to their reward. Nearly all with whom I took sweet counsel in my youthful days are now gone to their long home. I often feel lonesome indeed, yet I remember that after all, the church of God is an unbroken band. "One army of the living God, at His command we bow; part of the host have crossed the flood, and part are crossing now," but it is one church "above, beneath." And those gone

before are more happy, but not more secure than those who are still below.

I am not in a frame of mind to write you a very good letter; but at least, you will know by this that I remember you, and that I was glad at the coming of your letter, and that you remember me as a brother in the faith and hope and love of the gospel. Now, may God bless you in all things needful. There are those near Bethel whom I remember to have seen more than once. If any remember me, give them my love in the Lord. If it should be my lot to again visit North Carolina, I hope that it may be our lot to meet.

I remain your brother in the hope of the gospel,

F. A. CHICK.

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CRAWFORDSVILLE, IND., April 1st, 1908.

*Mrs. Bettie Z. Whitley, Washington, N. C.—*

DEARLY ESTEEMED SISTER:—It seems strange that almost a month has gone by since your interesting and comforting letter was received. Certainly time is flying on swifter than eagles' wings. Not only *our own* last day will be here soon, but even the world's last great day will be ushered in ere we are aware. Your letter was so tender and spiritual it did me good, like a medicine, as the balm of Gilead that restores health to the drooping mind. The poor, failing body is insensible to that which renews the inward man. I know by daily experience that our physical powers must (in age) continue to go down and down till all motion is lost in death. I find myself lamenting so often that I must part with the dear privilege of corresponding with my friends that I love and whose fellowship and loving letters cheer me in the fast-declining days of mortal life. Your good letter brought me both gladness and pain. I rejoice in the comfort you find in communing with the dear, invisible Father, and the trust you have in Him, and I sympathize with you in all your burdens. If you are at the Red Sea, that, although it betokens danger, is better than brick-making in Egypt; and I hope you can soon sing with David, "What ailest thee, O thou sea, that thy limpid waters stood up like a wall of rock?" What a wonder-

working God is our Father. He could make, of the stones in Judea, children unto Abraham; and when the poor and needy seek water and there is none, He can and will make the wilderness a pool of water, and the dry land springs of water. O may He, my sister, hold thy right hand, and say unto you, "Fear not, I will help thee." If the waters fail, He will make new springs; if rivers are there for you to pass through, they shall not overflow you, nor shall the flame kindle upon you. I know you are being tried, but underneath are the everlasting arms. I am glad you were able to say in closing your excellent letter, that the waters have begun to roll back, and that you know our trials are all right. Our life, as you say, is indeed a mystery, and I do not wonder that you sometimes find yourself "longing to go *home*." O that Home—our Father's house. Keep your tear-dimmed eyes on that bright spot. It is a wondrous antidote in all the trials we meet, that there is a home—a house of many mansions—waiting for us, and that we have our Saviour's promise that He will come for His people. It would transport me into an extacy of bliss, had I the *undoubted* evidence that when He says, "They shall be Mine, in that day when I make up My jewels," I was included in that number. I tremble at the very thought of being left out. What a stoop of mercy that any mortal, sinful being should be raised so high. That was a happy and fitting expression when Paul declared that poor, erring creatures of sin should be to the praise of the glory of His grace. It will be an exceeding triumph of grace that we should be so changed as to be "holy and without blame before Him in love." You honor the riches of grace in the longing you speak of to be more like Him who opened the eye and ear and heart to know the great value of the Saviour, and feel your need of Him. Let us join in saying, "Whom have I in heaven but Thee? And there is none upon earth that I desire besides Thee. My flesh and my heart faileth, but God is the strength of my heart and my portion forever." I pray for the virtue of submission, both for you and me, who I feel needs it more than yourself. Let us trust implicitly, for He must reign till the last enemy is destroyed. That last enemy is death. O why should we

mourn the departed ones? For them the *last* enemy has lost his sting, while we are yet in the strenuous battle. I wish you could be with us at our meeting at the end of the week. We expect some to cast in their lot with us. We are not to meet in this time-world except in spirit; but O what a meeting that will be when the hosts of the redeemed are gathered with their risen Lord to go no more out forever!

In hope of that glorious day, I remain your weary,  
waiting brother in gospel bonds, S. B. LUCKETT.

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## EDITORIAL.

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Parties desiring to communicate with either of the editors of THE GOSPEL MESSENGER personally, have their addresses above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, N. C.; or those who prefer to do so can hand or send remittances to either of the other editors.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky., and also Elder W. B. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss.

*Subscriptions* will be continued for a reasonable time after expiration, unless notice to the contrary is given.

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"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," 2 Tim. iii. 16, 17.

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## MAKE YOUR CALLING AND ELECTION SURE.

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2 Peter 1:10.

The Apostle Peter calls upon all true believers in the Lord Jesus Christ to give diligence to make their calling and election sure, not absolutely to God, who knows all things, and certainly knows whom He has loved and



elected and called to eternal life, but relatively sure to themselves and to other human beings; and this assurance will result from the exercise of the seven graces of which the Apostle had just written. "Giving all diligence," he says, "add to your faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity." God gives us faith, and we should manifest it by brave and active morality, the knowledge of God in the Scriptures, in creation, providence, and redemption, and in our own hearts, by moderation or the control of all our fleshly passions, by the patient endurance of all our trials and sufferings, by reverence to God in all matters, by kindness to all our brethren, and by charity or love to all men, even to the enemies of ourselves and of God. If these evidences of a living faith be in us and abound, they make us neither idle nor unfruitful in the knowledge of Christ; and thus engaged in the service of God, we shall not stumble, and at last an abundant entrance shall be ministered unto us into the everlasting kingdom of our Lord and Saviour Jesus Christ, God having saved us, and wrought in us both to will and to do of His own good pleasure. S. H.

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### TO HOME SEEKERS.

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"For here have we no continuing city, but we seek one to come."—Heb. 13:14.

There is not a city, nor a town, nor village, nor hamlet, nor any other dwelling place upon the face of the earth that is not doomed to final destruction. There is no place to be found where one might settle down and safely say, I am at home now, henceforth and forever, or I leave to my posterity an everlasting inheritance; for all these created elements, even the heavens above, shall be dissolved. (2 Pet. 3:10, 11, 12.)

It is a good thing for any one to have a certain, comfortable, settled home—even for a fleeting human lifetime; it seems far more desirable than to be moving about and changing from place to place. I have known a few men who lived and died at the old home where they

were born; but such cases are comparatively few. Such people, so far as I have observed, have seemed to be more quiet and contented than others who have moved about very much. And as to myself, I have been one of the "rolling stones which gather no moss." But we can not all be alike nor fare alike in this world, which is cursed for man's sake. Although I have moved about from place to place, yet I have not actually seen much of the world; but from the galleries of art I have been furnished with artificial glimpses of a great many of the largest and most magnificent cities of the world. These stereoscopic views convince me of the vast population of the earth, and the wonderful progress of man in the development of its resources; and I am made to feel sad over the fact that all of this work, with every human device therein employed, is doomed to destruction. But ah! my spirit cries, Why should such thoughts intrude at a time when I fain would look beyond and above these objects of time and sense, and view by an unwavering faith the eternal city of God, whose finger-work transcends the utmost stretch of human imagination; and who rules and reigns supreme over the universe? Our Father in heaven made these men whose works of skill adorn His footstool. Poor, fallen man went forth from the best and happiest earthly home he has ever occupied under the great Creator's command, to till the ground from whence he was taken, and barred was his return with cherubim and a flaming sword. (Gen. 3:23, 24.) So we can never return to the original home nor to the original state of innocence of the first man; we can not attain to an equal state of happiness by all the works of our hands however employed in a lawful effort. We can not surround ourselves with the wealth and beauty of the lost Eden, much less can we put forth our defiled hands and take and eat of the tree of eternal life. The children of God, above every other class of people, realize that this world is not their home; they are strangers and pilgrims here, on a wearisome journey from this world to their home above, and they are seeking by prayer and faith in the sure promise of God an entrance into the celestial city of their eternal King; they are "looking for

and hastening unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat."

In the city yet to come—the city which by faith we see afar off, and desire to enter into, there will be no night nor darkness, nor aught to mar our peace nor to excite the least fear of evil to come. We may therefore sing on our pilgrimage—

" My heavenly home is bright and fair;  
No pain nor death can enter there;  
Its glittering towers the sun outshine;  
This heavenly mansion shall be mine."

This glorious destiny awaits the suffering children of God who seek it with fervent desire, and their King has said, "Every one that seeketh findeth."

J. E. W. H.

## ELDER HASSELL'S LEADING EDITORIAL IN THE JUNE MESSENGER.

CRAWFORDSVILLE, IND., May 25, 1908.

I have just received the June number of Elder Hassell's paper, and have read his editorial on page 202, "More opposed than ever before to modern religious inventions."

My eyes filled with tears of deep delight as I read it over. Primitive Baptists will not forget nor forsake faithful ministers that firmly and lovingly stand for the principles set forth in this article.

The Lord has greatly blessed us in giving us Elder Hassell; and when he is with us no more, he will still give us such men. We may safely trust the Lord to care for Zion to the close of time.

J. H. O.

## SNAKES' EGGS AND SPIDERS' WEBS.

Among the many sins charged against the Jews (Isa. 59th ch.) is that of hatching cockatrice's eggs and weaving spiders' webs. This form of sacred allegory is highly figurative, and full of meaning; it presents a lesson of

great importance to the church of God, and therefore should not be overlooked nor neglected in the course of events now transpiring among the people of God. They are now in the midst of a snakey season, and of busy spiders. The cockatrice is a serpent, and most of us are terribly afraid of the snake when we happen to see one, and we generally try to kill it; but if we should find only a few of its eggs, those little, soft, white eggs, we might take them in our hands, or carry them in our bosom, and apprehend no real danger. But we should remember that each one of those tiny eggs contains a serpent in embryo which, by application of a certain degree of continued heat, is hatched, and a little snake is developed; nor can we by any art or device bring out anything else but a snake from a snake's egg. These reptiles are prolific layers; but do not, children, nay, do not eat of their eggs, for "he that eateth of their eggs dieth." No parent would allow his or her child to eat a snake egg. No!

Dear children of Zion, Satan is called a serpent, as you know, in the Bible, and he produced the nest-egg of all human ills in the Garden of Eden, man's first and most beautiful home on the earth, and our first parents fostered that Satan's falsehood and hatched out for themselves and us a sad and sorrowful estate for all time. Satan has never ceased to deposit his eggs from then till now, and the fallen race of Adam have not ceased to foster them in the ardor of their affection and have, no doubt, hatched or developed innumerable vipers by which we have been bitten; and the biting is still going on, even among the antitypical Jews.

Satan's devices are commonly beautiful and harmless in outward appearance, and forcibly appeal to human reason as either good or else indifferent. The children of God should be very careful not to foster and encourage those little harmless (?) things; for when they are crushed, or developed, they will surely have vipers to contend with. Some of the most beautiful flowers contain a poison nectar, which, although sweet to the taste, is fatal in effect. The carnal mind is a fruitful soil for the growth of such plants (Rom. 8: 6, 7; 1 Cor. 3: 1; Col. 2: 18), and such mind is enmity to God; therefore it is



the repository for cockatrice's eggs, where they hatch and form while they proceed with the poison of asps under their lips (Rom. 3:13).

While the children of God are so well fortified against the open assaults of Satan that they are not so easily led captive by him at his will, yet there remains in them, that is in their flesh, a strong tendency to carnality, and Satan is so subtle that he does not neglect a single opportunity to afflict them with his vile insinuations, and sometimes persuades them to accept and foster some adder's egg which soon breaks out into a hissing serpent. Better let alone those little snake eggs.

Again, the same arch-enemy would persuade us that our garments are too old and faded, that we ought to make some changes, or be more stylish—why not? The Scriptures teach us to grow in grace, etc. Yes, but there is a distinction between grace and works; grace is the soil in which the children of God grow, and are established (Heb. 13:9). Those who are fully established in the doctrine of grace are not apt to be found weaving a web of self-righteousness. In weaving its web, the spider employs nothing outside of its natural instinct, and embodies all the material of which its web is constructed. So those who depend upon their own wisdom and works, all of which proceed from within themselves, to qualify them for the duties of Christianity and thus clothe themselves with self-righteousness, should remember that the Lord has declared by the prophet that their webs shall not become garments, neither shall their works save them.

It causes us to feel sad to think that some of our dear kindred in Christ are employed in those spider-web institutions, weaving such flimsy fabrics, comparable to the spider's web. For even if they should succeed in shaping and fitting on a garment of this material, it can not hide the nakedness of the soul nor justify them in the sight of God. The web is all right for the spider, and the snake eggs for the snake, but the children of the Most High are of a far different nature, and their wants are different, and their supplies must come from a source altogether outside of themselves; they must have the

robe of righteousness which Jesus wrought, and this is freely given them through the abundant grace of God.

Finally, dear children of God, be admonished by an old sinner who has hope of salvation from sin and justification by the imputed righteousness of Christ, to let those snake eggs alone; for if you take hold of and foster them, you will hatch or develop only what is in them—a viper in every egg. Or if you have been taught by men that your eternal salvation depends “in part” upon your own good works, and have taken a situation in the weaving shops, which have never yet turned out a fabric better than the spider’s web, do resign your situation and be content with the beautiful garments of righteousness which your dear Heavenly Father gives you through Christ, your Redeemer. And you, dear brethren, who may have been persuaded that the chariot wheels are moving too slow, or that the ark of God is about to topple over and suffer damage unless you put forth a helping hand to support it and facilitate its onward progress, remember the ancient, well-meaning Uzza, who lost his life under such vain presumption. The cattle may indeed be slow and clumsy, and the cause you love may seem to be tottering, yet the Lord will take care of His own. The Lord made a breach upon Uzza, not for his sin alone, but also for the sin of those who had invented a new way of transporting the ark. It will be a glorious day when the Lord shall visit His scattered, confused and suffering people and reunite them in peace and love, and cause them to see and understand that the order of His house as He first established it is sufficiently furnished; and although “He maketh it not to grow” or develop any new and different aspect, yet it will again be the “joy of the whole earth.” The church is God’s “own habitation,” and He has decorated it and beautified it with every necessary ornament. The old home, and the old order and doctrine will be remembered by those who were brought into the church before the cockatrice invaded its sacred precincts and deposited her poisonous germs. Until this standard shall have passed over and the dear old Baptist family shall have seen and repented of their errors under the judgment of God, we shall bemoan our

temporal apostacy, and lament with Jeremiah the dimness of the once shining gold, the absence of the beauty and glory of the grand old church.

May the Lord hasten our restoration in His time,

J. E. W. H.

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### THE RESURRECTION.

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There is recorded in every Old Baptist Confession that I have ever seen their steadfast faith in the resurrection of the body. To deny the resurrection of our bodies denies salvation, or any future hope for the child of God. Holy men of God were moved by the Holy Ghost to write and preach this doctrine, that we poor sinners in succeeding ages might have hope. We admit that the Sadducees did not believe this doctrine, and the Pharisee could not harmonize it with his idea of salvation. Vain speculations have been entered into trying to explain away the future hope of the child of God and bringing it all to the present joys of the Christian. Such vain speculative theories almost ignore the idea of there being a heaven or hell, future joy or misery for the human family. The Bible is not a mere myth. The Scriptures of divine truth set forth facts which are in harmony with the Christian experience. The doctrine of the resurrection is a vital doctrine, one that we must contend for, and I would not be willing to officiate in the ordination of any preacher, or the constitution of a church, that denied the resurrection of the dead, both of the just and unjust.

When we speak of salvation, what is it that is saved? It is not a spirit, or something that we know nothing about. It is the man that is saved, not something else—some invisible substance. It was the man that was given the law in the garden; it was the man that violated that law and fell; it was man that was driven from the garden, and pronounced dead in trespasses and in sins. The man is the sinner that is lost. It is the sinner that Jesus came to save.

Jesus said, "The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they

that hear shall live." This was the dead in trespasses and in sins. Now Jesus says, "Marvel not at this, for the hour is coming in the which all that are in their graves shall hear His voice and come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." One comes forth to an eternal and conscious happiness in the presence of God in heaven, the other comes forth to everlasting condemnation in hell in a conscious state of woe and misery. David said, "The wicked shall be turned into hell, with all the nations that forget God." Daniel said: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." One everlasting is as extensive as the other, notwithstanding the Universalists argue to the contrary. Jesus says, (after the resurrection when all nations are there before Him) to the sheep, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." He says to the wicked, "Depart from Me, ye cursed, into everlasting fire, prepared for the Devil and his angels." "And these (the wicked) shall go away into everlasting punishment; but the righteous into life eternal."

Paul, to further prove the doctrine of the resurrection, says: "Now if Christ be preached that He arose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God: because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not." What can be plainer? He shows that to deny the doctrine of the resurrection of our bodies denies the resurrection of the body of Christ, and if He is not raised we are yet in our sins and the whole system is a failure. All that have fallen asleep in Christ are perished, if that theory be true. Well might Paul say, "If, only in this life we have hope in Christ, we are of all men most miserable." We would be miserable creatures indeed if the Sadducees were right. But now Paul says, to assure us of that



salvation of body, soul, and spirit for which we have been hoping, "But now is Christ risen from the grave, and become the first fruits of them that slept." When the first sheaf was gathered, and waved over the field, it was an evidence or assurance that all the remaining fruits would be just like the first sheaf. Since Christ, the first fruits, has lain in the grave and arisen from the grave, so all the crop, all the members of His body shall in like manner arise and be just like Him. It was the very man Jesus that was crucified and buried in Joseph's new tomb, that arose; so it is the man that is buried in the earth that arises from the tomb. It was Enoch that was saved and was translated and carried to heaven in the first dispensation; it was Elijah the man and not something else in the second dispensation; it was Jesus the man that came out of the grave and ascended to heaven. The disciples saw Him go away into heaven, and they had the assurance that the same Jesus that went away into heaven would in like manner come again—the second time, without sin unto salvation. What was it that went to heaven? It was the man, not something else. This body is sown in corruption; it, the same body, is raised in incorruption. It, the body, is sown a natural body, but it is raised a spiritual body. It is changed from natural to spiritual; from a mortal body to an immortal body. "We shall not all sleep—the sleep of death, but we (all of God's people) shall be changed (from natural to spiritual) "in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Paul says: "Who shall change our vile body, that it may be fashioned like unto His glorious body." This vile, sinful body will be changed in the resurrection. Peter had hope in this glorious resurrection. (See 1 Pet. 1:3-6.) John believed in the resurrection of the body, and that our body would be like that of Jesus (1 John 3:1). It has not undergone that change yet. We are changed in spirit, and can bear His image in spirit only, but we shall in the resurrection bear His image perfectly. We have no idea that there will be blind eyes, maimed, halt, different sizes and

shapes, but all will be perfect, all like Jesus, and all will be one in Christ Jesus. The knowledge will be wholly spiritual; it will be a spiritual and an immortal love. There is no marrying nor giving in marriage; there will be no fleshly lusts, but it will all be spiritual joy, peace, love, and everlasting rest. I do not look upon that heaven of rest as a place to gratify fleshly desires, or of fleshly recognition; but all are to be as the angels of God. The ancient servant of God said, "My flesh shall rest in hope." David said, "Then shall I be satisfied when I awake with Thy likeness." This is my hope that, though I possess a body that is afflicted, continually suffering and in pain here, yet then this body shall be changed and be like Jesus, and I shall see Him as He is—yes, mine eyes shall see Him for myself. Oh what a precious hope! How unworthy I feel to claim an interest in the meritorious work of Jesus. Yes, I am hoping that all the blood-washed throng will be resurrected and glorified in heaven when Jesus comes again and gathers all of His jewels to Himself. Home, sweet home! May that home be mine. What manner of creatures ought we to be? The righteous will spend an endless eternity in His praise. But mystery Babylon, with all her abominable daughters, together with murderers, drunkards, thieves, liars, and the wicked of the earth, shall be cast into that lake that burns forever and ever, where the beast and false prophet shall everlastingly dwell.

Let us all be contented with the simple truth as taught in God's word, and not spiritualize our hope away. I love the sweet truth that embraces poor me and gives me hope.

L. H.

#### REMARKS.

To every believer of the accounts of the crucifixion and resurrection of Christ given in the Gospels of Matthew, Mark, Luke, and John, there can not be the shadow of a doubt that the natural body of Christ that was put to death on the cross was raised from death and changed and glorified; and, as His people are to be made like Him, the bodies of those who die will be raised and changed and glorified, and the bodies of those who are living on earth at His second bodily coming to the world

will be changed and glorified, and made like the body of Christ. Humble faith has always believed, and proud philosophy has always denied, this most fundamental doctrine of the Christian religion; and history proves that human philosophy leads to open infidelity. To the Sadducees, who denied the resurrection of the body and the existence of angels or spirits, Christ said, "Ye do err, not knowing the Scriptures, nor the power of God" (Matt. 22:23-33; Mark 12:18-27; Luke 20:27-38). Who can be so stupid as to seek or receive spiritual instruction from persons who are in error and are ignorant of the Scriptures and of the power of God? In 1 Cor. 15, the Apostle Paul makes the resurrection of the body an essential doctrine of Christianity. And in 2 Tim. 2:15-19 he declares that the denial of the resurrection of the body is a canker or gangrene or mortification or death, which, unless it is removed, will gradually spread and corrupt and kill the whole body. Under pretense of illuminating, heresy always insidiously poisons and murders truth; and there are always some weak brethren who are ready to be deceived and misled by it. The inseparability of the second bodily coming of Christ to the world, the resurrection of all the dead, both just and unjust, and Christ's righteous judgment of them, and His welcoming of His humble and loving people to the everlasting blessedness of heaven, and His consigning His proud and selfish enemies to the everlasting misery of hell, are clearly shown in John 5:28, 29; Matt. 25:31-46; Acts 17:31; 1 Thess. 4:13-18; 2 Thess. 1:7-10; Heb. 6:2; 9:27, 28; 2 Pet. 3:3-18; Rev. 1:7; 6:12-17; 14:9-13; 19:11-21; 20:11-15. Of course all heathen reject these momentous truths; and so did the ancient Gnostics, and Manichæans, and Alexandrian philosophers, and Schoolmen, and Mystics, and modern Socinians, Quakers, Swedenborgians, Shakers, Unitarians, Universalists, and Rationalists, and Two-Seed Baptists or Parkerites, who allegorize away the plainest Scripture prophecies, making them *simply figurative* of present Christian experience, belittling and belying the word of God, and evaporating out of it all the future eternity. Martin Luther says: "When I was a monk, I allegorized

everything; but now I seek to explain the Scriptures according to the simple sense, for it is in the literal sense that power and doctrine reside." John Calvin says: "The true meaning of Scripture is the natural and obvious meaning, by which we ought resolutely to abide; the licentious system of the allegorists is undoubtedly a contrivance of Satan to undermine the authority of Scripture, and to take away from the reading of it the true advantage." And C. H. Spurgeon says: "The Bible is not a compilation of clever allegories; it teaches literal facts, and reveals tremendous realities. Even in the days of the Apostles some men spirited away the incarnation and the resurrection and other great facts, and pushed aside as a fool him who believed as a little child, that the disputer and the scribe might come in to mystify simplicity, and hide the light of truth. And so some men now tear out the bowels of truth, and seek to palm off upon us in its stead the dead carcass stuffed with theories and speculations."

If a person does not believe the solemn and tremendous truths in regard to the second bodily coming of Christ, the resurrection and judgment of all the dead, and heaven and hell, so plainly set forth in the Scriptures and in the London Baptist Confession of Faith of 1689, and the Primitive Baptist Articles of Faith, I do not think that he would believe these truths even if one should rise from the dead and declare them.

S. H.

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### A LABOR OF LOVE.

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While our brethren have earnestly contended for the "old paths" in Georgia, they have, we are sure, done so in love and the fear of God. While it is grievous to give up good brethren who have labored to make the church more fashionable, more like other denominations, by putting in organs and advocating new measures, making the house of God a place of entertainment to attract the young and worldly minded, it is better to give them up than to abandon Christ's holy law. It is not men that our brethren oppose, but fleshly principles that have



crept into the church. This new project is now in its infancy, and there is no telling where it will end, and how much it will increase. So far as I know, our brethren have been kind and patient and bestowed a labor of love upon the erring brethren, trying to save them, but all their earnest and loving appeals have fallen to the ground. The response is the organ is here to stay. We are living in a *fast age*, and our children are being educated in music, and, if we do not put them in our church houses, our children will join the enemy—we must introduce Babylon's practices in order to get our children to join us. Another dangerous position taken by the advocates of these new measures is that one church has no right to bestow a labor of love upon a sister church who has erred from the faith, and that one church can not withdraw from another, no matter what the sister church practices or believes. A dangerous precedent indeed for our people! To take that position, we could not have withdrawn our fellowship from Fuller and his followers. We must sit still and receive every false doctrine and practice introduced by men who arise among us, speaking perverse things to draw away disciples after them. When the Old Baptists adopt such a precedent as that, then they have got to receive every heretical doctrine and practice tolerated by any church, which would soon terminate the existence of the church of God. It would be a great thing for those who want to reform (?) the old church and get her to going at a more rapid pace to get them to agree to fellowship sister churches in all their disorders. Paul says, "Withdraw yourselves from every brother that walketh disorderly." Again he says, "Have no fellowship with the unfruitful works of darkness." It is also said, "That which is highly esteemed among men is an abomination in the sight of God." Are not these new measures highly esteemed among men? Certainly. Then they are an abomination in the sight of God. Shall we receive, endorse, and fellowship that which is an abomination in God's sight? We are commanded to come out from them and be separate—separate from what? These worldly practices taken from Babylon, and introduced into the church of God. We are commanded to touch not, taste not, handle

not, which all are to perish with their using, after the commandments and doctrines of men. Are not these new measures of man? Certainly they are. Another dangerous position is, "Whatever the Bible does not expressly forbid is admissible." To take that position would encourage crime and the grossest Arminianism in the church of God. The Bible does not say in so many words, "Thou shalt not gamble, thou shalt not sprinkle your babies, thou shalt not advocate general atonement, thou shalt not have Sunday Schools, etc." According to the position taken by these brethren, these things are all admissible in the church. Our position is that the Scriptures perfectly and thoroughly furnish the man of God unto all good works (2 Tim. 3:16, 17). Christ says, "Teaching them to observe what I have commanded." No more nor no less. Did Christ say, Have organs? Did He say, Worship God by machinery? Did He say, Have all these worldly attractions to make the church more inviting to the world? Did He teach that God's law is imperfect? Did he teach to endorse false doctrine? No.

Why not let us all be contented with Christ's law? Has the church received by inspiration these new measures now causing broken hearts, briny tears, on the account of the sad divisions now among us? Many pages have been written begging these brethren not to introduce those things or to put them away for the sake of peace. But with all the labor of love, as little as they say these measures are, they have said, by action, that they prefer them to the fellowship of Old Line Baptists. We beg them yet to abandon these things and let peace be restored. We all feel deep down in our hearts a tender love for them, but we can not accept these departures. They all well know that they have caused the trouble, and the removal of these things will restore peace, and it is the only way that sweet peace can be restored. Our brethren here, while they have all forbearance, patience, and long suffering possible, yet are unwilling to compromise with error. They had as soon have a graphophone to do their praying and preaching as an organ to do their singing. You can take one as easily as another. These brethren must admit that the law against crime is

not the cause of the trouble, but the crime itself. The ones now standing for the "old paths," that stand where Christ and His Apostles, and the church ail along the line have stood, are called meddlers, causers of trouble, because they raise their protests against everything of a Babylonish tendency. We do pray that these brethren may remove these things and let sweet peace be restored. We need each other. We are one family and should strive in love for the things that make for peace. No one would be gladder than I for sweet peace to be restored. May God grant this, I pray, and enable us all to overcome evil with good, ever standing fast in the liberty wherewith Christ hath made us free. L. H.

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### QUESTIONS AND ANSWERS.

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1. Q. In speaking of the idolatrous Jews burning their sons and daughters to Baal and Molech, God says, "which I commanded them not, neither came it into my heart or mind" (Jer. 7:31; 19:5; 32:35); what does He mean? A. He means that He had expressly forbidden them to do such an abomination (Deut. 12:29-32), and He did not desire them to commit such awful and diabolical wickedness. The Hebrew word, *leb*, rendered "heart" or "mind" is the same, and denotes especially the feelings. It was not the holy and merciful God, but the wicked and cruel Devil, who invented and desired the practice of burning helpless children to idols.

2. Q. Is there any difference in the original words rendered "love" in John 21:15, 16, and 17? A. Yes. In Christ's first two questions addressed to Peter in the 15th and 16th verses ("Simon, son of Jonas, lovest thou Me more than these?" that is, more than these other Apostles, as Peter had previously seemed to profess; and, "Simon, son of Jonas, lovest thou Me?"), the Greek verb that Christ uses in *agapao*, which, like the Latin verb *diligo*, means a high, reverential regard, and it is used in the New Testament to denote man's love for God; but, in the 17th verse, Christ condescended to use the lower verb, which Peter used in all his three answers—*philco*, like the Latin *amo*, which means a tender, personal love.

Notwithstanding Peter's repeated avowals of pre-eminent love to Christ, he had thrice denied Him, and had even cursed and swore that he did not know Him; so now he humbly abstains from boasting that he loved Christ more than the other Apostles loved Him, and he does not say that he loves Him as a man should love God, but that Christ, who knows all things, knows that he loves Him dearly as a man should love his human friend. If he does not have a spiritual love for Jesus as God, the omniscient Jesus knows that he has a natural love for him as man. Sincere love is pained at being doubted; and so Peter was grieved at Christ's asking him three times whether he loved Him, but he knew that his three-fold denial of Christ had given Him and others abundant reasons to doubt the sincerity of his love for Him, and he, therefore, humbly appeals to the omniscience of Jesus, who knows all that is in man's heart, to prove the genuineness of his love for Him. Peter knew that Christ knew better than himself whether he really loved Him. For the sake of Peter and the other Apostles and believers down to the end of time, Christ elicited from Peter a three-fold humble and tender confession of his love for Him; and then, by commanding Peter to "Feed My lambs" and "Feed My sheep," He shows that genuine and devoted love to Christ is the only spring of all true religion, the only right motive of all acceptable service to Him and His people; and the greatest and most important thing that even an Apostle could do was, not to make or to worry or fleece or lord over, but, as an under-shepherd, to feed the lambs and sheep of Christ, not with dry forms, or glittering phrases, or human falsehoods, inventions, or theories, but with the pure, true word of God, His declarations and promises, the bread and the water of life, Christ and Him crucified, applied to the souls of believers by the Spirit of the living God.

3. Q. If we are saved entirely by grace, as the Scriptures teach, how is it that Christ, our Divine Judge, will reward every one according to his works (Matt. 16: 27; Rom. 2: 6-11; 2 Cor. 5: 10; Rev. 20: 12, 13; 22: 12, 13)?

A. A man's deeds show the spirit by which he is actuated, as the fruit shows the nature of the tree. If a man loves



the Lord and His people, he will delight to serve Him and them, and take no credit to himself for such service; but if he has no such love, his conduct will plainly enough prove it (Matt. 25: 31-46; Philip. 2: 12, 13; Gal. 5: 6, 16-25; Heb. 8: 8-12; James 2). S. H.

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### REMARKABLE PROVIDENCES.

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"Oh that men would praise the Lord for His goodness and for His wonderful works to the children of men." "Whoso is wise and will observe these things, even they shall understand the lovingkindness of the Lord." (Psalm cvii. 8, 43.)

DEAR BROTHER HASSELL:—I have thought for several days I would write you a remarkable occurrence that happened to one of my brothers (W. M. Humphrey's) little girls, who lives near Franklin, Heard County, Georgia. The little girl is three years old. Her mother and father had gone to spend the day with a relative, leaving little Hattie with her grandmother, to play with other little girls that had come to spend the day. In the afternoon they were all playing on the veranda and were given water. Hardly before they were missed, the family heard screaming. The children had gone to a well where little Hattie lived. She had climbed upon the well and fell in. The well was thirty-five feet deep, with eight feet of water. When the other little girls heard her little body strike the water, they began screaming. There was a man stopping at her grandmother's that day (for it was Sunday), who happened to be quick enough and brave enough. He ran with all his might and went right into the well. He could see only her little foot and grabbed it as she was sinking the last time. He brought her safely out. He could tell she was alive, and they quickly turned her on her face for the water to run out of her little body, and thus it was that little Hattie Humphrey was saved from a watery grave, and God be praised for His wonderful mercy and goodness to us.

Written by

MRS. S. A. JARRELL.

Every natural as well as spiritual deliverance is from the Lord. He provided the right man at the right time and place to save the little girl from drowning.

S. H.

## PRINTERS' MISTAKES IN PRICES OF LLOYD'S HYMN BOOKS.

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IN THE GOSPEL MESSENGER for last December, the new, advanced prices of Lloyd's Primitive Baptist Hymn Books were given. By an unintentional mistake of the printers, the advertisement was omitted from the MESSENGER of last January, and, in all the numbers of MESSENGER since, the old and incorrect prices of the books were published, and I did not notice the mistake until Mr. Alvin Clark, of Wilson, N. C., the General Agent, recently wrote me about it. The correct prices, postage or express prepaid, are as follows:

Plain Sheep, single copy, 75 cents; dozen, \$7.50.

Plain Morocco, single copy, 95 cents; dozen, \$10.50.

Gilt Morocco, single copy, \$1.15; dozen, \$12.00.

Address all orders, with cash, to Alvin Clark, Wilson,  
N. C. S. H.

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### ELDER J. T. MIDDLEBROOKS.

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Mr. J. N. Hardin, Spadra, Johnson Co., Arkansas, writes me that his father-in-law, Eld. J. T. Middlebrooks, who moved from Jones Co., Georgia, about 1880, lives with him, is 78 years old, and in feeble health, but is strong in the faith of the Primitive Baptists. His wife, Mrs. Rachel Middlebrooks, died Aug. 8, 1900. Mr. Hardin married his youngest daughter, Carrie, Dec. 31, 1903. Eld. Middlebrooks has never visited Georgia since he left there. This is to inform his relatives and friends of his location and condition. Mr. Hardin is a coal miner, and esteems Eld. Middlebrooks highly as an excellent Christian man, and takes care of him. S. H.

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## EXTRACTS.

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ALEXANDER CITY, ALA., April 14, 1908.

*Elder S. Hassell—*

DEAR BROTHER IN THE LORD, AS I HOPE:—Knowing that my subscription to your paper has now expired, I am enclosing you a money order for \$1.00, for which you will please continue sending me THE GOSPEL MESSENGER, for I am not willing to go without it. The last verse in Bro. Luckett's piece together with Bro. Hanks's and Bro. Henderson's pieces, all in the April MESSENGER, are sufficient to pay me for my year's subscription.

Hoping the Lord may bless you with health to continue the MESSENGER as before, I am

Your brother in hope of eternal life,

B. F. DUNCAN.

BESSEMER, ALA., 27 27th St., S., April 12, 1908.

*Elder S. Hassell—*

DEAR BROTHER:—As my subscription to the good old GOSPEL MESSENGER is out, enclosed find one dollar for renewal, for I want to be able to pay for and read it as long as I live. Hoping you may be spared many years to publish it, is the wish of your Brother, I hope.

Yours in love,

M. R. ROCKETT.

MAGNOLIA, ARK., May 12, 1908.

DEAR BROTHER HASSELL:—You will find enclosed \$1.00 for my MESSENGER. I have been taking it for twenty-eight years, and feel that I can't do without it. I will be ninety-seven years old the 6th of November if spared. I like your paper better than any one I read. I hope that I am still in the faith once delivered to the Saints. I don't know what I will do when I can't read, for that is a great consolation to me.

Yours in Christ,

MRS. H. E. WILLIAMSON.

GRETNA, FLA., April 15, 1908.

*Elder Hassell—*

DEAR BROTHER:—I send one dollar for the GOSPEL MESSENGER. I appreciate the copies you have sent me, and I have read them with much interest, and trust the Lord may continue to direct you to publish His truths in simplicity and meekness, for the Scriptures say we should be ready at all times to give a reason of the hope that is within. And I think, when a periodical is published solely for the edification of the children of God and for their instruction in the ways of righteousness, it is a great and good thing, for the Scriptures say we should speak oft one to another concerning the things pertaining to Jesus of Nazareth, who hath washed us and cleansed us and ordained that we should dwell in a land flowing with milk and honey; though we are often cast out, for our transgressions, into outer darkness, where there is wailing and gnashing of teeth. And it is said again, concerning the later days, that unless these days were shortened, no flesh could be saved, but for the elect's sake these days should be shortened. So if we are counted in that number, we have nothing of which to boast, save in the blood of Jesus, that cleanseth from all sin.

Unworthily,

ORIE BELLE PATTEN.

BOTTS, FLA., April 8, 1908.

*Elder S. Hassell—*

DEAR BROTHER IN CHRIST:—You will find enclosed \$2.00 which will pay my subscription for 1908 and '09. I have been reading THE GOSPEL MESSENGER over twenty years, and like it better than any other paper I have ever read. I don't think I have ever missed a single number of the paper since I subscribed for it. I hope the Lord will bless you, and enable you to continue the publication of THE MESSENGER for many years yet.

Your unworthy brother in hope,

S. L. SMITH.

GRAY, GA., March 31, 1908.

*Elder S. Hassell—*

DEAR BROTHER:—You will find enclosed one dollar for renewal for THE MESSENGER another year, which comes regularly. I love the doctrine it advocates—salvation by grace alone, which is my only hope

of a sweet home in Heaven. May God bless you, dear brother, and may you live long to publish THE MESSENGER in the interests of the dear old Baptist cause. Your little sister, if one at all, the least of all.

Yours in sweet fellowship,

MRS. E. A. BRAGG.

FAYETTEVILLE, GA., Jan. 14, 1908.

*Elder S. Hassell—*

DEAR BROTHER IN THE LORD:—I enclose money order for one dollar to pay on THE GOSPEL MESSENGER this year. THE MESSENGER comes regularly. I am always glad to see it come, and don't want to do without it as long as I live and can pay for it. As the weather has been bad, we are all nearly sick with colds. I have no reason to complain. The Lord has been with me all the days of my life. Though I am growing old and feeble, I feel He is still with me. I will be seventy-six years old the 30th of this month. I hope you will live long to tell about Jesus and His wonderful works. Dear Brother, pray for me and mine, that we may live more Christian lives than ever before. As ever, you little unworthy brother, if one at all,

W. L. BANKS.

LUTHERSVILLE, GA., April 7, 1908.

*Elder J. E. W. Henderson—*

DEAR BROTHER:—Though many miles apart, I've often thought of you of late and thought of trying to pen you something of the "mixtures of joy and sorrow" I daily pass through.

For almost a year I have been most of the time shut up in darkness and mourn for a deeper and more abiding faith in divine things. So often I stand appalled and shudder at my utter nothingness and insignificance before Almighty God, and realize so fully that "there's no eye to pity and no arm to save" but the eye and arm of Jesus; and perhaps while the daylight continues I sometimes feel like praising God for all His mercy and loving kindness, but ere the night is gone I again am wrapped in gloom and the words of the Psalmist come forcibly home, "Why art thou cast down, O my soul? Why art thou disquieted within me? hope thou in God, for I shall yet see Him and praise him for the help of His countenance." Again: "No affliction for the present seemeth joyous but grievous, but afterward yieldeth the peaceable fruit of righteousness." So I even in my darkest hours feel like I will some day understand and in God's own good time "sorrow and sighing shall flee away," and I hope that I can grasp a clearer meaning of the words of Jesus: "If God so clothe the grass of the field, which today is and tomorrow is cast in the oven, how much more will he clothe you, O ye of little faith."

It seems like it has ever been thus with me, for I never shall forget one lonely, dreary day about ten years ago I was staying in Alabama and was sent away into the country about eight miles from Opelika to assist in surveying some land, and the rest of the party went away off into the woods and fields to find a starting point, leaving me alone, and all around me towered the hills that seemed like mountains, and the wail of the north winds pressed down on my soul as if mocking me in my anguish, and there I longed to go into the recesses of the woods and try to pour out the bitterness of my heart in one mournful cry and give up. I felt that none would care when my distress crushed me down to rise no more. But the dear Lord never required more of a pilgrim sojourning here than he could bear; and there I hope I learned that He will be "with a child in the sixth trouble and forsake not in the seventh."



I find so many glorious truths and things full of promise in the good Book, or else I might despair.

How often do I feel like I've nothing but the ashes of hope left, and the way seems weary and long; and again comes the promise, "He will give beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." I hope you will excuse the plaintive theme of this attempt and remember that had I not believed that you as an humble Christian had been through some of these changes I would not address you thus.

I hope you will sometimes remember me at a throne of grace, and may God's power and mercy sustain you in old age and forsake you not when your strength faileth.

Yours in humble hope,

W. H. HURST.

DUNWOODY, GA., Feb. 12, 1908.

DEAR BROTHER HASSELL:—I have been a reader of THE GOSPEL MESSENGER about twenty years, and regard it as a sound and instructive periodical. It is a welcome visitor to our home; always comforts and cheers.

I feel greatly encouraged to know we have such able defenders of the cause of the Master as you and other able writers. I and my companion have been members of Cross Road Primitive Baptist Church thirty-four years and have always loved the church.

Your sister in hope,

(Mrs.) M. E. CHAPPELEAR.

KANSAS, ILL., April 18, 1908.

DEAR ELDER AND BROTHER IN THE LORD:—I have been taking your GOSPEL MESSENGER for a number of years, and I have truly and sincerely enjoyed your good, interesting religious paper, and am quite sure I have received much valued instruction, which has proved a great blessing to this poor, sinful writer. It has contained many, many articles that have caused the tears to pour from my poor weeping eyes, and did me much good. "*Jesus wept*," and I am glad I can weep, and be like my Master. He said: "Blessed are they that mourn: for they shall be comforted." Jesus was the God-man. He possessed divinity and our nature, but without sin. He was the only begotten of the Father, the pure spotless Lamb of God. He was the greatest minister, preacher and teacher that poor sinful man has ever been blessed with, and, as God, He was, omnipotent, omniscient, omnipresent, infinite and eternal, but as man, He was just like us in nature, but without sin. He knew all things (as God) and when He said, "Blessed are they that mourn: for they shall be comforted," He knew our true condition, all about us, our heart and life, and he that mourns is (already) in a blessed state and condition. I shed so many tears, and often while alone break down, and say, as the poor *Publican*: "God be merciful to me a sinner." I feel and trust at times, God has delivered me from the power of darkness, and hath translated me into the kingdom of His dear Son, but I so often get into doubts, fears, distresses, and trials, "I really question myself, if I have been born again?" I have learned this fact: "God can condemn me, and be just!" He can send my soul to hell, and His righteous law approve it well." I stand before the bar of God, as a condemned wretch, and if He would vindicate His righteous and holy law, in my case, "I would be justly condemned." There is no merit, or any righteousness of my own, to recommend me to the Lord. I have abundance of sin, guilt and vileness, but the law knows no mercy to the guilty. It spares only the innocent! My

only hope of Heaven is through the imputed righteousness of Christ. His merits and works. It is through pure grace from first to last. My salvation from sin to heaven is through the Saviour's work, and not mine. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." The wages (reward) of sin is death; but notice the Apostle does not say: "The wages (reward) of obedience is eternal life," but the "gift of God" is eternal life through Jesus Christ our Lord. "Eternal life is a gift, it is free, and through Jesus Christ our Lord, but the wages (reward) of sin, disobedience, will end in condemnation—eternal death—everlasting punishment. My sins are what trouble me most. I have been the "Chief of sinners," but I try to live better and nearer to God every day. I would love to live free from sin, pure and spotless, but I am so often tempted by "The Tempter," Satan, and flesh.

The Apostle Paul expresses my feelings in Rom. vii and Philip. iii.

The Apostle Peter teaches us: "To give diligence," add to our faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be "barren nor unfruitful" in the "knowledge" of our Lord Jesus Christ, 1 Pet. 1:5-8.

I would love to see all of our very dear Brethren in the Lord walk in the footsteps of Jesus, live in such a manner of heart and life, the Triune God may be glorified, and we shall make our "calling and election sure to ourselves, and our brethren." We walk by faith, and not by sight, and I believe through our faithfulness and diligence, we can feel, realize and know our "election of God."

Dear Brother Hassell, you have proved a great blessing to this sinful worm of the dust. You have always been so good to answer my letters, and give me your good and kind advice, counsel on Biblical topics, I shall never forget you. I hope the Lord will fill your cup of joy to overflowing, and His strong arms will bear you up in all of your battles and conflicts of life; keep and preserve you as the apple of His eye, and shelter you under His everlasting wings through the mighty tempest and seas of life, take you to glory when you die, and change your vile and corruptible body into the likeness of that of Jesus in the morn of the glorious resurrection. I hope through God's love, grace and mercy we shall meet in heaven and be complete. I ask the prayers of all of God's dear children, and hope and trust I can live a pure, moral and religious life, and never bring shame or disgrace on the cause of Christ, church, or myself. With love, esteem, best wishes, kind regards, and Christian fellowship to all His saints, farewell.

Your weak, humble servant,

SILVAN A. DAWSON.

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MILO, IOWA, April 20, 1908.

*Elder Sylvester Hassell—*

DEAR BROTHER IN A PRECIOUS HOPE:—As my time for the MESSENGER expires in next month, I will send you one dollar for the renewing of my subscription for another year. I never tire of reading the MESSENGER, and I firmly believe the doctrine it advocates. Since sending you my last remittance, we have passed through another year. Many things have been pleasant and many unpleasant. But through all the unseen hand of God has led us. I feel that I have received many more blessings than I deserved. Sometimes the way seems dark, but I praise His holy name for the little hope I have that I am one of His

children, though one of the least. I ask an interest in your prayers, when it goes well with you. May He still guide and direct your paths in the future as He has in the past, and may you live many more years to proclaim the glad tidings of great joy to a lost and ruined world.

Please remember me at a throne of grace.

Your sister in hope of eternal life,

ADA B. BAUGH.

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KINGMAN, KAN., April 16, 1908.

*Elder S. Hassell—*

DEAR BROTHER:—I am well and having a delightful little tour here in the West. The brethren here are very kind, true, and faithful, just like they are in your State; and the loving presence of Jesus is as desirable, cheering, soothing, glorious, and life-giving here as anywhere, and all I need here or elsewhere is the sweet, living, saving presence of Jesus. I am happy anywhere with Jesus, and wretched anywhere without him. He is all in all, yes, all I ought to wish or want in this world or in that which is to come. I want to do all for His sake, do all from love to Him, yes, do all to please Him. I want to love Him more and serve Him better, but I am so negligent that dear Jesus does not abide with me as I desire. Just as the little child sweetly rests in the embrace of its mother, who is its best friend, so let me rest in the dear loving embrace of the sweet Holy Spirit of Jesus, who is my dearest, sweetest friend, yes, far more sweet, tender, kind, and true than mother, yes my dear loving mother, whose precious soul is now in the glorious bodily presence of Jesus in heaven. Precious brother, good-bye. I have no hope of meeting you till that great day when the righteous shall shine forth as the sun in the kingdom of their Father. God bless you, dear brother, and keep you clothed with the lovely spirit of peace. Oh! yes, may that sweet heavenly dove descend upon you and abide with you forever. Our dear fathers and mothers and dear ones are gone over the river and we shall see them no more till we sit down with them, and with Abraham, Isaac and Jacob in the kingdom of heaven. Oh, may it be my happy lot to meet you there. Oh, heaven, sweet heaven! when shall I see, oh! when shall I get there?

In love,

W. S. BROOM.

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ITHACA, NEW YORK, May 15, 1908.

*Elder Sylvester Hassell—*

DEAR BROTHER:—We do appreciate, in this quite distant State, the fidelity and steadfastness, yet kindness and gentleness manifested in conducting THE MESSENGER. Oh for wisdom to be forbearing, and for wisdom to know when forbearance ceases to be a virtue. There is only one way of being sure to walk safely and that is by committing all our ways to the control of the Lord. I am reminded of one time when a duty was given me, and I, feeling so weak and imperfect myself, said in distress, Oh! Lord, you know I can not go alone; but, if you will lead, I will follow. The dear Father knows His place and was ready, but He will have His children manifest that they realize their need of Him. When we *follow* Him, all goes well; and how it melts us in love and humility at His feet when we have thus felt His help and care in our ways! Give Him all honor and glory, for surely they belong to none other.

A few years after joining the church I felt myself surrounded by chaotic darkness. There seemed such a babel of tongues in the professing world and such confusion. I was so distressed, I said, "Who will come up to the help of the Lord against the mighty? Jacob is

small, by whom shall he arise?" This was to me a land of darkness, but not of ease. My last consciousness at night was of a heavy burden, and my first sense in the morning found it the same. A constant yearning was, O that I might know more of the Lord—that I might *love* Him better. I was in no wise satisfied with what seemed to me a half-dead state. Thus I labored in distress and discouragement for some weeks. But lo! one day the thought came to me, Why, where is my burden? I beheld the night with its terrors had gone and day dawned. How serene seemed the heavens and earth. An omnipotent God above, guiding and governing *all* things without a variation or jar. I realized as never before that He needed not the help of man, but man needed much His help. Oh what a *rest* my poor laboring spirit now entered! How I wanted to tell all trembling, troubled Christians that the safety of Zion was *assured*. Her towers were great; her walls were impregnable; and she was cared for by an irresistible power against which naught could prevail. I have had no fears for Zion since, only that she might herself stumble into pitfalls in turning from the highway marked out for the ransomed of the Lord, to walk in the green grass in Giant Despair's domain which seemed so pleasant to the feet (the flesh), and to find that the gain is not to be compared to the loss as Christian and Hopeful did. But if we do get there and bethink us of our key, let's use it quickly and persistently ere the destruction becomes so great. If I find myself erring and rebuked, I hope I may have the spirit to bow the knee and kiss the rod. O, I have been as thankful that the Lord knew the innermost recesses of my heart and could whip out the little foxes that spoil the vine, as for any blessing He could bestow, for my welfare depends upon the control of the enemies within. They are too much for me. I have to ask the Lord to undertake for me. Dear Brother if this does not prove tiresome to you, I shall be glad. I felt some way that I must let my interest in these things be known and ascribe honor, praise, and glory to God. I have felt in the past it would be my highest joy to stand in His presence and cast my crown at His feet, and crown Him Lord of All. May the dear Lord give you and all His faithful children the oil of joy for mourning, and the garment of praise for the spirit of heaviness. He can do it, *I know*. Then how light these present afflictions seem! It will be all right if you do with this according to your best judgment. We take yours and Brother R. W. Thompson's publication, and they have seemed overflowing with good matter and spirit. Let the writers work while the day lasts, and there will be others to treasure up the thoughts expressed in good and honest hearts, and be comforted and instructed thereby. In Christian fellowship,

ELMIRA H. STEVENS.

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POLKTON, N. C., May 8, 1908.

Elder G. W. Stewart, Akron, Ala.—

VERY DEAR BROTHER IN CHRIST:—I found your interesting and very welcome letter awaiting me on my return from our Association. I was sorry you could not be with us. We had a lovely meeting, one of the sweetest I have ever attended. Love, peace, and union abounded. It seems to me I never realized a more full and complete manifestation of the love of Jesus displayed in the hearts of His children—even to me, who am vile, and feel so keenly my unworthiness of such wonderful blessings. Everything appeared lovely, and it seemed that love from every bosom flowed. The theme of the preaching was love from beginning to end, and the image of Jesus was manifested in



every countenance among the saints, which made it heavenly. O, what joy it is to me to unite, mix, and mingle with the dear people of God, and sit and feast on the gospel of His dear Son, which is nothing less than the bread of heaven, which satisfies the hungry soul. How enchantingly sweet is the gospel's charming sound to the spiritual ear, when we are favored of the Lord to have the ears of our understanding opened unto it, that we can receive and feast on it. It carries us away from this poor world, and all of its entanglements, causing us to forget sinful self, and lifts us in praise to the Saviour of sinners who has done so much for us, whereof we are glad.

Elders Gold and Adams were the only visiting ministers we had with us, as Brother Bell was sick and could not come, but they were, I feel, highly favored of the Lord, and all vacancies filled with His holy lovely presence, which can make desert places blossom as the rose, converting them into heavenly places. Is not this the kind of a God whom we delight to worship? One who can and does do all things for us, leaving nothing whereof for the poor sinner to boast?

It seems to me that all those whose delight is in the Lord would be content with the worship and service of Israel's God, leaving organs, protracted meetings, and institutions of men to the world, which loves and enjoys such things. There is nothing in them that is satisfying to the child of God—his hope is alone in Jesus, who redeemed him from all iniquity by the blood of His righteousness; and killing him to the love of sin, and of those things in which the world delights; separating him from the powers of darkness, and bringing him into His marvelous light, that he should show forth His praise. It does seem to me that all those who have been thus called, and established in the doctrine of salvation by grace, and grace alone, would stand aloof from, and firm against all the doctrines and inventions of men, which are plain to be seen are unscriptural, and if such things should creep in among them, that they would withdraw from them, seeing that a toleration of them will bring destruction upon our beloved Zion. The Lord anciently said, "O, Israel, thou hast destroyed thyself; but in Me is thine help."

O, how painful it is to see Baptists tolerating such things as tend to their destruction? I know it is grief to you, and detrimental to Zion everywhere, and I feel that you are one of those to whom the command is, "Lift up your voice like a trumpet; cry aloud and spare not," making no compromise with evil, but tell the house of Jacob of their sins; and may the grace of God strengthen you so to do, and grant you strength sufficient for your day and trial; for there is promise of much blessing to those who are faithful, not because they are faithful, but in faithfulness they are blessed, in obedience eating the fat of the land, so that in due time you shall reap, if you faint not.

Yes, I was grieved at the withdrawal of your name from the editorial staff of THE GOSPEL MESSENGER, as you were the only one beside Bro. Hassell that I knew personally, and I was pleased to have the pleasure, as I thought, of reading after your pen. Perhaps you will write any way, and could you not write some for the *Landmark*, too?

Bro. Adams came home with us from the Association and spent Monday night, Tuesday and Tuesday night with us, much to our joy and comfort. We are always glad to have him with us. He was very much pleased with your letter, and glad to hear from you.

Yours in unworthiness, yet in a sweet hope,

LOUISA A. EDWARDS.

## SELECTIONS.

## OUR SINGING SHOULD BE CONGREGATIONAL, AND OUR WORSHIP SIMPLE.

SIR:—Is singing psalms, hymns, and spiritual songs a part of the worship of Almighty God? If so, is it right that eight or ten persons should be huddled together at a corner of the chapel, and pitch scientific tunes, so that hardly any one can sing but themselves? There are many of the Lord's poor who, after a week of toil, would be glad to join in singing a gospel hymn in honor of their once suffering but now exalted Lord, but are hindered by theatrical singing. A few words from you on this subject would very much oblige, sir,

A FEW POOR, BROKEN-DOWN SINNERS.

## ANSWER.

When heart and voice can go together, there is no sweeter part of the public worship of God than the singing. "I will sing with the spirit", says the Apostle, "and I will sing with the understanding also." (1 Cor. 14:15.) It not only forms a most suitable commencement of the service, softening and opening the heart, and preparing it for drawing near to God; but after the attention has been strained in listening to the chapter read, and uniting in spirit with the prayer offered, it forms a sweet relief of mind, it being, so to speak, a relaxing of the stretched string, and a consequent enabling of it again to be tightened to attend to the sermon. It is also the only mode in which the congregation, consistently with solemnity and order can give vent to their feelings, and take an expressed part in the worship of God. Singing is as much a part of the public worship of God as prayer or preaching, and ought therefore not to be choral, but congregational. A certain knowledge of music, indeed, is needed to preserve our ears from being distressed by horrid discords, and this part of the service of God from being made a misery instead of a delight, and to a certain extent it is necessary for those who are gifted with musical ears and voices to sit together, that time and tune may be observed, and a body of harmonious voices have sufficient strength and unity of sound to lead and sustain the scattered voices of the congregation. As this accuracy of time and tune, and this full harmony of sound, can only be attained by practicing together, what is called a choir is gradually formed; and by degrees the more scientific portion, often, alas! the least gracious, begin to hanker after, and perhaps introduce, tunes which, however beautiful in themselves, are out of place in the public worship of God, and actually destroy that part of divine service, from the inability of the people to follow them. This is an abuse of singing, which should be testified against, and, if possible, put down.

Our own view is this, that, as a general rule, the good old stock tunes are the best. They have stood the test of time, possess in themselves those only real sources of musical excellence and delight, melody and expression, are generally well known to the congregation, are pitched in keys within the compass of ordinary voices, and therefore are capable of that full body of sound which constitutes the sweetness and force of congregational, as distinguished from choral singing. We do not want, in our simple, humble chapels, the graces of a concert-room, the science and harmony of an orchestra, or the loud swell of the organ of a cathedral. We want simplicity in the service of God. Simple and

child-like should be the prayer: simple and plain the sermon; and simple, though not unmusical the singing. As the best things get stale by repetition, the old tunes may be occasionally recruited by a new one, which in due time will fall into the ranks of the stock tunes, and thus gradually, and almost insensibly, the list will be increased in number and variety.—*J. C. Philpot's Answers to Inquiries in the Gospel Standard* (1850-1866).

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## OBITUARIES.

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"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

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### DEACON E. A. JOHNSTON.

We have been made sad by the death of our brother, E. A. Johnston. He was born in Elmore County, Alabama, August 24, 1860, being the youngest son of F. A. and Isabella Johnston. He moved with his father to Coosa County in 1866, where he lived till death. He was married to Miss Lucinda Johnson, daughter of Levi and Martha Johnston, December 1, 1881. Their union was blessed with nine children, eight of whom are still living, one having died in infancy.

He, together with his wife, united with Fish Pond Primitive Baptist Church Saturday before the third Sunday in May, 1903, and was baptized the following day by Elder R. B. Smith. He was ordained deacon of Fish Pond Church in June, 1906, serving his church faithfully in this capacity and in this office we think his place will be indeed hard to fill.

He was a kind and affectionate husband and father, a noble citizen, and will be sorely missed by the entire community in which he held offices of trust. The esteem in which he was held was manifested by the unusually large concourse of people that attended his funeral. The funeral service was conducted by Elder J. A. Nix, assisted by Elder J. R. Monk.

During his short illness he bore his suffering with the greatest fortitude until death released him April 11, 1908, and he passed to his happy home beyond the skies.

Besides his dear companion and children, four brothers, three sisters, and many friends and relatives were left to mourn his loss. We commend them all to follow his example, and we trust in our Heavenly Father that in His infinite mercy and goodness we may meet him in the great beyond.

JOHN W. JOHNSON.

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### GEORGE M. HUMPHREY.

In memory of my dear father, George M. Humphrey, who was born May 19, 1848, and departed this life November 29, 1907. He was married to Mary E. Whatley July 18, 1867. He joined the Primitive Baptist Church at Beulah, Troup Co., Ga., in 1874, and was baptized by Elder H. R. McCoy. Surely if any one ever related a Christian experience, he did. He afterward joined the Masons and was excluded, and went to the Missionary Baptists, where he remained until his death. He lived an honest, upright life. Yes, papa was a good man, and no one ever had a kinder heart. Owing to sickness in my family I wasn't permitted to be with him in his sickness or see him after he died. And Oh! how hard for me to think I will never again behold his dear

face in this life. He had been in bad health for several years, and suffered a great deal, and expressed himself as willing to go, saying he had suffered so much here. He died looking upward and without a struggle, and we have the blessed assurance that he is at rest and out of his suffering. It is so hard to say farewell but we bow in humble submission to the will of the Lord, for we know He doeth all things well. Written by his daughter,

Marcoot, Ala..

(MRS.) S. A. JARRELL.

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#### HENRY CLAY MOSS.

Mr. Henry Clay Moss, of Calera, Shelby Co., Ala., was born near Fayetteville, Talladega Co., Ala., August 21, 1847, and died at Shelby Springs, Ala., July 9, 1904.

Mr. Moss had been sick six months or more, and his death was not unexpected, but all this could not prepare the family to give him up, and when the end came, it was as if the pall of midnight darkness had covered the noonday's sun. The best doctors had been employed to wait upon him, but they did not seem to understand his disease, and for six long dreary months he suffered most awfully, and finally submitted to a most painful operation in the Infirmary of Drs. Brown and McAlister, Birmingham, Ala. But with this and all that kind hands and loving hearts could do he grew weaker and weaker till the Father called "Child, come home."

I had been meeting Mr. Moss occasionally for several years, and it was my sweet privilege to spend a whole week with him three weeks before he passed away. He made free to talk with me, telling me his experience of grace which he dated back to early childhood, and how he had joined the Missionary Baptist Church, and how he had lived and got along with that people. As he had grown older he was more and more inclined to the Primitive Baptists, and during the last few years of his life he seldom went to his own church meetings.

Mr. Moss was married twice, first to Miss Mary Elizabeth Parker, and to this union were born six children, five boys and one daughter, whose names are William F., Walter H., Robert W., Augustus, Mary Lucia, and George P. Three of these boys and the daughter (Miss Lucia) are still living to mourn the loss not only of their father, but also of their own dear mother. Mrs. Mary Elizabeth Moss, the first wife of the deceased, joined the Primitive Baptist Church at Mt. Olive, Shelby Co., Ala., in Aug. 1889, and she lived a consistent Christian life till her death. And as she had lived by Jesus and for Jesus, so the last words her mortal lips moved to say were, "Blessed Jesus." After her death Dec. 15, 1891, Mr. Moss was married again to Miss Carrie Tallant, of Columbiana, Ala., Dec. 27, 1893. Miss Carrie was a member of the Primitive Baptist Church at Mt. Olive at the time of her marriage to Mr. Moss, and a few months after I had solemnized the rites of matrimony between him and Sister Carrie, he said to me, "Bro. Crumpton, the gracious Lord has greatly blessed me in giving me a good Primitive Baptist lady in each of my marriages to live with me." To his last marriage were born four children, one son and three daughters, whose names are Hassell Clay, Drucilla, Eunice E., and Eloise. The three oldest are yet living. The obituary of the youngest, Eloise, may be read in connection with this, her, father's.

Mr. Moss had by good management and close application to business accumulated a sufficiency of property to make himself and his family comfortable and happy. But, alas! such is life. Mr. Moss was noted for his sobriety, piety and quietness. In fact not one trait of moral character seemed to be lacking in this great man. Yes, it has been said that "he was great in that he was good."



He was conscious that the end was drawing near and calmly, and quietly he watched and longed for the change. He said to his wife, "There is a crown for me, and one for you if you hold out faithful," and he said again, "There is a golden harp for me," and as the end drew nearer, he said, "I hear the prettiest and sweetest music I ever heard," and then asked those about him if they could not hear it too. This he repeated several times. Two days before his death he said to his wife, "Don't grieve, you'll soon come too, I'll be watching and waiting for you." Just before the end came he said to his wife who was rubbing him, "Let me go or the ship will leave me," and quietly, calmly, and most serenely he fell asleep in Jesus. Great was the loss to his dear wife and sweet little children. What darkness and gloom have settled over that once cheerful, loving, and bright home! Wife has lost her dearest friend on earth; children have lost their father, their great counselor and protector; the country lost a model citizen, the vicinity a great and good neighbor. But God, who is infinite in wisdom, can make no mistakes, and this is for His glory. Then let us bow humbly before Him, and pray for reconciliation. O! blessed Jesus, help the widow and the orphans to draw near Thee, press Thy sweet promises, and be blessed for time and eternity. After burial service by Elder Willis (a Mission Baptist), and Elder J. E. Dykes (a Primitive Baptist), Mr. Moss was neatly put away in the cemetery at New Salem, near Calera, to wait for the voice of God to call up his sleeping dust. Then the grave shall lose its victory, and the mortal changed to immortal, the corruptible to incorruptible, the natural to spiritual, and will be fully prepared to enjoy the full fruition of that glorious inheritance reserved in heaven for the blood-bought of Jesus.

S. S. CRUMPTON.

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#### ELOISE MOSS.

Eloise Moss, the youngest child and daughter of Mr. Henry Clay Moss, and his wife, Carrie Moss, was born Aug. 16, 1901, and departed from this life Aug. 30, 1904. Eloise left home on the 21, in good health as far as any one knew to visit her uncle, Mr. F. Moss, at Childersburg, Ala., and was taken sick on the 24th. Good doctors were summoned; her mother reached her on the 26th, and all was done for her that could be done, but the Lord saw fit to call her up higher to a better and brighter world than this. Eloise must have been filled with the Spirit of God from her very infancy, for there seemed to be something about her which was supernatural. She was above an average for brightness. And this made it harder, if possible, to give her up. Surely "she budded on earth to bloom in heaven." We do not wonder at the grief of that mother, when we have seen the love chords thrill the whole being as the sweet little one would climb into her lap, place upon the mother's lips and cheeks the kisses of affection, and the chubby, sweet little arms entwine about the mother's neck in token of the deepest love and strongest confidence. Then for this one to be separated from her, never to be greeted by its kisses again, never on earth to hear the sweet prattling tongue, never to feel the little arms in loving embrace, then I say we can not wonder at mother's great grief. O! blessed Lord, Thou hast promised to bind up the broken-hearted, to give beauty for ashes, and the oil of gladness for mourning. Prove this promise to our dear sister the mother of this child, I do humbly pray. Eloise was laid away to rest in the cemetery at New Salem, near her father's side, to arise with him in the resurrection, to view Jesus as He is and be like Him.

Burial service was by Elder J. E. Dykes.

Written by

S. S. CRUMPTON.

## GEORGE P. MOSS.

Mr. George P. Moss, the son of Henry Clay Moss and his wife, Mary E. Moss, was born near Calera, Ala., Sept. 11, 1890. Died March 25, 1908. Mr. George was sick for seven long months. During all this time his flesh and strength yielded slowly but surely to that most dreadful disease, consumption. Much was done for him to restore him to health but to no avail. He made one trip to Cotulla, Tex., but to no benefit. He was hopeful of getting well till about five weeks before the end came. It seemed then that he saw that the time was near when he must go, and there seemed to be something in his way. He often spoke of dying, and asked those about him to pray for him. And he once asked for public prayer by his bedside, and before the prayer was ended, he shouted, "I am all right now." He said to his step-mother, "The preacher said it is all of grace." And on Tuesday night before his death Thursday, he led in prayer, and on Wednesday morning he did so again. He asked those about him to relate their experience of grace. He was conscious to the end, and gave every evidence that Jesus had blessed him, and he was ready to go. His people and friends all miss him, but none miss him so much (probably) as his sister, Miss Lucia. She was his bedside companion, and had witnessed all his suffering and changes, and he had been her companion in her childish plays. They had grown up together, sharing each other's joys and sorrows, and her loss must be great, indeed. May the Lord bless this young lady with sweet reconciliation. May she feel that Jesus is more to her than many brothers could be. I extend my sympathy to all her family. May God bless each of them and save them all in heaven above, where there will be no good-byes and no farewell tears.

Written by one who has the welfare of the whole family at heart.

S. S. CRUMPTON.

## CHANGE OF ADDRESS.

Elder N. B. Bird has changed his address from Lillie, La., to R. 1, Randolph, La.

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*Graymont, Georgia.*

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S. HASSELL.

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SYLVESTER HASSELL.

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SYLVESTER HASSELL.

Vol. 30.

No. 8.

# THE GOSPEL MESSENGER.

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.



PUBLISHED MONTHLY.

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AUGUST, 1908.



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# The Gospel Messenger.

AUGUST, 1908.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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VOL. 30.      WILLIAMSTON, N. C., AUGUST, 1908.      No. 8.

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## READY FOR ALL.

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“Ready, O Master!” with eager lips  
We cried when the day was new;  
“And whatsoever Thy high commands,  
Thy servants are waiting with willing hands,  
Prepared both to dare and to do!”

“Ready, O Master!”—No answer came,  
As we waited in weariness long:  
Had He scorned the hands that were fain to bear  
Their part in the burden—fain to share  
In the battle, the triumph, the song?

“Ready, O Master!” we cried once more,  
As the long, long hours went by:  
“Tell us Thy will! Is it woe or shame?  
We will bear them both, for Thy blessed name,  
For Thy name we would gladly die.”

Softly the answer came—“O child!  
Not such is My will for thee,  
But only to stand in thy quiet lot,  
Doing its duties and questioning not  
What the wherefore or end may be.”

O Infinite Love, that has ordered thus!  
Yet oft it more wearisome seems  
Patiently thus to be serving here,  
Than to carry the banner and sword and spear  
And fight in the fields of our dreams.

Patience! O questioning, wavering heart!  
Good cheer and glad courage be thine!  
The cup of cold water bestowed in His name  
Is sweeter than sacrifice, fairer than fame,  
And the service itself is divine.

—Mabel.

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## EXPERIENCE.

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ROUTE 4, BAILEYTON, ALA., Jan. 28, 1907.

*Elder Sylvester Hassell—*

DEAR BROTHER IN CHRIST:—I have for some time felt inclined to write a short sketch of my Christian experience, if I have any, and submit it to your inspection if you think it worthy a place in your MESSENGER. I was the baby child of Thomas J. and Arminda J. Nunnally, born July 31, 1884, in Cullman County, Alabama. As I was the baby child of ten children, I was much petted and spoiled. My parents were members of the Primitive Baptist church. My father was also a deacon of the church, and tried to walk worthy of the vocation wherewith he was called. I, being the younger, would sometimes conclude that I was better than the rest or a lot of other children I had seen. I remember no certain time when I first began to have serious impressions concerning my condition. But I know I was very young when I began to reflect on my sinful self and where I would go if I was to be called away, and I began to be troubled over myself. But I decided that I would do better, and some day I would be a Christian. But, behold, instead of doing better, I got worse all the time. My sins were like mountains before me. I would often go to meeting to hear different orders. We lived near a Methodist church. I would go there trying to get comfort. It looked like they could do good, and had such an easy way to get to heaven; but when I would return home I would seem to be worse than before. I would go from day to day, asking God to have mercy on me, a poor, wretched sinner. The very breathing of my heart by night and by day was God, be merciful to me. And often I would try to find some lonely spot where no

one could see me, and there I would fall upon my knees to ask God once more to have mercy on me, and it seemed that my prayers did not reach as high as my head. I felt like even the brute creation was better off than I. While I was in this condition, my father was taken to his death bed, and during his first sickness there came a very bad storm one night, and as five of my oldest sister's family had just been killed in a cyclone, and I thought that our time had come, I told him there was a dreadful storm on hand, and he seemed to be happy, and told me to trust in God. But Oh! how bad I did feel; for I felt that I had lived in such a way that my sins were unpardonable, and it seemed if day would only come I would feel better; but when day came there was no better for poor me. And it seemed the sun would not shine the night before he died. The next day, Oh! I never will forget the dreadful time when they were all standing over him, expecting him to go every minute. I had left the bed; he called for his baby, as he always called me. I felt like I would die before I got to the bed. When I got there he took me by the hand and said, "I want to ask you one question before I go; do you feel like you are prepared to meet me when you are called to die?" And Oh! no one could know my feelings unless they had experienced the same thing. He said he had a hope of meeting the rest of his dear children. Imagine my feelings when I had to turn from him and tell him I had no hope of ever meeting him on high. I felt like I would give worlds to place myself in his condition. But I asked him to pray for me. He just said, "She is all right; God has never begun a good work but He ended it." I thought my troubles were so great that I surely must die. But we are taught Jesus will not put more on us than we are able to bear. But I was blind to such things, and thought I would have to sink. But I felt like if I died and went to torment it was just and right. After my father's death and burial I went on in this condition about three weeks, trying all the time to ask Jesus to be merciful to me. I got so weak I could hardly stand on my feet. I gave up all hope of ever being any better. I had come to the end of my own strength. I knew or thought some dreadful disease was preying on

me and die I must without God or any hope in the world. One lovely evening, I'll never forget the time, one of my brothers came to spend the night with us, and I was so glad; I thought my mother would ask him to pray for us that night. After supper my sister and brother got the hymn book. I tried to help them sing, but I could not. I was turning through the book and found this hymn, "Come, all ye weary pilgrims, Who feel your need of Christ"; and oh! how I did wish they would sing it for me, but I felt too sinful to ask such of them. But after some time I asked them to sing it for me. Without a word they turned to it and began to sing it. I thought I would try to help them. When I began, "Come all ye weary pilgrims, Who feel your need of Christ," I felt like if ever I did need Him, it was right then, and then there was a short space of time I knew nothing. But, when I came to myself I was praising God at the top of my voice, and saying, "Oh! what a blessed Saviour I have found," and Oh! what a sweet song that was. I felt like I could witness with it then; the words looked like spots of silver—they were so bright. I felt like I never would have any more trouble. I thought my trials over and all my troubles gone. But Oh! it was but a short time till I began to doubt and fear that I was deceived and had deceived others. I thought if I had only been alone and was deceived, I would not have deceived others. I went to Pilgrim Rest Church, a Primitive Baptist church, next day, it being Sunday. I thought there were some of the sweetest people there I ever met; and when Elder G. M. Holcomb took his text, it seemed like he was preaching right at me, and I felt like some one had told him something about me. I just thought, as I went home, I would give worlds to be worthy of having a name among those dear people; but I was young and felt too little in my feelings to be with them. But Oh! how I did wish for a brighter evidence. I did not believe they would receive me with what little I had to tell. I would often go to meeting on conference day and sit on my seat and tremble. I set a resolution I would not go to the church unless I was carried there by a Higher Power. I thought when I got older and had more to tell I would go to the church, but my full intention was to



wait. On Saturday before the first Sunday in July, 1905, I went to meeting as usual with my sister, as she was a member of the church, and if any one had told me that day I would have joined the church I would not have believed it, for I had no intention whatever of doing so. But I thought I would give anything for a chance to stay out of the house; but I went in and took a back seat. I heard some one go up and give their hand and others followed, and before I knew what I was doing, I was up there, and Oh! my feelings. I felt so little; I had nothing to tell. I felt like what little I had to tell was taken from me, and when I told them what little I have here related they received me without a question, and I was baptized on Sunday morning by our pastor, Elder T. Duke. But I have had many trials and temptations since; but sometimes I feel even thankful to have a name among those good people. I sometimes think my trials are greater than any one's. After my father died eight months later my precious mother was called to her long home, and it only left myself and sister to battle through life the best we can. My father raised ten children, all still living, and all belong to the Primitive Baptist Church. As I have already made my letter too lengthy, I will close by asking the prayers of all the children of God, for if I am a Christian I am the least of all.

Your little sister in hope of eternal life beyond the grave, where God's people will find rest, peace, and happiness to their souls,

EMMA NUNNELLY.

---

### LET THERE BE LIGHT.

---

"And God said let there be light, and there was light." Gen. 1:3. This is the first command that was made by the Omnipotent God. While we understand this to be the light that rules the firmament, yet the same Power was able and did create another light, a spiritual light, in which the children could walk and not stumble. David said, "In Thy light shall we see light" (Ps. 36:9). And Christ says: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil; for every one that doeth evil hateth the light, neither cometh to the

light, lest his deeds should be reproved; but he that doeth truth cometh to the light that his deeds may be made manifest, that they are wrought in God" (John 3:19-21). Light is a wonderful blessing; yet it shows us the inbred corruption of our own heart, makes us feel poor in spirit, causes us to hunger and thirst after righteousness, makes us love and esteem others better than ourselves, makes us hate our own lives, and causes us to want to live a better life, more humble and Christ-like; makes us sometimes fear we are not living in the hearts of God's children; makes us search the Scriptures for God's will concerning us in all things. And when we do wrong, it distresses us greatly. If we have the light, we can see and need not stumble; but if we walk in darkness, we are sure to stumble.

Yours in hope,  
Manassas, Ga.

J. R. CALLAWAY.

---

### CHURCH EXERCISES SHOULD BE UNDER- STOOD.

---

OPELIKA, ALA., June 1, 1908.

*Elder S. Hassell—*

DEAR BROTHER:—I have just received the June MESSENGER, and I am glad you are plain upon these new measures among us. Our members where I serve will sustain your position I feel sure. When Paul says, "I will sing with the spirit and with the understanding," he means, so it can be *understood*. Singing that can't be understood is as unlawful as a prayer or a sermon not understood. In public worship the performers are not to "edify" themselves, but those who occupy the room, or sit by; so a sermon or a prayer or a song not understood by the people present will not be for edification, exhortation, or comfort. "Let *all* things be done to edifying." We are never edified, exhorted, nor comforted, unless we have a clear understanding of the words of the performers.

Your poor brother in hope,

J. T. SATTERWHITE.

## WESTERN BAPTISTS.

---

FORT BRANCH, IND., June 9, 1908.

DEAR BROTHER HASSELL:—Allow me to say to you that I was much pleased with your editorial in the June number of the MESSENGER, in which you show your opposition to Religious Inventions. When I joined the church thirty-one years ago we had no organ and we have none yet. The old Baptist church was my choice because of the difference there was in it and the other denominations. As to week's meetings, I believe in them if the Lord is in them, and I think a three days' meeting is a complete failure if He is not there. I joined the church when the meeting had been going on a week. There was a sister that joined the same time I did, and she is faithful yet. I am sure our people here would be opposed to having meeting three days or six days on purpose to get members, and they would be opposed to continuing the meeting from the first or second day unless they felt they had divine sanction in so doing. If the brethren feel that they want to have a few days' meeting at the next meeting, they usually say, "We will do so if the Lord wills," or "If we think it will be profitable to the cause, we may continue the meeting a week." Sometimes they find that the Lord did not will it, and they do not go on with it. It sometimes appears to them that they should go on a few days with the meeting when nothing had previously been said about it, and they do so. I never understood them to have meeting at any length on purpose to get members. Our people here have never been divided, and the line between our people and others has been, and is yet, kept as plain before the people as it has in any place, I think. Our preachers here were among the first to speak out against Burnam and Pence twenty-five years ago, and not one of the members of our Association, or of the Associations near us went off with them. Our preachers were among the first to speak out against Todd, and, notwithstanding his influence among us, not a single one of our people went with him. We have done all we could against Kirklandism, and have spoken out against

the use of organs and every shade of doctrine or practice that would make us different from what we have ever been. We have lost no members on account of the Kirkland move, and we have none in our Association who is in sympathy with them that I know of. I think we agree with you on the week's meeting. I have been to some meetings among us carried on by some who have left us that I did not like, and our people do not now like them when they look back over them. We want to be Old Baptists and stay in the old path. There are some not far from us who are *much* against us, and, instead of helping our people to stay in the old way, they are helping the other way. May the dear Lord bless you, my dear brother, in every way.

Your brother, I hope, ARCHIE BROWN.

#### REMARKS.

We think it well to abide by the apostolic *custom* of having meetings for only three days at a time at one place; but, if the Lord manifestly continues a meeting, it is, of course, all right. S. H.

#### ENDORSES MY REMARKS ON MODERN RELIGIOUS INVENTIONS.

AKRON, HALE CO., ALA., June 4, 1908.

DEAR BROTHER HASSELL:—I received the June MESSENGER yesterday, and am delighted with your remarks on Modern Religious Inventions. May the dear Lord abundantly sustain you in contending for the good old apostolic doctrine and practice.

You have no doubt noticed that Elder R. W. Thompson, in the May *Monitor*, comes out boldly against our churches tolerating and fellowshipping organs in church services.

Yours lovingly, G. W. STEWART.

CRAWFORDSVILLE, IND., May 18, 1908, 10 a. m.

Mrs. Bettie Z. Whitley, Washington, N. C.—

DEAR AND MOST WORTHY SISTER:—How did you know I would be all alone to-day, and, sister-like, write me a



long, delightful letter, and so time it that it would reach me this morning and rob the day of its loneliness? Perhaps you drew the bow at a venture, and, as good things seem coming your way, the dear Invisible One prospered its flight. My son will spend the day at a brick plant he with others is getting ready for operation, his wife is visiting a sister six miles out of town, and Esther (10 years of age), my grandchild, is at school. But your most excellent letter will entertain me as I love to be entertained. It is brimming full, and the contents are not of the "zero" order either, but warm-hearted and interesting, as you always make your letters. This one is unusually so; for, while there is both light and shade, the sunshine is far in excess. James says, "If any are merry, let him sing psalms"; so I expect you have the spirit of singing now. Your experience, related in the first part of letter, accords very much with my own. Quite lately I have been low down and in the dark, and I, too, feared I had only the "shadow," feeling that all was "vain, and dark and wild." I have felt to be so unworthy and sinful and imperfect that I could not see how the Lord could include such a one among His redeemed. For some days this darkness was so great I could scarcely bear it. The hymn, "Show pity, Lord," just stayed on my mind all this time. I felt all the condemnation it implies, and at length the last verse gave me some relief, and gradually the clouds have been dispersed. It was a favorite thought with the Apostle Paul, "that we should be to the praise of *the glory of His grace*." You know the farther and deeper the grace of God has gone to the rescue of sinners, the greater will be the glory of the victory; but O! I do not know and can not see how the pure and holy Lord can pass by all my grievous offenses and cold, indifferent life. I feel that if every possible moment of our time were given to His service it would never meet our obligation to our blessed Saviour. Your letter convinces me that you are trying to come up to the high standard of constant service, and when I read of your sacrifices to share in and aid the assemblies of the Lord's children, I am minded to quote that tribute of praise, "Many daughters have done virtuously, but thou excellest them all." I read the ac-

count of your various meetings and travels, and rejoiced that the wells of salvation were opened to you, and that you drank of the waters that satisfy forevermore. It was real interesting from every point of view. Such a minister as Elder Hassell and his associates; such a patriarch as the aged Brother Allsbrook; such an interesting and generous friend as Brother Shockley. And all of you heralds and lovers of the truth, and going from church to church, such as the churches of Galilee and all Palestine with balmy weather, no doubt, and pleasant means of travel, and glad faces to meet you, how could it be otherwise than delightful? O! how good the Lord is:

“ His worth, if all the nations knew,  
Sure all the world would love Him too.”

Your beautiful country, and pleasant ride to Brother Shockley's, and the dear, aged Brother Taylor's desire and plan to have a visit from you, with other experience, were enough to lift you out of the sombre valley to where you could feel the bright rays of the sun. What a sweet verse that says: “The Lord God is a sun and a shield”—a sun against darkness, mildew, and poisonous vapors, a shield against wind and rain, and tempest. He meets every requirement, baffles every foe. Surely He will not forsake us in the last gigantic trial when death comes. I think so often of that beautiful, consoling verse:

“ Jesus can make a dying bed  
Feel soft as downy pillows are  
While on His breast I lean my head  
And breathe my life out sweetly there.”

I join with you in the effort to say how dear, even priceless, the “sweet kindred in Jesus” are. While others count their stocks and bonds and deeds to rich estates, I muse with thankful heart on my spiritual companions and kindred far and near.

And so your dear daughter, Nellie, is home again after spending six months in Florida. What an interesting winter she must have had! The memory of it will linger in her mind always. I have been taking a deep interest in the afflicted sister, Mamie Moore, and her little family. P. O. address, Hampton, Fla.). She has one child, Cleone, ten years old. She has been bed-fast for ten years

from rheumatism, her limbs so drawn and rigid she can not move except having the use of her hands and arms. She can write lying on the bed and sew for the little family. She suffers great pain and though young will never be able to walk. They are very destitute—I suppose must suffer for the barest necessities of life; and yet her heart is an altar of praise to the Lord.

I have written you much more than I expected. I do very little writing now on account of my nervous trouble. I am so sorry to give up writing, as it has been one of my sweetest pleasures. Sometimes I will break over and write anyway.

I am inclined to believe that our pastor, Elder James Harvey Oliphant, will visit your State in October. He has long desired to do so, and Elder Hassell has encouraged him many times. Should he come I trust it will be convenient for you to be at a number of his meetings.

We expect to have Elder Farncombe, of London, England, with us July 7th. He too will come to North Carolina if the Lord will. He spends June in Canada and July in the States, and I suppose August also. We continue to have an addition to our little church now and then, for which we are thankful. We have had a remarkable season. It has been raining for a month, so no plowing could be done; even potato planting and garden making could not be done. With prayers for your welfare, I remain, "in tender love and sweet fellowship,"

Your poor brother,

S. B. LUCKETT.

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### ERRATUM.

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DEAR BROTHER HASSELL:—In my article in GOSPEL MESSENGER for July, page 254, third line from bottom, should read: "Until this *storm-cloud*," etc., instead of "Until this *standard*."

J. E. W. H.

The Conecuh River Association (Proper) will be held (D. V.) with the church at New Providence, Glenwood, Ala., eighteen miles southwest of Troy, on the Central Railroad.

J. E. W. H.

## EDITORIAL.

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Parties desiring to communicate with either of the editors of THE GOSPEL MESSENGER personally, have their addresses above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, N. C.; or those who prefer to do so can hand or send remittances to either of the other editors.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky., and also Elder W. B. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss.

*Subscriptions* will be continued for a reasonable time after expiration, unless notice to the contrary is given.

If you do not want THE MESSENGER, pay your *back subscription* and order it discontinued.

The time of the *expiration* of your subscription is placed on your paper, or on the wrapper; *remit* when your time expires, or *give notice* at once if you wish the paper discontinued.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," 2 Tim. iii. 16, 17.

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## NO FUEL, NO FIRE.

Solomon says that where there is no wood or coals, a fire will go out (Prov. 26:20, 21); and so, as he and other inspired writers teach us, where there is no perverseness, stubbornness, pride, scorn, hatred, carnality, or tale-bearing, unbecoming and injurious strifes will cease. Of course we must contend earnestly for the faith once for all delivered to the saints, but we must do so in humility and love and gentleness, and not from fleshly motives or in a fleshly spirit. If we bring in or advocate departures from the principles or practices of the New Testament, we must expect faithful brethren to oppose them, and if we proudly, scornfully, and stubbornly persist in such departures, we need not be surprised if simple, humble, and spiritual-minded brethren continue their opposition to these human inventions; but



if we return to the practices of the apostolic age—if we take away the fuel—the fire of contention against us will cease. Those who are under the influence of the pure and lovely Spirit of Christ are at peace with Him and with all their sound and orderly brethren. If we reverently take the New Testament Scriptures as our perfect standard, and the Lord Jesus as our perfect example, the churches of the saints will dwell together in love and peace.

S. H.

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### HAVE WE TASTED?

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“If so be ye have tasted that the Lord is gracious.”  
1 Pet. 3:3.

I hope to present in this article some of the many wonderful things which hang suspended upon the above hypothesis. The apostle does not determine the question involved for any person, but leaves each and every one to decide for himself whether or not he has tasted that the Lord is gracious. Upon this fact depends the validity of our claims to vital Christianity, or to an actual union with Christ. The very fact that we have tasted a thing, whether bitter or sweet, proves at least two additional facts, namely: (1) that such thing exists, and (2) that we possess life. When we shall have died, then all of our natural senses will be dead; we shall be insensible to all the elements of nature; we can not see, taste, smell, hear nor feel anything whatever.

So in regard to spiritual things and spiritual capacities. That the Lord is gracious is a fact based upon no contingency, in testimony of which the Holy Scriptures abound, but who, save the living, can know that this testimony is true? One must first live in order to taste, not taste in order to live. Many witnesses might testify that sugar is sweet, and that lemons are sour, but still we can not know this without tasting them. “If so be”—if it be a fact that we have at any period of our past lives been made sensible of the fact “that the Lord is gracious”—then it is equally certain that we are subjects of divine grace, which was given us in Christ Jesus before the world was created, but now bestowed upon us and made manifest by the power of the Holy Ghost, making us alive to God through our Lord Jesus Christ.

And if so be we have tasted the riches of His grace, it is evident that this grace is the principle wherein we stand and rejoice in hope of the glory of God, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will. If this spiritual sense of taste has been given us, we are in a state of divine life in Christ and qualified to drink deeper and deeper of the fountain of infinite grace, and to increase more and more unto the perfect day. How precious this sweet foretaste of heaven's rich bounty which is laid up for us, and ready to be revealed in its fullness at the last time.

How can a child of God ever forget the first taste of pardoning grace? It was so good to feel the liberty wherewith we were made free from sin, and the hungry and thirsty soul to eat of the hidden manna, and drink of the pure water of life, direct and fresh from the throne of God and of the Lamb.

"If so be" that this has been our experience, it is because we were subjects of electing grace in Christ Jesus before the foundation of the world, and that, in pursuance of the counsel of God's will, Christ died for our sins, and having thus redeemed us unto God by His blood, the Holy Ghost has taken us into custody, quickened us by the gift of divine life, caused us to hunger and thirst after righteousness, and caused us to taste and see that the Lord is good and merciful and righteous.

And now, as manifest subjects of divine favor, we are under law to Christ, or subjects of His holy commandments, precepts and examples, as taught in the Scriptures of the New Testament. "Wherefore," says the Apostle, "laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babies, desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious." Thus we discover that these spiritual blessings are necessary to qualify us for Christian discipleship. It is by these divine mercies and blessings that we come to Christ, "as unto a living stone, disallowed indeed of men, but chosen of God, and precious"; and it is by the same means that we are as lively stones, built up

a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ.

We should bear in mind the fact that the Apostle Peter addressed this epistle to the elect of God, the chosen in Christ according to the foreknowledge of God, through the sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ; to whom they come and are coming as they are quickened and drawn by the power and love of God—not to a dead, but as unto a living stone, and they come to Him not in a dead, but in a quickened, lively state. The elect members are brought to the elect Head, and receive the life which was promised before the word was, and freely given them through and by Jesus Christ our Lord. Thus the elect people of God receive and enjoy the things of the Spirit of God, being born from above, they have need of those good and perfect gifts which come down from the Father of lights, and their souls are fed and nourished by divine ministrations of heavenly grace; and receiving day by day their daily bread, they taste with delight the goodness, mercy, and grace of God. As new-born babes require but little food, and yet have not the knowledge nor ability to minister that little to themselves, so the children of God are dependent upon the divine Parent to apply to their wants the graces which He has ordained for their support. They are indeed as new-born babes, helpless and dependent for all things needful for their support and comfort; nor do they ever rise above this state of dependence. They are passive in birth, dependent in after life, and yet they are strong in the Lord, rich in faith, and heirs of the everlasting kingdom of grace and glory.

Dear reader, all these things are yours, “if so be ye have tasted that the Lord is gracious.” Millions of poor sinners have been made partakers of the grace of God, and the testimony of some of them is preserved on the sacred record, and by comparing our experiences with theirs we may approach nearer to a satisfactory solution of the all-important question, Have I tasted that the Lord is gracious? The testimony of other men, though faithful and true, will not satisfy the inquiring, longing soul; but “the Spirit beareth witness with our

spirit that we are the children of God, and if children, then heirs, heirs of God and joint-heirs with Christ."

David, the sweet singer of Israel, being delivered from his awful experience of the sorrows of death and the pains of hell, was enabled to exclaim, "The Lord is gracious and righteous, yea, our God is merciful; I was brought low, and He helped me" (Psa. 116). Thus he had tasted that the Lord was gracious; and all must learn this great truth by actual experience under the teaching of the Lord; and all who are thus taught come to Christ and are saved by grace.

"O taste and see that the Lord is good!"

J. E. W. H.

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### TAKE HEED TO THYSELF.

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"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." (1 Tim. 4:16.)

How important it is for every man who is called of God to preach to heed this solemn, inspired injunction. The first thing required of the minister is for him to take heed unto himself. The Apostle knew the weakness of the flesh, and how easily this carnal nature of ours can be exalted, and become self-opinionated, and make grave departures from the life that a true, humble servant of God should live. The minister of Christ should be an example to believers in truthfulness, honesty, sobriety, morality, and in word and doctrine. No minister should ever let Satan captivate him enough to cause him to visit whiskey saloons and drink with the drunken. Our daily life should be preaching. The command of Jesus, "As ye go preach." The servant of God should shun the appearance of evil. Then visiting saloons, gambling dens, baseballs, Sunday School picnics, circus shows is not shunning the appearance of evil.

A minister should not go to a place he would not want to see his wife and daughter. The deportment of a preacher should be as chaste as that of a virtuous girl. He should be chaste in his conversation and not use language that he would be ashamed for the most refined lady to hear. He should ever remember what a great



profession he has made. As much as in him is, he should live in peace with all men. A man's preaching is worthless if he is without an influence. Each member of the church is under the most solemn obligations to serve God as well as the preacher. He should take heed to the doctrine (teaching) of the Scriptures, fundamentally and practically. The best of preachers make their mistakes. All are imperfect. Then in taking heed to self and the doctrine a man should never forget himself enough as to engage in clownish expressions in the pulpit to excite levity. So many so-called preachers seem to want to mimic Sam Jones and make a clown of themselves. Such will please the flesh and collect audiences like a theatre, but should never be allowed in the church of God. We, in our writings as well as preaching, should feel that we are in the solemn and august presence of God. I hate to see religious papers filled with slang, and a boasting spirit. One boasting of what he has done and is going to do in an exalted spirit, is Pharisaism and Arminianism. The true servant of God feels his dependence upon the Lord, and if he has great ability it makes him humble. He feels in his soul daily that he needs God's grace to sustain him. We should put off the old man with his deeds, and put on the new. The flesh should be crucified. The minister is a watchman upon the walls of Zion, and should in love feel an interest in the cause of Christ, and should condemn error or anything that is unscriptural that has a tendency to carnalize or modernize the church of God. He should not count his own life dear unto himself. He may expect to be persecuted and all manner of evil to be said against him if he hazards his life for Christ's sake. He should in faithfulness warn the church of God against all innovations, and feel that their cause is his, and when they suffer he suffers. It is necessary to reprove, rebuke, exhort with all long-suffering and doctrine. He should never engage in or encourage a practice that would divide or alienate the church of God. He should remember that he is not a lord, but an humble servant of the church. He should not think of himself more highly than he ought to think. He should beware of hobbies, and harping on things all the time that are unscriptural

and not edifying to the church of God. The church of God needs to be fed on the sincere milk of the word. While we should oppose error there is no use preaching church troubles in each discourse. Our contending against error should always be done firmly, but in a kind spirit. If a minister wants to make some little changes in the church of God, and he sees that they will divide the flock, it is better to not press those measures, but to abandon his ideas for the sake of peace. We should strictly adhere to God's word, and advocate no doctrine and practice, but what we can sustain by God's word. Would you not rather have the fellowship of the church of God than to have your little preferences endorsed? You, as a minister, may think hard of brethren for not accepting your ideas, but the time may come that you will thank the Lord that they did not. God's cause is bleeding and thousands of broken hearts are among God's children to see such a determined spirit to carry things as they wish, right or wrong. A minister need not conclude that, if a wolf gets in among the sheep, the way to get rid of him is to let him alone. That is just what the wolf wants. The thing that devours the sheep should first be removed. We need sound, faithful ministers that love the cause of God better than self, and that will stand together for the Bible landmarks. What an influence for good the true minister has. If the true ministry will all come to the front, live their profession, keep the faith, and love each other, they will save themselves and all of God's faithful children from error, departures, division, discord, heresies, and false practices. Peace, love, and fellowship will abound, and all will be as little children at each other's feet with their hearts glowing with love. If all the ministry would obey this solemn injunction in the text, all would be believing and preaching Predestination, Election, Special Atonement, Effectual Calling, Final Preservation, the Resurrection of the Body, and the Eternal Glorification in Heaven of all the heirs of promise. Yes, they would have no new practices, no secret orders, nothing that would alienate the family of grace, but erring ones would confess their wrongs, and their poor hearts would be full of love, and their cry would be: "Lord, what wilt thou have me to do?"

Dear brother, we can never live this life over again. A day misspent can never be recalled. Solemn thought! We should live each day, preach each discourse, and write each article as though this was the last. We all make mistakes and need the tender love, reproof, and forbearance of our dear brethren. The wounds of a friend are better than the kisses of an enemy." My poor, imperfect appeals for unity are from a principle of love, and for order in God's house. I want to ever speak the truth in love. I beg God daily for guidance. Personally, I can forgive anything any one has ever said or done against me. This dear cause is more precious than our natural lives. We do not condemn the errors of a brother because we oppose him, or have enmity in our hearts against him, but we oppose the wrongs in order to preserve the order of the church of God. It is not men that we oppose as men, but it is the wrong principles they advocate. In taking heed to ourselves we should do nothing through strife or vain glory; we should do all we do in the love and fear of God. Our service is vain without Him. Without our hearts being full of love we are nothing. We may often carry out discipline in the letter when we are far from it in the spirit. May each minister consider his ways, and remove every hurtful thing from his practice and teaching, and all love the peace of Jerusalem better than any fleshly practice; then there will be a coming together of the saints in love and fellowship. We then will experience the joys of the salvation of the Lord. Oh, that we could reach the hearts of every minister and child of God in begging them to forsake the works of the flesh and live near to God! May I, a poor sinner, live closer to God each succeeding day of my life. L. H.

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### QUESTIONS AND ANSWERS.

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1. Q. What is blasphemy against the Holy Ghost? A. Blasphemy is not sin in general, but sin of the tongue, speaking evil of, railing at, reviling. As plainly shown by Matt. 12:22-37; Mark 3:22-30; and Luke 12:10, blasphemy against the Holy Ghost is calling the Holy Spirit, by which Christ was filled and actuated, an un-

clean or evil or devilish spirit; and only persons totally given up by God to Satan could speak thus, and such reviling of the Holy Spirit was a sign of their everlasting perdition.

2. Q. Do the Scriptures set forth both a time and eternal salvation? A. No one except those who are willfully or unintentionally ignorant of the Scriptures deny this fact. Salvation is deliverance, and human beings are delivered from distress both in time and in eternity. Our eternal salvation is alone by the free grace of God through His atoning Son and renewing Spirit; and if we are here in time delivered from trouble in our obedience unto God, that very obedience comes from the grace of God (Isa. 26:12; Philip. 2:12, 13; Heb. 13:20, 21).

3. Q. If it is wrong to hold meetings for more than three days at a place, is it not equally wrong for ministers to go on an extended tour and preach from day to day? A. No; for, while Christ and His Apostles did not practice the custom of holding meetings for more than three days at a place, yet they did go on extended tours, and preach from day to day. Let it always be distinctly understood that it is the position of THE GOSPEL MESSENGER that, if the Lord at the time manifestly continues a meeting, as He will forever in heaven, it is perfectly right and for any period. He is "righteous in all His ways, and holy in all His works," and can not do wrong.

4. Q. If the chief objection to a meeting of more than three days is the fact that there is no instance of a New Testament *appointment* of such a meeting, is there a New Testament instance of the previous appointment of a meeting of two or three days? A. The only but all-sufficient authority for meetings of one, two, or three days is the *example* of Christ (Luke 4:16; John 4:40; Matt. 15:32; Mark 8:2); and the *custom* of His Apostles (Acts 17:2).

5. Q. Did not Christ, after His baptism and during His ministry, obey both the moral and the ceremonial law (including the use of instrumental music in the temple service), and did not His Apostles, though opposing yet bear with the Jewish Christians in their observance of the ceremonial law, including the use of instrumental music in the temple service, until the destruction of Je-



Jerusalem A. D. 70? A. Christ, as the Head and Surety of His people, perfectly obeyed both the ceremonial and moral law for them, becoming "the end of the law for righteousness to them as believers" (Rom. 10:4; Heb. 10:14), and He has taken away the ceremonial law forever (Heb. 10:1-9), and He by His Spirit writes the moral law of holy love in the hearts of all His chosen and redeemed people (Heb. 10:14-25); and His Apostles, though earnestly opposing the ceremonial law as a means of salvation (Acts 15:5-29; Gal. 2:19, 21), yet bore with Jewish believers who were "zealous of the (ceremonial) law" (Acts 16:3; 18:21; 20:16; 21:18-26; 1 Cor. 9:20-23) until the destruction of Jerusalem and the temple, A. D. 70, when the God of providence, who is also the everlasting God of spiritual Israel, made an end of the ceremonial law, with all its shadows, forever, since which time the Church of Christ lives and worships in the clear day of the gospel.

6. Q. What was the number of the Primitive Baptists in 1830 at the time of the separation between them and the Missionary or New School Baptists, and what is their number now? A. No one knows exactly; but, according to the latest estimates, there were about 40,000 in 1830, and there are about 126,000 now. S. H.

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## REMARKABLE PROVIDENCES.

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"Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord." Psalm 107: 18, 43.

### RAIN IN ANSWER TO PRAYER.

COUSHATTA, LA., May 18, 1908.

DEAR BROTHER HASSELL:—When I was a boy about twelve or thirteen years old (I think it was in 1861), I attended an Old Baptist meeting at Bethel Church, Bienville Parish, La., of which my parents were members. Bro. Zachariah Thomas was pastor of that church at that time, and he lived about fifteen miles from that church, and he had the care of three other churches. Old Bro. John Martin almost always would go with him to those churches, and he was Deacon; and Brother Thomas

would almost always call on him to close services after he got through preaching in any way he saw proper. At the time above stated Brother Martin was there, and it was a very dry time, and the farmers were needing rain very much. And Brother Thomas called on Deacon Martin to close, and the latter got up and said he did not feel like he could say anything that would be of any comfort to them, and some of the brethren said, "Brother Martin, pray for us," and he talked a little while, and said, "If you will kneel with me, I will try in my weak way to offer a word of prayer"; and, as they were kneeling down, one of the brethren said, "Brother Martin, ask the Lord, if it can be His will, to send us a rain," and he did so, and before he got through, it thundered in the southeast, away down low in the heavens, and, before we got away from the church it was raining, and some of them that left before he was through got wet, and it didn't look like there was any appearance of rain before. I was an eye-witness; and my sister, Mrs. M. E. Daniels, who is living with me, was at the meeting (I suppose you know her; she lived in Goldsboro, N. C., several years ago); and several others are living that was there at the time. Brother Martin was one of the most humble and loving men I ever met in all my life.

Yours in hope of eternal life, S. W. JONES.

The God of Elijah still lives and sends rain and other natural and spiritual blessings in kind and loving response to the divinely inwrought, humble, earnest prayers of His people (1 Kings 18; James 5:16-18).

S. H.

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### CONFERENCE OF CHURCHES IN REGARD TO NEW MEASURES.

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Elder S. M. Anderson, of Maceo, Ga., sends me the proceedings of a Conference of sixteen churches, in last June, with regard to the use of organs in church services and other new measures. The conference was held at Canoochee Church, of the Upper Canoochee Association. Elder Anderson was moderator, and Elder H. B. Wilkinson clerk. Five churches of the Association were

not represented. Letters were read from the other churches, and their position was as follows: The following 13 churches were opposed to the use of the organ in church services: Reedy Creek, Rock Hill, Bithynia, Mt. Zion, Oak Ridge, Hebron, Mt. Olive, Oak Grove, Rosemary Hill, Lewis, New Hope, Long Creek (by statement, no letter), and Canoochee; the following church was not opposed to the use of the organ in church services: Oak Grove (I suppose No. 2, as an Oak Grove Church was mentioned in the first list as opposed to the organ). The following 5 churches were opposed to making the use of the organ in church services a test of fellowship: Reedy Creek, Bithynia, Antioch, Oak Ridge, and New Hope; and the following 5 churches were in favor of making the use of the organ in church services a test of fellowship: Mt. Zion, Mt. Olive, Oak Grove (No. 1), Rosemary, and Canoochee. Of the 5 churches that did not report, Elder Anderson says that one is against organs and all new measures, and the others may be, so far as he knows. He asks, How can those holding organs keep them under such circumstances?

S. H.

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### EXTRACTS.

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*Elder S. Hassell—*

BAKER HILL, ALA., June 4, 1908.

VERY DEAR BROTHER:—I've just received the June number of THE GOSPEL MESSENGER. Words fail to express my feelings of joy and delight after reading your article commencing on page 202. God bless you, dear brother, for speaking out in plain terms. Your sentiments are mine. Oh, I have been so uneasy of late. It seems like some of our precious brethren are not satisfied with the dear old church with its simple forms of worship. If they are dissatisfied, it would be so much better for them to join in with the institutions of the world. Then there would be no discord. They know full well that the Old Baptists will not fellowship those things.

Dear brother, I feel to thank the Lord for such men of firmness as you, Elders Henderson, Stewart, Petty, Hanks, and many others. Since there has been so much confusion, I have often thought that I would stop taking any religious papers. But now I feel like changing my notion. Yes, I want the MESSENGER to keep coming. Such articles as the one above referred to are well worth the price of the paper.

May the Lord continue to bless you.

Yours in hope,

A. L. RAY.

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KENNEDY, ALA., June 9, 1908.

*Elder S. Hassell—*

DEAR BROTHER IN THE LORD:—I have received the June MESSENGER and have read it with much interest, especially Elder Stewart's letter, which is headed "Stand and Walk in the Good Old Way," and your

editorial, "More Opposed Than Ever Before to Modern Religious Inventions." I am so thankful to know that there are a few names in Sardis that have not defiled their garments; the Lord says "they shall walk with Me in white, for they are worthy."

Let me say, dear brother, press on, and fight the good fight of faith; lay hold on eternal life, whereunto thou are also called and hast professed a good profession before many witnesses; for the weapons of your warfare are not carnal but mighty through God to the pulling down of strongholds. The blessed Lord says, "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth." I do believe we are now living in that great hour of temptation, for there are so many inventions now in the world, and evil men are waxing worse and worse, deceiving and being deceived. When I read of so much confusion among the Primitive Baptists, and some of them being led by seducing spirits and joining the inventions of men, I can only say, as the old Prophet did, "Oh, that my head were waters and my eyes were fountains of tears, that I might weep day and night for the slain of the daughters of my people." Yes, dear brother, Zion is in a bleeding condition, but she will not languish and die, for Christ says, "Thou art Peter, and upon this rock I will build My church, and the gates of hell shall not prevail against it." Though I believe the very gates of hell are opened against her (the church), for the beast and false prophets are compassing the camps of the saints about the beloved city and making war with them and causing some to receive the mark of the beast. Christ has commanded His people to "come out of Her, that ye be not partakers of Her sins, and that ye receive not of Her plagues." We should take courage and fight on in the battle of faith, knowing that our Captain is Lord of lords and King of kings, and they that are with Him are called and chosen and faithful. Those chosen and faithful ones will fight this battle, and contend for the faith once delivered to the saints until Christ comes the second time without sin unto salvation, and declares that time shall be no longer. For Christ says He never would be left without a witness.

Your sister in hope of a better world,

MRS. B. A. CROWLEY.

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MACON, GA., June 6, 1908.

DEAR BRO. HASSELL:—I found a great deal of vital and much-needed information in your table of historical facts and dates relative to religious movements, which throws much light on the popular religion of to-day.

Your unworthy brother, I hope,

C. W. LYENS.

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IDEAL, MISS., June 3, 1908.

DEAR BRO. HASSELL:—THE MESSENGER came to hand yesterday. I want to say to you and brethren Stewart and Hanks, "Well done, good and faithful servants," for writing such letters in the MESSENGER. They do me a great deal of good. If all our preachers were sound and faithful, we would not have so much confusion; but I fear we have followed the lust of the flesh, and put men in our pulpits the Lord never called. I want you and all the writers in the MESSENGER to oppose everything that the Bible don't teach. May the Lord lead you by His Spirit to do everything required at your hands, and not let any bad seed be sowed in the MESSENGER.

Your brother, I hope,

S. V. FORD.



ELIZABETH CITY, N. C., June 3, 1908.

*Elder S. Hassell—*

MY DEAR AND NOBLE BROTHER IN CHRIST:—The dear MESSENGER for June came as usual heavy-laden with good news from a far country. It seems to me that I am longing to see the time come when you are to visit us again. I do desire to tell you how much I appreciate THE GOSPEL MESSENGER, and your most noble and powerful writings. But I find that I can't express myself as I would. You do write so lowly and so instructive, the worth of it is more than ten times the cost of the MESSENGER. I feel that every Primitive Baptist ought to read it—your article on "More Opposed Than Ever Before to Modern Religious Inventions." It is worth the cost of the MESSENGER for one year, and Elder G. W. Stewart's the same, and I often think in like manner of Elders Henderson, Hanks and Oliphant's writings. I sometimes feel to tell them that there is now and then a poor sinner in the far east that agrees with them, and desires to live farther and farther away from the innovations of the world and false religions. If I could live as near the footprints of Jesus as you, dear editors, do, I would be so glad. But I do feel to hope that I know a little of the truth and that I love it as you, dear brethren, declare it, and I hope to never be carried away by any wind of doctrine, and may I praise and glorify the holy name of Jesus.

I met with Elder J. T. Rowe, of Baltimore, in Port Norfolk, Va., last Sunday, and saw him baptize a Bro. Brickhouse. He and his mother live at Lambert's Point. Sister Brickhouse is a member of Bethlehem Church, Tyrrell County, N. C. There are some sixteen or seventeen Primitive Baptists around Norfolk, and they are talking of organizing a church there.

May the good Lord bless you, dear brother, with many years yet, to tell the dear saints of the good things of the kingdom. Come to see us when you can.

I beg to remain your brother in love,

C. C. AYDLETT.

EULA, TEX., May 18, 1908.

*Elder S. Hassell—*

DEAR BROTHER IN CHRIST, IF I AM WORTHY TO THUS ADDRESS YOU:—I thought while all alone this morning—no one here except myself and my son's little children—that I would write you and the many readers of THE GOSPEL MESSENGER, subject to your better judgment. In the first place I want to say the MESSENGER comes every month laden with good news from a far country. Dear brethren, I feel within my poor heart that you could do without me very well, but can I do without you? No, not if I can help myself. I sometimes doubt myself being a child of God; but, if I am, it is not for anything good that I have done or could do, for I rebelled against my Maker so much; for the things I then hated I now love, and the things I loved then I now hate. So then I ask the household of faith to pray for me that I may hold out faithful until my change shall come, at which time I hope to be able to change my cross for a crown.

Yours in hope of eternal life,

A. J. KILPATRICK.

## SELECTIONS.

## WHAT THINK YE OF CHRIST?

Matt. 22:42.

This is the broadest, deepest, and loftiest question ever put to the human race. This is the question of all the ages.

It is astounding that men professing even average intelligence should not have reached well-defined views of the character of Jesus the Christ. His birthday gave the race a new era, and every man who dates a letter or a ledger pays tribute to His nativity. His life and teaching are shaping the literature, the art, the architecture, and the music of the world. His spirit has given us immortal paintings, and His hand has virtually carved the greatest figures in the modern galleries of sculpture throughout the world. He has inspired the sublimest oratorios of Bach, of Handel, of Haydn, of Mozart, of Beethoven, and of Mendelssohn. Jesus Christ has created a new world along all the lines of art, music, architecture, and literature for time and eternity. He is the most puissant force known among men since the creation of the race. The man who has no convictions concerning Jesus Christ is intellectually and morally an equally pitiful and reprehensible creature.

Only as we bow down at Christ's feet, and worship Him as the divine-human Man, can we give Him the honor which He merits and demands. Then we can employ and sanctify the loftiest poetry in chanting His praise, the noblest art in limning His person, and the profoundest logic in urging His claims upon men as the divine-human Saviour. There are many who are willing to admit and who earnestly affirm that Jesus Christ is the ideal Man of the human race. They are ready to declare that it was a glorious thing that man was originally made like God, and that it was a still more condescending thing that God was made like man. The Christ was indeed the ideal man of the human race. He was the great exemplar, the perfect model, the sublime original, to be imitated by all true men and women. In

Him, and in Him only, the plant of humanity blossomed and bloomed into a perfect flower.

But how can we account for the perfection of His humanity, if we deny the reality of His divinity? We ought, as students of literature and life, to account for Jesus the Christ. We strive to account for Socrates and Plato, for David and Isaiah, for Paul and Luther, for Washington and Gladstone, for Lincoln and McKinley. Are we not under the strongest possible obligations to account for Jesus Christ? Men say that Jesus Christ was good, but that He was not God. Out of their own mouths these men convict themselves of inconsistency in their locutions and illogicality in their reasonings. If Jesus Christ be not God, He is not good. He is either an unpardonable egotist, or a hopeless lunatic, or He is the Christ of God, and God over all, blessed forever more. He claimed to be God, and if His claim be not true, how can He be good? The stream of His life flowed through the human race on a higher level, and rose to a vastly higher point, than any other stream known to human history or divine revelation. How shall we account for the height to which that stream rose? Water can never rise higher than its source. If that source were simply human, how can we account for the superhuman height which it reached? If we admit the account given in the Gospels of His virgin birth and divine origin, all His life is easily explicable.

But if we deny His unique origin, we can not logically account for His unique life. A life begun as was never another life, we might expect to see continue as no other life continued. A naturally skeptical man finds it easier to admit the account of Christ's remarkable birth, than to attempt to explain His remarkable life, if he deny the remarkable birth. The unicity of His birth we would naturally expect to eventuate in the unicity of His life. His life can not be explained on any principle of heredity. We readily admit the royal element in His blood, although the fortunes of His family had fallen before His birth; but no law of heredity will account for the physical attractiveness, the mental superiority, and the moral purity of Jesus the Christ. Neither will environment account for His marvelous career and character. What

was there in the peasant conditions of His family life to produce the uniqueness of His manhood? Neither will education account for the Christ. He was never in school, in the technical sense of that term; and yet He rose above all the limitations, traditions, and bigotries by which He was surrounded. It is doubtful if He ever sat at the feet of the greatest rabbis of the time. It is certain that he never studied at the feet of the philosophers of Greece and Rome, nor of the dreamy Orient. He never traveled, except possibly barely across the confines of Palestine, a country about the size of the State of New Hampshire. How came He to emancipate Himself from the sectarianism and sectionalism of His country and century? How came He to be the contemporary of all the ages? How came He to utter in the Sermon on the Mount truths which socially and religiously the foremost thinkers of to-day can barely understand, and dare not fully apply to the solution of the problems of the hour? No mere human thinker has ever approached the Sermon on the Mount. But in pure spirituality of thought, our Lord surpassed it in His last address to His disciples. This address bears "the ineffaceable marks of His supreme divinity and absolute deity." O ye critics, I ask you as a problem of literature and life to account for Jesus the Christ. I ask no favors for Him. It is you that need the favors, if you oppose the Christ. I demand for Him simple justice. "What think ye of the Christ?"

Dr. Geikie, in his *Life of Christ*, calls attention to the fact that the Jews confess great admiration for the character and words of Jesus; that the Mohammedan world gives Him the high title of Messiah; that the myriad-minded Shakespeare paid Him lovely reverence, and that men like Galileo, Kepler, Bacon, Newton, and Milton set the name of Christ above every other name. He also reminds us that Jean Paul Richter, whom His countrymen call "Der Einzige," the unique, tells us that "the life of Christ concerns Him who, being the holiest among the mighty, the mightiest among the holy, lifted with His pierced hands empires off their hinges, and turned the stream of centuries out of its channel, and still governs the ages." Spinoza, the great philosopher, son of Portu-



guese Jews, disciple of Abenezra and Descartes, calls Christ the symbol of divine wisdom. Schelling and Hegel speak of Him as the union of the divine and human. The immortal Goethe, the acknowledged prince of German poets, and one of the most superbly accomplished men of the eighteenth century, says, "I esteem the Gospels to be thoroughly genuine, for there shines forth from them the reflected splendor of a sublimity, proceeding from the person of Jesus Christ, of so divine a kind as only the divine could ever have manifested upon earth."

What thinkest thou of the Christ, O Jean Jacques Rousseau, with all the brilliancy of thy intellect, the singularity of thy character, and the enthusiasm of thy writings? Give place to the witness Rousseau; hear his testimony. Rousseau speaks: "How petty are the books of the philosophers, compared with the Gospels! Can it be that writings at once so sublime and so simple are the work of men? Can He whose life they tell be Himself no more than a mere man? \* \* \* Yes, if the death of Socrates be that of a sage, the life and death of Jesus are those of a God." What thinkest thou of the Christ, burly, brusque, brave, and heroic Thomas Carlyle, with all thy marvelous reading, thy profound thinking, and thy contempt of cant and love of truth? Carlyle steps forward and speaks: "Jesus of Nazareth, our divinest symbol! Higher has the human thought not yet reached." Let us summon Dr. Channing, the cultured and eloquent preacher and writer, the foremost man among American Unitarians in his day. What thinkest thou, O Channing, of Jesus Christ? He makes reply: "The character of Jesus Christ is wholly inexplicable on human principles."

A true conception of Christ's ideal humanity leads us to the assertion of His real divinity. We shall not, however, at this point spend time in splitting theological hairs. We may be able to pass the examination of a church council on our knowledge of divine sovereignty and human freedom, or on any of the "isms" of ancient or modern heterodoxy, and yet we may be spiritually dead. We may recite creeds by the yard, and yet be black in heart and vile in life. A dead orthodoxy may be worse than a live heterodoxy. Creeds may be as

powerless over our lives as the multiplication table. We must know Jesus Christ as the vicarious sacrifice of sin, and as our personal Lord and Saviour. The atonement is the heart of theology. The cross is the centre of the universe. It is the pivot around which all the great events of history revolve. The historian and the philosopher, as truly as the theologian, must build their studios on Calvary.

Jesus Christ is the heart of the Bible. He is the Shiloh in Genesis; the I Am in Exodus; the Star and Sceptre in Numbers; the Rock of Deuteronomy; the Captain of the Lord's Host in Joshua, and the Redeemer in Job. He is David's Lord and Shepherd; in the Song of Songs He is the Beloved; in Isaiah He is the Wonderful Counselor, the Mighty God, the Everlasting Father, and the Prince of Peace. In Jeremiah He is the Lord our Righteousness. In Daniel He is the Messiah; in Zachariah He is the Branch; in Haggai He is the Desire of all Nations; in Malachi He is the Messenger of the Covenant and the Sun of Righteousness; and in the book of Revelation He is the Alpha and Omega and also the Morning Star.

I summon thee, O execrable Judas. Behold him flinging down the thirty pieces of silver before the chief priests and elders. Hear him speak in his agony of soul: "I have sinned in that I have betrayed the innocent blood." I summon thee, O Pontius Pilate, with thy immortality of shame in the creeds of the ages. The Roman procurator washes his hands. Strange sight! He speaks: "I am innocent of the blood of this just person." He speaks again: "I find no fault in this man." I summon John, the heroic Baptist. Hear his testimony: "Behold the Lamb of God, who taketh away the sin of the world." O loving and divine John, the Evangelist, what thinkest thou of the Christ? "He is the Vine, the Way, the Truth, the Light, and the Word, and the Word was God." I summon thee, O matchless Paul. What is thy testimony? "He is the image of the invisible God. \* \* \* The blessed and only Potentate, the King of kings, the Lord of lords." I summon thee, Apostle Peter, once confessor, then denier, but afterwards penitent witness and heroic martyr. What is thy testimony? "He is the Christ, the Son of the living God." I summon thee, O once doubt-

ing but always brave Thomas. Hear the testimony of this witness as he falls at the Master's feet and exclaims, "My Lord and my God!"

I summon thee, O Gladstone, noblest of statesmen, uncrowned king of the world, thou who didst come in contact with the throbbing life of the world, of politics, letters, and religions. What sayest thou concerning humanity's greatest need? "I am asked what a man should chiefly look to in his progress through life, as to the power that is to sustain him under trials and enable him manfully to confront his afflictions. The older I grow, the more confirmed I am in the belief that Jesus Christ is the only hope of humanity."

I summon thyself, O thou Christ of God, thou holiest of the holy, thou who art God of very God. What sayest thou of thyself? "Before Abraham was I am." "I and my Father are one." "He that hath seen me, hath seen the Father."

O men and women in our churches, I ask you all in His own glorious name and in His own solemn words, "What think ye of Christ?" "I beseech you in the name of Him before whose bar all must stand, that each one of you now fall at Jesus's feet, and utter with Thomas, out of penitent and believing hearts, this confession of faith and love, "My Lord and my God!"—*R. S. MacArthur, in The Christian Herald.*

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#### LODGISM AGAINST CHRISTIANITY.

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THE TRUE CHARACTER OF THE LODGE SYSTEM SHOWN BY ITS RELATION TO THE WORD OF GOD, THE CHURCH OF GOD, AND THE SON OF GOD.

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(Abstract of an address before the Bi-Centennial Assembly of the German Baptist Churches, at Des Moines, Iowa, June 7, 1908, by President Charles A. Blanchard, of Wheaton College, Illinois.)

##### I.

Religion is the great concern of men and society. There are two forms of faith, the true and the false.

##### II.

It is a mistake to suppose that heathen religions exist only in heathen lands. Wherever men try to make the world pure and true without Jesus Christ, we have a pagan faith. Lodges are heathen religions.

##### III.

There are five reasons why men join lodges: First, they are curious, and wish to know what is inside. Second, they desire money, and

think the lodges will help them to get it. Third, they are ambitious; they wish power, and think the lodges will help them to get it. Fourth, vanity leads men into lodges; the regalia and titles appeal strongly to a certain grade of intellect and moral life. Fifth, some evidently join lodges to secure immunity for crime; when judges, sheriffs, jurors, and witnesses are of the same order, and give one another secret signs, no man can tell what will result.

## IV.

The point is not that some lodgemen are bad, but that lodges are essentially sinful. The worst lodgeman is better than the best lodge. The great evil is not that men do wickedly, but that they become wicked.

## V.

Our special work is to examine the relation of lodgism to the Word of God, the Church of God, and the Son of God. And first as to the Bible:

1. Lodgism destroys the very idea of the Bible. So-called sacred writings, not the Bible, are put on the lodge altar.

2. The lodges destroy the idea of Bible morality. God says, Do right; do not evil. The lodge says, Do right to lodgemen; do not do wrong to lodgemen.

3. The lodge destroys the idea of salvation as taught in the Bible. The Bible teaches salvation by faith; the lodge teaches salvation by rites and ceremonies and obligations.

4. How, then, can men say of lodges, They are founded on the Bible? Because lodgemen seek to deceive men in this particular. They put the Bible on the altar where it is accepted by the people; they carry it in their processions and use it in their rituals. Careless thinkers say, Of course our lodge is founded on the Bible. Yet, as already stated, the lodge does not believe in the Bible more than it does in the Koran.

5. The lodge destroys the Bible institutions. The home, the church, and the state are divine; the lodge rivals and destroys all three.

## VI.

The lodges are opposed to Jesus Christ. Jesus is our only Saviour. The lodges are teaching everywhere that men may be saved without trusting Him. Any man who accepts and acts upon this belief is doomed for time and eternity.

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## OBITUARIES.

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"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

### MEMORIAL RESOLUTIONS OF ELDER HENRY PEEL.

The church at Smithwick's Creek, Martin County, N. C., being in regular conference, Saturday before the fourth Sunday in June, 1908, passed the following memorial resolutions upon the death of Elder Henry Peel:

WHEREAS, It has pleased God in the dispensation of His providence to remove from our midst our much-beloved brother and highly-esteemed pastor, Elder Henry Peel, who has been preaching the unsearchable riches of Christ ever since June, 1860, who was four years later (1864) ordained to the full work of a gospel minister, and after the death of Elder William Whitaker in 1874, chosen with Elder Levi Rodgerson



pastor of this church, and served faithfully in that office until his death, which occurred Saturday night, May 23, 1908; therefore be it

*Resolved*, 1st. That in his death we feel that we have sustained a great loss which can be filled only by Him who doeth all things well, and we bow in humble submission to His great and holy will.

*Resolved*, 2d. That a copy of these resolutions be sent to the bereaved family of our deceased pastor, and in their bereavement we point them to that Jesus whom he so earnestly preached. We also send a copy to *Zion's Landmark* and a copy to THE GOSPEL MESSENGER for publication.

*Resolved*, 3d. That we have these resolutions recorded in our church book.

WM. J. GRIFFIN, *Moderator*.

WM. H. DANIEL, *Clerk*.

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#### ELDER T. J. GRANTHAM

Was born February 17, 1842, and was married to Litorah T. Mitchell in 1866. To this union were born eight children—four sons and four daughters. All still live to mourn their loss, but not as those who have no hope, but in sure and certain hope of a fadeless crown and an eternal inheritance. On the night of June 11, 1903, his ransomed spirit entered the triumphal chariot and under a bright angelic escort sped away to the world of light and blessedness. There was no dark river to cross, no stormy billows to intercept his progress. It was a translation from the terrestrial to the celestial, the work of a moment, but crowned with eternal splendence. Heaven's gates of pearl were surely opened wide to admit this battle-scarred veteran. He joined the Primitive Baptist Church in 1880, and was soon afterward ordained to preach. He was a man of lofty ideals and pure purposes; and, in all his public career, which was by no means exempt from trying experiences and stormy passages, he was never suspected of being dominated by motives unworthy the religion of his risen Lord. However others might differ with him in matters of judgment or policy, the honesty of his convictions was never impeached; the loyalty of his devotion to what he conceived to be right was never an open question. He was a man of clear and firm convictions—the stuff out of which heroes and martyrs are made. While profoundly deferential to the opinions of others, he never changed or surrendered his own, except at the end of convincing argument and fuller information. In the matter of principle he had the courage to stand alone, and in his last hours he said he was not afraid to die by the principles he had advocated; and, again, he said, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself and mine eyes shall behold, and not another." And after a moment's pause he continued: "I know whom I have trusted, and though He slay me, yet will I trust in Him." After a moment's rest, while panting for breath, he added: "I have already passed through the valley of the shadow of death, and I fear no evil, for Thou art with me." His last agony commenced, attended with that labored breathing and rattling in the throat which rendered articulation extremely difficult. The doctor was holding his ear to his breast, and he said concerning the rattling: "Doctor, that may seem strange to you, but it doesn't to me." And then he looked up and said, "When will I get home?" Some friends came in and asked him how he had been getting on through the night, and he said, "Mighty rough, but I am happy." Those were his last words; then, a few minutes of labored breathing, like a weary child going to sleep in its mother's arms, he bowed his head, sitting on his

couch, and all was over. A look of peaceful victory rested on the lovely features, and they laid him to rest in the quiet cemetery where the summer flowers were blooming in gold and crimson. We, who wait the dawning light that so thrilled his soul, treasure the memory of one faithful unto death—our father.

'Tis past—'tis o'er; now rest how sweet!  
His trials all are fled;  
Before the Saviour's mercy-seat,  
His lifelong work of faith complete,  
The conqueror bows his head.

When Jesus comes again to call His ransomed home, he will be among the first to rise on the resurrection morn.—[Added by his daughter, S. N.]

In memory of my dear father,  
*Monroeville, Ala.*

By MRS. LEVISTER BROWN.

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MRS. E. H. MURRAY.

The subject of this sketch was born June 30, 1832; reared to womanhood in Taylor County, Ga.; was married to J. G. Murray on November 25, 1858, and to them were born eight children, all of whom have passed away except one son and one daughter. She, with her husband, joined the church at Prosperity, Taylor County, Ga., August 14, 1869, and was baptized by Elder John Rowe, and lived a consistent member until her death, which sad event took place at her home in Fort Valley, Ga., on February 13, 1908. She was the youngest child of Gidson and Nancy Yelverton; and surely I never knew a more consecrated Christian than she was. How well do I remember her pleasant face and the smile she wore. Though face to face with poverty, she cast a ray of sunshine on those round about her. Her life was a great rebuke to me, for she was more prayerful, patient and submissive. I have thought her faith was among the strongest I ever saw manifested in any one. She told me that faith was given her to believe her husband, who had started to the War Between the States, would return home on a certain day, and acting upon this impression she sent a servant sixteen miles to the railroad for him, and late in the evening of the same day she took her children and started on foot to meet him, and before she had gone a mile from her home she met him; and also said she knew the Lord would require him to preach. After a few years he joined the church and began exercising in public and spent the remainder of his life in the ministry, speaking to the comfort and edification of many who yet live, as witnesses to the truth of his preaching. But like him, her life is ended and she has gone to her great reward, gathered like a shock of corn fully ripe. Since her husband's death, more than eight years ago, the churches which he served and the Association to which he belonged have been thoughtful of her in her lonely widowhood and ministered to her necessities. Her daughter wrote me that she was buried at the church where she was baptized (her husband being buried there) during an epidemic of lagrippe and that no services at all were had. This I regret.

Dear children and readers of these lines, permit me to entreat you to emulate her life and examples as a mother in Israel, a widow indeed. May God sanctify this death to the bereaved children in their sore distress, provide for them in life and save them in death, when and where they can be permitted to join father, mother, brothers and sisters in a world where death can not enter.

J. M. MURRAY.

*Ellaville, Ga.*

## JAMES LANDRUM.

Brother James Landrum died April 16, 1908, at his home near Anstell, Ga., after three weeks illness. He leaves a wife and five sons and two daughters and a host of grandchildren that survive him. He joined the Primitive Baptist Church at Rose Creek, Pike County, and moved his letter from there to Utoy Church, Fulton County, where he remained until his death. Brother Landrum always filled his seat at his conference meetings unless he was providentially hindered by sickness. He was a good and kind husband and father and grandfather. He had 10 children, 53 grandchildren, and 23 great-grandchildren. He was loved by all who knew him. His doors were always open to his friends, and especially his Primitive brethren, and he was always ready to help in time of need. He would sing and then read Scripture, and talk as though he was preaching, and then pray, for a week before his death. We believe he is singing with the angels to-day. He was 85 years, 4 months, and 6 days old at his death. His funeral services were conducted by Elders Whatly and Smith. His body was laid to rest in the cemetery at his home church, where he belonged. We ask all the brethren to pray for his bereaved wife and children.

His daughter,  
*Powder Springs, Ga.*

MRS. W. H. McDONALD.

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 RICHARD LANIER, SR.

The subject of this sketch was born June 20, 1830. He was married to Miss Mary Martin on November 30, 1851, with whom he lived happily until death, which occurred on September 18, 1907. The funeral services were conducted by Elder S. M. Anderson the day after his death, after which his remains were laid to rest in Rosemary Hill Cemetery.

Brother Lanier received a sweet hope in the precious blood of Jesus, and on the 7th day of August, 1880, he was received into the full fellowship of the Primitive Baptist church at Rosemary Hill, Emanuel County, Ga., and was baptized the day following by Elder M. F. Stubbs. He was ever ready to lend a helping hand to the oppressed and to give good advice to all. He lived such a good, strict, moral and upright life as a citizen, husband, father and church member that we are all made to feel that our loss is great, yet it is his eternal gain.

Therefore be it resolved, that we bow in humble submission to Him who is too kind and merciful to leave His children comfortless.

Resolved further, that we extend to the grief-stricken wife and fatherless children our deepest heartfelt sympathies in their sad bereavement. May God help us to say, "Thy will be done"; "the Lord giveth and the Lord taketh away; blessed be the name of the Lord."

Done by order of the church in conference, March 7, 1908.

LONNIE HOLLOWAY,  
JOHN M. HOLLOWAY,  
JAMES LANIER, SR.,  
*Committee.*

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 FRANCES HUMPHREY PRICE.

Our dearly beloved and highly esteemed sister, Frances Price, has fallen asleep to wake no more till she shall be awakened by the voice of the archangel of God. By the request of the bereaved and broken-hearted children, after some delay, I attempt to write some in memory of our much-loved sister. She was born in North Carolina, February

16, 1833; her father, Jesse Humphrey, moved from there when she was one year old to Fayette County, Tennessee, where she grew to womanhood. She was married to W. F. Price on March 1, 1855. They were blessed with six children. It pleased the Lord to take her dear husband, W. F. Price, from her March 27, 1870, leaving her with six children—five boys and one girl. She professed a hope in Christ in early life; but feeling her unworthiness, she never joined the church until the year 1891. Saturday before the third Sunday in September she came forward and related what the Lord had done for her, and she was received into the fellowship of the church at Mt. Pisgah, about seven miles southeast of Somerville, Tenn., and was baptized the next day by the writer of this article. There she lived a faithful member until death. She left three children, twenty-three grandchildren, and one great-grandchild, and a host of friends, to mourn her loss. In the death of this dear sister her children have lost a sweet and loving mother. She was very good and kind to them, and she was one of the best members of the church. Her seat was always filled as long as she was able to get to the church. She was so meek and lovely in her disposition, and to know her was to love her. Culin, her dear son, forsook all of the pleasures of the world to see and care for his dear mother. Her last days were of intense affliction and suffering. She was not able to help herself, but her dear son was by her bed both night and day to see and administer to her wants. We hope and trust the Lord may bless him for his filial devotion. It grieves the brothers and sisters as well as the children to give her up; but the Lord makes us submissive to His will. For we feel that she is gone to a world where there is no sorrow, no pain, no trials, but all joy and peace. She was a firm believer in the doctrine of salvation by grace, and had no compromise to make with the popular notions of the world. She was a great lover of the doctrine that gives God all the glory. For I have often heard her say that every good and perfect gift comes from the Father. Having known Sister Price for a number of years, being personally acquainted with her, I always looked upon her as one of the best and meekest followers of Christ I ever saw. She was lovely in her walk, and her whole desire was to talk of Jesus and what He has done for poor sinners. She was good and kind to her neighbors, good and kind to the poor. As far as she was able, her home was a home for the Baptists, and most especially for those in the ministry; but alas! all that her loving children and her neighbors and a good and kind physician could do, the time had come, and Jesus said, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." She fell asleep in Jesus on March 27, 1908. Surely her good children can rejoice, as long as they live, to remember and know the dear mother was blessed to pass the valley and shadow of death so calm and serene. We can say, Farewell, good, pious and faithful mother. I feel sure her good counsels are not dead; for I love to think of her though she is gone. I feel to say, Farewell, blessed sister, we feel that we love you with an everlasting love. Funeral services were conducted at Mt. Pisgah Church by the writer and Elder W. A. Bishop. A very large crowd of sorrowing relatives and friends were in attendance; after which her sleeping body was laid to rest in the cemetery near by to await the glad day when Jesus shall descend from on high and call it forth fashioned like unto Himself, prepared for heaven. Oh! may our feet pursue the way our pious mother led. Oh! dear children, while I pen these lines it seems to me she is not far away. Oh! Father, we humbly pray Thee to protect her children and grandchildren from the evils of this world.

D. G. CHAMBERS.

Will the *Primitive Baptist* please copy?



## GILLIAM'S ACADEMY FOR BOTH SEXES.

Good opportunities for preparing for college and business will be given. In addition to the usual Academical Course, special attention will be given to Commercial Business, Shorthand, Instrumental and Vocal Music, and Elocution. Teachers competent and up-to-date. Providence permitting; the thirty-second session will open October 15 and continue twenty-four weeks—six months. Suitable and well-furnished buildings, in a beautiful grove, away from temptations found in towns and cities. Musical instruments good. Good water. Mails daily except Sunday. Terms moderate. The Principal requests that his denomination, the Primitive Baptist, give his school their patronage; and requests patronage in general. Pupils will be met at Burlington and Reidsville, N. C., October 14, 1908, and conveyed gratis. For circulars, etc., address

JOHN W. GILLIAM, *Principal*,  
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Vol. 30.

No. 9.

# THE GOSPEL MESSENGER.

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.



PUBLISHED MONTHLY.

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SEPTEMBER, 1908.



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# The Gospel Messenger.

SEPTEMBER, 1908.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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VOL. 30.    WILLIAMSTON, N. C., SEPTEMBER, 1908.    No. 9

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## LET ME FIND THEE.

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Behold me here, in grief draw near,  
Pleading at Thy throne, O King!  
To Thee each tear, each trembling fear,  
Jesus, Son of Man! I bring.  
Let me find Thee—let me find Thee—  
Me, a vile and worthless thing!

Oh, from above, look down in love,  
With Thy Spirit satisfy;  
Thou hast sought me, Thou hast bought me  
And Thy purchase Lord am I.  
Let me find Thee—let me find Thee,  
Here on earth, and then on high!

No other prayer to Thee I bear,  
O my Lord, but only this;  
To share Thy grace, to see Thy face,  
And to know Thy people's bliss.  
Let me find Thee—let me find Thee—  
Thee to find is blessedness!

Oh, the broken, scarcely spoken  
Utterance of my heart to Thee;  
All the crying, all the sighing,  
Of Thy child accepted be.  
Let me find Thee—let me find Thee  
When from earth my soul is free!

Worldly pleasures, worldly treasures,  
Joys and honors, will not stay;  
They often pain and oh! how vain,  
Looking to eternity.  
Let me find Thee—let me find Thee,  
Thus my God, remember me!

—*Joachim Neander.*

“IN HIM WAS LIFE.” John 1:4.

---

Man in a state of nature—dead in trespasses and sins—knows nothing of Jesus and His never-dying love to His Bride. The preaching of the cross is foolishness to him. The “natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned.” 1 Cor. 2:14. But as God has a people in every nation, kindred, and tongue, He has sent His only begotten Son, to be the propitiation for the sins of His elect. God has declared, by the mouth of prophecy, “I will bring the blind”—those dead in sin—“by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.” Isaiah 42:16. Precious promises!

I, like dear old Jacob, have fled to the wilderness, and 'twas there I was made to feel that “darkness” was turned to “light” before me, whereby I could say, “This is none other than the house of God, and the gate of heaven.” When a poor sinner is thus led and turned about and instructed of the Lord, he then can testify to the truth “In Him was life; and the life was the light of men.” John 1:4.

When I look back to my own experience—if so be that I have one—when at the age of fourteen, in the year 1904, when my wretched, naked condition was made manifest to me, I, like the poor leper could say, “Lord, if Thou wilt, Thou canst make me clean.” I saw, unmistakably, that my righteousness was as filthy rags; my poor heart as a cage of unclean birds; deceitful above all things and desperately wicked, and I could only cry, as the poor publican, “God, be merciful to me a sinner.” Oh, wretched boy that I am! What shall I do? I could only grope off to some secluded place and fall on the earth and beg the mercies of a Holy God. I felt that, if I should be forever cast away from God’s presence, His justice had demanded it well. When it was that God spoke peace to my poor, benighted soul; when



"darkness" was turned into "light"; the oil of gladness poured into my soul, and when I felt the sweet deliverance of God, receiving a precious hope in the efficacious grace of Jehovah, then I could say with dear old Jacob, "the Lord is in this place and I knew it not." I could then sing, as it were, "a new song, even praises to God." With the children of Israel I could sing the sweet songs of deliverance—deliverance from bondage. Bless the Lord. My only hope to-day is through or by the imputed righteousness of the Lamb—the Christ. Why? "For when we were yet without strength, in due time Christ died for the ungodly" (Rom. 5:8). "By His own blood He entered into the holy place, having obtained eternal redemption for us" (Heb. 9:12). "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). Not only do the Scriptures teach from Genesis to Revelations that salvation is of the Lord, but our own experience teaches us that if we ever dwell in the glorified presence of God in heaven, it will be alone by His grace that He shed abundantly upon us through Jesus, the Mediator and Justifier. The dear people of God—who are born again—believe that Zion's King is "the way, the truth, and the life." Oh, King Emmanuel, grant to take us into Thy safe keeping; lead us in Thy paths; keep us near Thy precious side; and at last be with us in death; give us Thy faith, and grant to take our immortal spirits to heaven, where we may strike hands with Abraham, Isaac, and Jacob, and all the redeemed of God, to dwell in Thy presence, and to praise Thy great name throughout eternity. Amen!

Blest and holy art Thou, Lord, God Almighty!

Graymont, Ga.

LONNIE HOLLOWAY.

## TRUTH UNITES GOD'S PEOPLE.

704 Linwood Avenue,

Station L, Baltimore, Md., July 1, 1908.

*Elder Sylvester Hassell—*

MY DEAR BROTHER IN GOSPEL BONDS:—I have been thinking for some weeks to drop you a line in recogni-

tion of the kind message of love and fellowship from yourself and dear Brother Meads, received through Sister Phippen on her return home from North Carolina. She met you both at Whitaker's at the Union Meeting. I can assure you, dear brother, that I very much appreciate such kind remembrance, coming as it does from those I love in Jesus Christ, and hold dear also as able ministers of the New Testament. The question comes to me with much anxious thought, Am I indeed a brother in the Lord and in the gospel of His Son to such men as these? It is a source of much comfort to be recognized by such as one of them. I do believe in the God that you and Brother Meads preach—that He is all-wise and almighty, and that He sent His Son, Jesus Christ, to suffer and die for His chosen ones, and that He raised Him from the dead and received Him to glory, and that, when He comes the second time without sin unto salvation to gather His elect from the four winds of the earth and take vengeance on them that know not God and obey not the gospel, His voice shall call from the dead in that hour both the just and the unjust, and that the mortal bodies of His people shall be changed and fashioned like unto His own glorious body, and these shall inherit the kingdom prepared for them from the foundation of the world, and that the wicked shall go away into everlasting punishment prepared for the Devil and his angels, and then (and not until then) shall come to pass the saying that is written, Death is swallowed up in victory. This is the end of the Christian's hope, and to deny any of these truths is to deny the plain word of Jesus, our blessed Lord, whose word will stand when heaven and earth shall pass away. Glorious omnipotence, equal justice, amazing mercy, and forbearance that never ceases, is the character of our dear Saviour. May we ever look to Him for life and comfort, and be content to believe and preach what He taught, and practice only that for which we have His word as authority. This THE GOSPEL MESSENGER has done for the twenty-five years that I have known it: May it, by the grace of God, continue its old custom of contending for the plain, simple, old-fashioned experimental truth of the Bible, as felt and known in the every day life of true believers in

Jesus. These things never trouble and divide the Lord's humble poor, but unite them in bonds of loving fellowship. "Behold how good and how pleasant it is for brethren to dwell together in unity!"

Wife joins me in fellowship for you and all the dear ones. "Praise ye the *Lord*."

Your brother, I hope, in Jesus,

JOSHUA T. ROWE.

### "THY KING COMETH."

Zech. 9:9; Matt. 21:5; Psalm 96:11-13.

Earth is in rebellion, and is subject to misrule. In the beginning God gave to man dominion and appointed him to be earth's ruler; but the ruler turned to be a rebel, and from that time to this the world has been subject to strifes and disorders of every kind. Above it hangs "a flying scroll" on which is written the curse of God against sin and disobedience. The wrath of God is revealed from heaven against all unrighteousness. Instead of peace earth has turmoil; its governments for ages have been temporary expedients for the restraining of lawlessness and disorder, and the chastisement of sinful people, by rulers no less sinful than themselves. Every form of government has been tried and has failed. The administration of Adam the first ruler, ended in revolt. The antediluvian period, with its unity of race and uniformity of language, developed such a growth of vice and lust and ungodliness that the deluge was required to prevent the utter corruption of the race. The patriarchal administration of government afforded no better results; and from that time down, the various forms of human administration, tribal, regal, imperial, ecclesiastical, republican, confederate, and communistic, have all proved defective, each containing the elements of its own decay, the materials for its own destruction.

Governments by conquerors are cruel and unsparing; governments established on the principle of hereditary succession fall through the decay of ruling families or the restiveness of misgoverned people; governments based upon suffrage are tainted and destroyed by the corrup-

tion of the masses who control them; ecclesiastical governments are usually among the worst, they being administered by childless ecclesiastics who have never learned to govern anything; while governments born of communistic ignorance and violence may be regarded as possessing the worst features of mob rule, and proving destructive alike to the rulers and the ruled.

Meanwhile a crushed and bleeding humanity pours forth cries that can not be hushed, and yearns with unuttered and unutterable longings for the reign of truth, and righteousness, and peace, where might and right shall no longer be antagonistic; where wisdom shall not be linked with wickedness; where injustice shall no more bear sway, and iniquity shall no longer be enthroned; where God shall be honored, and man, His creature, shall enjoy the blessings and benefits of a control, wise, beneficent and kind.

But this can not occur under the existing state of things. Mankind are, to a great extent, in love with misrule. They hate their friends and love their enemies. They have killed God's prophets and digged down His altars, and have lent a willing ear to the words of deceivers and wrong doers. The best men that have lived on earth have often fared the worst. Righteous Abel dies a martyr, while Cain lives to build a city and found a nation. Barabbas the robber is released and honored, while Christ the Saviour is crucified between two thieves. There is no help in man. God from heaven has looked down to see if there were any that were righteous, and has declared that "all have gone out of the way," that there was "none righteous, no not one."

In such a case man's only hope must be in the living God, and it is the messenger of that God who cries in the ears of lost humanity, "*Behold thy King cometh!*" Above the tumult of the heathen that rage, and the people that imagine vanity, the Lord Most High proclaims, "Yet have I set my King upon my Holy Hill of Zion," and declares that He will give Him "the nations for His inheritance, and the uttermost parts of the earth for His possession." Psalms. 2.

Long ago this King once came to earth. Born in lowliness, brought up in poverty, nurtured amid toil, sub-



ject to temptation; houseless, homeless, without a place to lay His head, He wandered through this earth intent on doing good to man; seeking no honors, asking no applause, but still holding fast to the testimony that He was born to be a King, and destined yet to reign. The religious world rejected Him, the political rulers despised Him, the leaders in the church sought and demanded His execution, the civil power yielded to their clamor, and Jesus was hung upon the cross. The King had come; He came to His own and His own received Him not. Just, having salvation, meek and lowly, riding upon a colt, He offered Himself to those who were called the people of the Lord. They rejected the offer. They put far away from them the day of blessing and of peace, they said "We will not have this man to reign over us"; and the kingdom of God was taken from them, to be given to a nation bringing forth the fruits thereof. And He, the spurned, rejected, suffering, crucified King, passed upward to the heavens to sit at God's right hand until His enemies were made His footstool.

In withdrawing thus from the field of strife, He by no means abandoned His claim to royalty or His purpose to rule. On the other hand, He likens Himself to a king who is gone into a far country to receive for Himself a kingdom and to return. A King in exile, He beholds His fair inheritance ravaged by cruel men and desolated by savage beasts. Earth's governments seen in the divine light, are ever represented by rapacious birds and cruel beasts of prey. From His abode in the heavens He watches all the sin and strife, the oppression and the bloodshed, the war and carnage and misrule that distress this groaning world. While He was here He taught His disciples what was their true attitude under the painful circumstances that surrounded them. He describes them as lambs in the midst of wolves; as men under sentence of death bearing their own crosses like their Master to the place of execution. They are bidden to go forth unto Him, without the camp, bearing His reproach. They are cautioned that the friendship of the world is enmity with God; they are taught that it is enough for the servant that he be as his Master, and the disciple as his Lord; and that the world, which by the hands of its offi-

cial representatives, both civil and ecclesiastical, has scourged and crucified the King, can not be expected to treat his followers with great respect; and He has taught His disciples daily to breathe with unceasing fervor this one petition, "Thy kingdom come, Thy will be done in earth as it is done in heaven."

To those who are "not of the world," and who are therefore hated by the world; who, like the ancient worthies, confess themselves strangers and pilgrims on the earth, looking for a city which hath foundation; the tidings of the coming of the King sound like the sweetest music in a dark and desolate land. And to the church which waits for that King whom Israel rejected, the message, "Behold thy King cometh!" comes with an especial emphasis. Through that testifying church, the gospel of the kingdom goes into all the world, for a witness unto all the nations; and greatly as it affects, ameliorates, and improves the condition of mankind, it only develops intenser longing for the setting up in its full glory of that kingdom over which Christ shall reign, and in which His saints shall be enthroned and associated with Him in the royal ministries of His universal and eternal empire.

Behold thy King cometh, O Earth! He who when made flesh received a body of thine own substance, and who has borne it up immortal to the skies, a pledge and token of earth's ultimate redemption from the curse of sin and death; He who has worn thine own thorns upon His brow, the emblem of thy curse which He has borne and canceled, that He might lift the load of ages from thy weary breast; He who was laid in thine own bosom till the sleep of death was broken; thy King, the Lord who "shall be King over all the earth," cometh to rule thee in thy heights and in thy depths, to say to thy tempests, "Peace, be still," to hush the tumult of thy waters, and calm the raging of thy winds. "Behold thy King cometh!" O Earth, rejoice at His approach. "Let the heavens rejoice, and let the earth be glad; let the sea roar and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for He cometh, for He cometh to judge the earth: He shall judge the world with

righteousness, and the people with His truth." Psalm xcvi. 11-13.

Thy King cometh, O worn and wearied humanity. The only perfect man that earth has seen comes to be the helper, the deliverer, the Saviour of a ruined race, the desire of all nations, God's own appointed witness, and leader, and commander of all the people, He comes to break the oppressor's sway; He comes to undo the heavy burdens; He comes to crush the tyrant and to deliver the poor and the needy and him that hath no helper; He comes to answer the cry, "How long, O Lord, how long?" He comes to avenge the suffering laborers, whose hire has been kept back by fraud; He comes to make inquisition for blood, and He will not forget the cry of the humble; He comes to dethrone iniquity, to enthrone righteousness, to stain the pride of all glory, and lay earth's godless pomp and splendor in the dust; He comes to introduce a new order of things, to repair the ruin that sin hath wrought; to restore a desolate creation; to brighten with His smile that which has been blasted by His frown, and to crown with His blessing that world which has groaned beneath His curse.

Thy King cometh, O waiting, suffering, struggling church. Faithful among the faithless, and loyal amid ten thousand treacherous foes, thou hast waited and watched and hoped and longed for His return. Day after day has thy cry ascended to His throne, night after night has thy petition gone upward to His ear. Lisperd byprattling infancy, faltered bystammering age, breathed upon each zephyr and wafted on every wind; groaned forth from dungeons and prisons; borne aloft amid the crackling flames of martyrs' fagot fires; wailed out above the lifeless forms of dear and cherished ones; murmured amid the wreck of earthly hopes and the ruin of earthly joys; rolled upward by the united voices of assembled worshippers; sounded like a battle-cry along the lines of the army of the Lord for eighteen hundred years; in every land and clime, with each returning day, from every son and daughter of the Lord Almighty, has this one cry arisen, "Thy kingdom come, Thy will be done in earth as it is in heaven." And still the weary years roll by, and still "the whole creation groaneth and tra-

vailleth in pain until now," and still we who have the first-fruits of the Spirit groan within ourselves, waiting for the adoption, the redemption of our body; still oppression and misrule and sin and death hold carnival throughout a ruined world, and still throughout it all there shines the light of prophecy amid the darkness that surrounds it, and over all the tumult sounds the gladdening shout, "Behold thy King cometh!"

O Church of God Most High, make ready for His return. Scatter your palms before Him, and cry Hosanna! as He comes. Sound through the broad world the tidings of His approach. Let every nation hear the cry, "Repent, for the kingdom of God is at hand." Stand apart from that world which has always been His foe, and seek fellowship and companionship with all those who are known as His friends. Reckon yourself dead indeed unto sin, count yourselves as strangers in a foreign land. Let all earth's pomps and vanities, earth's joys and treasures seem to you as empty dreams and idle phantoms, and while you serve your generation by the will of God, let the deepest longings of your loyal hearts cry out for the coming King.

"Behold thy King cometh!" Blessed are they who shall be found watching in that day, for then shall the King say, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."—*The Christian, Boston, Mass., June, 1908.*

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### THE REIGN OF CHRIST.

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Head over all! 'tis Thine to reign;

The groaning earth with joy shall see  
What ages sought, but sought in vain,

The balm for all its woes in Thee;  
Eyes fixed on Thee shall dry their tears;

Hearts stayed on Thee shall lose their fears;  
Fair innocence and love shall breathe

Their fragrant breath o'er vale and mountain,  
And Faith pure altars shall enwreath,

And nations bathe in Calvary's fountain.

—*Ray Palmer (1868).*



## EDITORIAL.

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Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., and Elder N. M. Cook, Goodwater, Ala.

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"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," 2 Tim. iii. 16, 17.

## HELL AND HEAVEN BOTH ABOLISHED IN THE SPECULATIONS OF UNBELIEVING PROFESSORS.

Many of the unbelieving professors of Christianity have long since denied the future real (that is, conscious) everlasting punishment of the wicked, maintaining that the wicked are annihilated at death, or, at least, that their suffering is only for a limited period, and then they are saved, and especially do they allegorize away the *repeated, plain, and awful* declarations of the Holy Ghost that the wicked shall suffer in *real fire* (Deut. 32:22; Psalm 11:6; 21:8, 9; Isa. 66:15, 16; Mal. 4:1; Matt. 3:12; 13:49, 50; 18:8; 25:41; Mark 9:43; Luke 16:23, 24, 28; 2 Thess. 1:7, 8; Heb. 6:8; 2 Pet. 3:7, 10,

12; Jude 7; Rev. 20:15; 21:8). And now many unbelieving professors of Christianity, departing further and further from the faith once delivered unto the saints (2 Thess. 2:3; 1 Tim. 4:1; Jude 3), with the same unhalloved audacity, deny the existence of any heaven, or the everlasting happiness of the righteous after death, and thus plunge, and would plunge the whole human race with them into the blackness of darkness forever! See *The Bible Student and Teacher*, of New York, for July, 1908, pages 7 to 9. We do not believe one word of such Satanic pretended interpretations of the Scriptures. "Let God be true, and every man a liar" (Rom. 3:4).

S. H.

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### A LOVELY FAMILY REUNION.

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In the *News and Observer*, of Raleigh, N. C., July 12, 1908, occurs the following interesting description of a recent delightful reunion of the family of Elder Andrew Jackson Moore, one of the strongest, loveliest, and most favored and successful Primitive Baptist ministers in the United States:

#### MOORE FAMILY GATHER.

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IN WHITAKER'S THERE IS HELD A HAPPY FAMILY REUNION.

WHITAKERS, July 11. On Monday the 6th, Elder and Mrs. Andrew J. Moore had with them in their splendid home in Whitakers all of their children and grandchildren and their sons-in-law, save Mr. Forest Taylor, who was unavoidably kept at his home in Sumter, S. C. There were thirty-seven gathered at the old home on this happy occasion, and there has never been a happier gathering or reunion of loved ones in the Old North State. Each one was happy in this family grouping and each one was proud of the other—and justified in that pride—the builders and founders of that home, of their fine, intelligent sons and daughters and the little ones; and son, daughter and grandchild of their honored and noble ancestry.

The morning hours were spent in heart communions, in home talks and in reviewing the incidents and experiences of the years that are gone. When the noon hour came they all gathered under the beautiful oaks in rear of the house, and there, 'mid those shades and a sweetly solemn hush the revered head of the family made impressive prayer, invoking Heaven's blessings on his loved ones who had come from afar and near in honor of the father and mother now reaching their three score and ten.

After this all were bid to the feast table that stretched across the yard, and it was indeed a feast of good things, sumptuous and elegant in every particular. The dinner being over, the Hon. Larry I. Moore, of New Bern, the next to the oldest son, gifted, able and eloquent, made

a talk in which he spoke feelingly and touchingly of the warm, tender, loving relationship existing between them all, and laid at the feet of father and mother the loving tribute of a noble, faithful son.

Mr. Moore was a valiant soldier in Lee's grand old army, as he is now under the banner of the Crucified One, and is in every walk of life a model citizen. He and his good wife will ere long be looking for the coming of the sunset, but this writer, a friend through long years, trusts that their stay will be prolonged in the land, their last years their happiest, and that when life is o'er with them all, the reunion of the 6th will be typical of the reunion in the Better Land.

For fifty years Elder A. J. Moore and I have been the closest personal friends, at the North Carolina State University and in the Primitive Baptist church and ministry. For about thirty-six years he has every month faithfully served four churches, of which one is Kehukee, the mother-church of the Kehukee Association. He has a wonderful experience, and is a comforting preacher, a sweet singer, and an able disciplinarian, is as bold as a lion and as gentle as a lamb, a sheep-finder and a sheep feeder, and the Lord has revived more old churches and built up more new churches by him than by any other person that I know. He preaches more out of the pulpit than he does in it, both by his godly life and his spiritual conversation. *And the extraordinary success of his ministry has been achieved by walking in the good old paths of the Apostles of Christ, and not by resorting to the new and popular methods of the present day, demonstrating the utter uselessness of these modern measures.* His wife, our dear Sister Elizabeth Moore, has been a most sympathetic and efficient help-meet to him in all his labors. Though disabled by a wound in the elbow of his right arm in 1863 at the battle of Fort Wagner in Charleston Harbor, he has supported himself and his family by farming and teaching. His and my father were Primitive Baptist ministers. His oldest son, Brother Julius C. Moore, and his oldest daughter, Sister Cornelia White, are Primitive Baptists; and his four sons and five daughters are exemplary, intelligent, quiet, industrious, and successful. They have the highest regard for their parents, and a tender affection for each other. They have fine musical talents, and sing and perform excellently at home, and aid the congregation in singing in the beautiful church-house near their home. Love, uprightness, and peace are the leading characteristics

of this happy family and of all the churches served by our dear Brother. O that all other families and all other churches were similarly favored! S. H.

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### IMPOSSIBILITIES.

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There is one thing impossible for God to do, which men do with much ease, and that is, to lie. God is true and holy, and therefore can do nothing which is evil or contrary to His holy character and divine nature. This fact affords strong consolation to the children of God (Heb. 6:18), and qualifies the saying of our Saviour in Matt. 19:26 and Mark 10:27: "With God all things are possible," that is, all things that are compatible with His divine nature and infinite goodness. It was impossible for God to spare the bitter cup of agony in answer to the prayer of His incarnate Son; because He was delivered by the determinate, immutable counsel of God (Acts 2:23); and it was equally impossible, after Jesus had suffered, for Him to be holden or bound of the bars of death beyond the appointed time for His resurrection (Acts 2:24).

And now that Christ is risen from the dead, it is impossible for Him to die again. "Christ dieth no more, death hath no more dominion over Him" (Rom. 6:9). It is impossible for creature service and carnal sacrifices to take away sins; no blood but that of Jesus has virtue to cleanse the sinner (Heb. 10:4); and it is equally impossible for a sinner to whom the merit of Christ's atoning blood has been applied to relapse into a state of condemnation (1 John 3:9; John 5:24; Rom. 8:38; 8:33). For in the event that a child of God, who was once born from above should fall away from his holy standing in Christ, it would be impossible to renew him again; because such apostasy would invalidate the atonement for his sins and prove it to be ineffective, imperfect and vain, and put Christ to open shame and derision, and also prove the work of the Holy Ghost to be imperfect in that of applying the merit of the atonement, and contradict the statement that by one offering He hath perfected them that are sanctified. (See Heb. 6:4, 5, 6; 10:4-10.)



So it is apparent that all the above array of inspired testimony must be set aside in order to establish the doctrine or dogma of final apostasy.

Now, dear child of God, let us reason upon the proposition that God hath chosen you in Christ Jesus before the foundation of the world, that you should be holy and without blame before Him in love; having predestinated you unto the adoption of a child by Jesus Christ to Himself, according to the good pleasure of His will (Eph. 1:4, 5); and that He gave you grace in Christ Jesus before the world began (2 Tim. 1:9), in pursuance of which purpose, grace and will, He laid your sins upon Christ (Isa. 53:6), and sent Him forth made of a woman, made under the law to redeem you from its curse (Gal. 4:4, 5), and hath sent forth the Spirit of Christ into your heart crying, Abba, Father; that Christ Jesus duly came to seek and to save you (Luke 19:10); that He redeemed you from all iniquity—indeed that all these good and gracious proceedings have been effectually applied to you by the power of the Holy Spirit, thus constituting you a child of God in truth and verity by the heavenly, spiritual birth, is there any doubt as to the final happy and glorious end of the faith which God has given you? Can you not with joy anticipate the end of your faith, even the salvation of your soul? (1 Pet. 1:9.) With all this inspired testimony at hand, do you not feel that you are perfectly safe and secure in the omnipotent power and love of Jesus?

Has the blood of Christ purged your conscience from dead works, to serve the living God? (Heb. 9:14), or would you be persuaded that Satan has devised a scheme or trap-door through which you may finally fall away? Would you thus lay again the foundation of repentance from dead works from which the blood of Christ hath purged your conscience? Oh! let us have grace whereby we may serve God with reverence and godly fear" (Heb. 12:28).

I will conclude this article, if the Lord will, by particular reference to Heb. 6:4, 5, 6, which reads as follows: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the

good word of God, and the powers of the world to come, if they shall fall away to renew them again unto repentance; seeing they crucify unto themselves the Son of God afresh, and put Him to an open shame."

Now, dear reader, imagine that you are living in the apostolic age; you meet with a Jew, who was brought up under the service and teachings of the typical or ceremonial dispensation; but he assumes that he has been enlightened, and that he has received all of the divine graces above enumerated, which constitutes him a child of God, and, still this same Jew is going to the synagogue with a carnal sacrifice to be offered by the priest as atonement for his sins. You tell this brother that if he is a Christian indeed—a child of God, as he professes to be—it is not required of you to continue in this kind of service; for Christ has made you free from it. But, the Jew replies, I have sinned again since I received the divine blessings of God by a spiritual birth, and the law of Moses requires this sacrifice for my sins. Yea, but Christ has taken away the handwriting of ordinances under which you formerly served, all of which were types and shadows, of which He is the complete substance and embodiment; and if you have now fallen away—fallen again under the law of sin and death from which Christ redeemed you by His blood, yours is a hopeless case—your renewal or eternal salvation is impossible; because no less than the blood of Jesus, which redeemed you once, can redeem you a second time. Therefore, in your case and in order to your salvation, the Son of God must be crucified again, which can never be; for He "dieth no more." Better leave off these types and shadows by which "the principles of the doctrine of Christ" were foreshadowed, and go on unto perfection, even the perfection of the work of Jesus Christ, and offer up spiritual sacrifices by Him.

The apostle presents his argument on this question hypothetically, supposing the man to have been born of God, and that he subsequently falls away, and if such position be true (of which he offers no proof), he shows what the result must be. If the man has once been a child of God, and if that relationship has by any means been dissolved, then God will be minus a child whom He

loved with an everlasting love, and that child becomes a child of endless perdition in spite of all that grace in Christ has done for him. "But, beloved, we are persuaded better things of you, and things which accompany salvation, though we thus speak" (Heb. 6:9). May the Lord deliver His faltering children from the error of this doctrine of final apostasy. Amen.

J. E. W. H.

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### SELF-EXAMINATION.

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"But let a man examine himself" (1 Cor. 2:28).

Is my hope well founded? Would it stand the test? Have I scriptural reasons for a hope of eternal life? "We are troubled on every side, yet not distressed; we are perplexed, but not in despair." Have we a faith that supports us in time of trial, that enables us to meet difficulties without falling into despair? I am glad Bunyan wrote of one "Mr. Little Faith." Some of us are weak in faith, and here is my weakest point. We ought to "endure hardness as good soldiers." Soldiers expect difficulties, and are not disappointed when they meet them. And we need not be taken by surprise when we are tried, and we ought to stand up like men when trials do appear. Paul mentions some that "endured as seeing Him who is invisible." That is, they bore up and patiently endured as if God Himself were plainly in view. Oh! what a blessed frame of mind is this, that patiently meets the severest storms of life. God is ever near His suffering people. We believe this in theory, but to feel it and realize that His hand is stretched out to us to hold us up and to save us, this is better. "If God be for us, who can be against us?" This is triumphant language; no doubt the writer felt assured that "with Christ in the vessel we may smile at the storm." But with some of us, it is sometimes difficult to see that "God is for us." We sometimes see our need of Him clearly; we see our sins, our weakness, our emptiness; we see our foes without and within, but we cry, Where is the remedy? "Oh! once I had a glorious view of my Redeemer God," but alas, I am now confronted with trouble on every hand, and "He has gone, I

know not where." It is delightful to have our hearts filled with a sense of His love and of His presence, to feel assured that His hand is lifted up in our defense. Every wild beast of despair must then flee. Such experiences come to us, sometimes. Peter was tried, and, poor deserted one, he fell under it, and cursed and swore. This looked bad for an apostle, one who taught others to trust the Lord; and no doubt he grieved over this sin of his. "He went out and wept bitterly." We see in ourselves faults that fill us with shame, and we wonder if one as faulty can possibly be a Christian. The words, "If God be for us" call us to remember that our needs are such that no less a being than God can care for us. We could do with a less God were our needs less; but, when we review all our needs, when we consider all our foes, and remember that sin and Satan are to meet, and that death is in our path, and the grave and decay await us; we need all there is in the word "God"—His power to uphold and support us, and His mercy to pity us. It is well for us that He is "rich in mercy." We need His wisdom to guide us in all our journey. We dare not "lean to our own understanding." We need His power to uphold us, and His supporting hand to supply our constant need. We desire to trust Him. O could I but believe, then all would easy be; but when we see gathering storms, when we hear the thunders roar and our faith fails, how sad and how sickening it is! We cry, "Lord, save, I perish."

It is often plain to us that none but God can provide for us; that mercy alone can meet my case; plain that the God of the Bible alone can sustain us. This is often plainly seen when the dear Lord is out of sight. When Abraham offered his son, no doubt his faith was strengthened and made clear. Oh! how sad it is for me to meet trials deep and grievous, and have no sense of His loving presence—to preach to others for years of the love and mercy of God, and to exhort them to trust Him, and then, when storms howl around, to find our faith to fail.

"Oh for a faith that will not shrink though pressed by every foe,  
That will not tremble on the brink of any earthly woe!  
Lord, give us such a faith as this, and then whate'er may come,  
We'll taste even here the hallowed bliss of an eternal home."



I often read the words, "Like as a father pitieth his children, so the Lord pitieth them that fear Him." This is sweet, soothing language, and oh how we need such a friend as this—"a friend to soothe and comfort, a friend to care for me." "For He knoweth our frame; He remembereth we are dust." These words are pregnant with meaning. It is as if He had said, "Dear child, I know your needs; I know your foes and all your trials. I know your weakness, and that you are but dust. I will not forget nor forsake you. I will not leave you to the power of your foes, but will be with you in the sixth trouble nor forsake you in the seventh." Some have buried their darling children, and have buried all their joys with them. They have seen hope itself die out of their hearts. How sweet are the words, "He that searcheth the hearts knoweth what is the mind of the Spirit!" He saw your grief and tears, He heard your groans; and, as a father pitieth his child, so the Lord pitieth them that fear Him." It is said, "The heart that loves may prepare to suffer." Those who love their children will grieve over their faults and over their sins, over their failures and over their sufferings, and will need the support of the Divine hand to hold them up. Let us turn our eyes from our needs and dangers to our supply. Let us look away from our trials to the Saviour. While Peter looked up to Jesus, he walked upon the waves of the sea. "I will lift up mine eyes to the hills whence cometh my help. My help cometh from the Lord which made heaven and earth." The same hand that made the world and all that is in it, that made the sun and the moon, and peopled all space with shining lights. "This awful God is ours, our Father and our love." I can't express my sense of my own needs and dependence. I could tell no one how poor and unworthy I see myself this minute; and with all, I am filled "with unbelief and sin, can I deem myself a child?" These lines may be read by some dear brother who sees himself as I do myself; if so, I beg an interest in your prayers.

Affectionately,

J. H. O.

## A TOUR.

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I have just returned home from a visit to Mount Pisgah Church of the Upatoie Association, being their annual meeting time, to Fellowship Church of the Hilla-bee Association, Fish Pond, Bethel, Mount Gilead, and Chamey Creek churches of the Wetumka Association. The Congregations were large and attentive, and manifested great interest in the meetings. The churches are alive and in a good, prosperous condition. Much love is exhibited among the membership, and the deacons seemed to be very active, looking after the general welfare of the churches. They are strictly old-fashioned Baptists, and are opposed to all the innovations of men. I never was received more cordially in my life. I felt the sweet presence of Jesus in speaking of the power, grace, love, calling, preservation, resurrection, and glorification of all the election of grace. I had the privilege of meeting Elders N. M. Cook, J. R. Monk, John A. Nix, . . . . . White, and a brother Jowers, licentiate. These are all good, precious men of God and their labors are being blessed. I was unusually impressed with Elder Nix; he has a wonderful gift as a minister and pastor. The Lord has greatly blessed his labors in that country.

I visited the homes of brethren Duncan, Anderson, Holloway, Monk, Nix, Cotton, Hornsby, and Bryant, all of whom treated me kindly and manifested such appreciation for my feeble labors until I was made to feel very unworthy indeed. At Mount Gilead Church two deacons were ordained—a Brother Cotton and a Brother Chapman, Elders Nix, Monk; White, and myself being the presbytery, assisted by a number of deacons. On Sunday the church communed and washed feet. This was one of the most pleasant tours of my life, excepting the feeble condition of my health. I never heard of a single objection to a point I made in preaching, and I never had a more universal invitation to come again, and so many expressions of love and appreciation for my feeble labors. How unworthy I feel of such tokens of love! I sincerely feel under renewed obligations to thank God for His abundant mercy to a poor old sinner

in enabling me to have the sweet love and fellowship of such precious saints. These dear old Baptists are the truest and best people on earth. I love their doctrine, for the doctrine of grace is all that will reach the case of a poor sinner like me. I love their simple practice just as they have received it from Jesus, their Head and Lawgiver. I love the dear ones who bear the image of Jesus and who are willing to be humble little Christians. I rejoice to have a hope of some sweet day basking in the smiles of Jesus beyond this vale of tears, where there will be no broken hearts, no briny tears shed, no sad farewells. Our meetings here are sweet and glorious, but oh how glorious it will be to be there! This tour will serve as a green spot in the pages of my memory. I do pray that God may bless all the precious ones whom I met, and the many who asked to be remembered at a throne of grace. I am now at home, and found my family tolerably well, for which I want to thank the good Lord.

L. H.

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### QUESTIONS AND ANSWERS.

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1. Q. What is the difference between atonement and redemption? A. The atonement of Christ is His perfect satisfaction of the Divine law by His obedience and death for us, and it is the *cause* of our salvation; while our redemption is our actual deliverance from sin and hell, and it is the *effect* of Christ's atonement for us.

2. Q. Is it "doing despite to the Spirit of grace" (Heb. 10:29) to teach the doctrine of salvation by works? A. It is, indeed, a great insult to the Spirit, who is the Author and Giver of grace, to directly contradict His clear, emphatic, and repeated testimony in the Holy Scriptures and in every renewed heart that our salvation is entirely of God's free and unmerited favor.

3. Q. What is meant by the words, "Where sin abounded, grace did much more abound" (Rom. 5:20)? A. That in those who sinned in Adam (Rom. 5:12), but who "received abundance of grace" (Rom. 5:17), the grace of God triumphantly abounded over their sin, and would reign through righteousness unto eternal life by the Lord Jesus Christ (Rom. 5:20, 21).

4. Q. In Psalm 149:3, and 150:4 the Psalmist calls on his readers to praise the Lord "in the dance" or "with the dance"; in the margin of the King James Version, the Hebrew word rendered "dance" is rendered "pipe"; which is the correct translation? A. As shown by all the oldest versions and by all the latest and most authoritative versions, lexicons, cyclopedias, and commentaries, the Hebrew word means *dance*, and does not mean *pipe*. "Rhythmical movements of the body, accompanied with music, were usual on solemn occasions of joy (Exod. 15:20, 21; Psalm 30:11; Jer. 31, 4, 13)." The use of musical instruments and of dancing accompaniments in the public worship of God passed away with the legal dispensation and the destruction of the temple at Jerusalem; they were but fleeting types of the exultant rejoicings and thanksgivings of the spiritual Israel of God in the gospel dispensation.

5. Q. Is it apostolic for a church to assess its members and compel each one to contribute toward defraying the expenses of the church in proportion to what each is worth? A. We are not informed, in the New Testament, that the Apostles ever so enjoined upon any church; but the heavenly-minded and self-sacrificing Apostle Paul exhorted each member of the Corinthian Church to contribute as God had prospered him (1 Cor. 16:1-4), and he declares that "covetousness is idolatry" (Col. 3:5), and that we are no more to eat or commune with a covetous person than with a fornicator, or idolater, or railer, or a drunkard, or an extortioner (1 Cor. 5:11). If all our churches should follow this apostolic injunction (which of course they ought to do), they would be fewer in numbers, but purer and stronger in character and influence.

S. H.

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## REMARKABLE PROVIDENCES.

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"Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord." Psalm, 107: 18, 43.

## THE HUNGRY MINISTER.

God remembers those whom men forget, says Mr. H. L. Hastings in his *Fireside Readings*. Many a worn-out



preacher of the gospel would fare hard if his only trust was in the people for whom he had spent his time and strength. But, when earthly help fails, the Lord does not forget His needy ones that cry to Him.

A correspondent of a Boston paper gives the following anecdote of a poor and destitute minister in Brooklyn, New York:

On his way home one night he went into a store and asked for some groceries on credit until the next week. The storekeeper blandly but firmly refused. The poor man went to his house sad enough. There was nothing to eat in the house. He called his wife and children together, told them he was penniless and without food, and said: "My dear family, there is no help from man; let us go to God." The little household knelt in prayer and went supperless to bed. Between ten and eleven o'clock the family were aroused by a loud knocking at the door. The husband went down and found a gentleman waiting to see him. He was a well-known merchant of the city, and knew nothing of the distress of the family or that the household was in want. Addressing himself to the occupant of the house, he said: "You may be surprised to see me here at this time of the night. I undertook to go to bed, but I could not sleep. I felt it my duty to come here. I tried to shake it off but I could not, and here I am to see if your family need anything." The minister told his circumstances from the fullness of his heart. His friend left with him a sum of money, and promised to see the family fully provided for in the future.

S. H.

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### EXTRACTS.

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LOUISVILLE, ALA., July 1, 1908.

*Elder Sylvester Hassell—*

DEAR FRIEND AND BROTHER:—I have been taking the MESSENGER three or four years. It is always a welcome visitor to my humble home. I love to read its pages; it has been a source of comfort to me. The June number was glorious to me. I am glad to see you standing opposed to modern religious inventions. I consider the MESSENGER a sound and clean sheet; it is free from hurtful contentions and is standing by the old landmarks and contending for the faith once delivered to the saints. Let us go to church, sing with the spirit and the understanding, pray, preach, and serve God as our forefathers did. May

God spare you yet a long time to edit the GOSPEL MESSENGER and to preach His everlasting gospel, is the wish of your friend and brother,  
I hope,  
C. L. BAKER.

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ROANOKE, ALA., R. 2, June 29, 1908.

*Elder Sylvester Hassell—*

DEAR BROTHER:—Enclosed find P. O. order for one dollar, for which please renew my subscription to the MESSENGER. I am well, pleased with the MESSENGER. I fully endorse your position on these controverted points which seem to agitate the brotherhood. I think we should be more concerned about what the *Lord would have us do*. The Baptists in this section are not disturbed over the organ, protracted meetings, or any of the new inventions of men. We are content to be just plain, simple, Old School Baptists. Wishing you every blessing the Lord may please to grant,

I am, as ever, your brother,

W. T. LEE.

---

ROUND OAK, GA., R. F. D. No. 1, June 29, 1908.

*Elder S. Hassell—*

DEAR AND ESTEEMED BROTHER:—I have one new subscriber to the GOSPEL MESSENGER, which I will send you by money order. He is a young and promising brother. I take pleasure in sending you subscribers, and wish I could send many. I can and do highly recommend your paper to brethren and friends, and would be glad that all might read it, but especially brethren and their families. I wish to say, my dear brother, that I heartily approve and agree with you in every point presented in the article you wrote in the June number of the MESSENGER under the heading of "More Opposed Than Ever Before to Modern Religious Inventions." I felt truly glad that you fully defined your position with no uncertain sound. Some brethren did not at first exactly understand your position, but I felt sure that you would stand in reference to the trouble on Scriptural ground; and, in the article referred to above, I know your position is correct. May God continue to bless you, and may you ever find His grace sufficient for you, so you may, as in the past, continue to contend for the faith once delivered to the saints. I desire an interest and ask to be remembered in your prayers.

Yours in love and fellowship,

J. H. GRESHAM.

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COLUMBUS, GA., April 27, 1908.

*Elder Sylvester Hassell—*

DEAR BROTHER:—I enjoy the reading of the MESSENGER, and I love the doctrine that it holds to, and that is so ably defended by yourself and your associate editors and correspondents. I frequently find one article that is worth to me the price of a year's subscription. That the blessed Master will continue His blessings of bodily strength and spiritual graces so that you may be able to continue the good fight of faith, is the sincere prayer of your unworthy brother in the hope of eternal life,  
GEO. W. CARGILL.

---

BUTLER, GA., July 5, 1908.

*Elder S. Hassell—*

DEAR BROTHER:—I have been thinking of late over the condition of the Baptists in this section. It certainly appears to me to be sad. It is an easy matter for us to see the mote in our brother's eye, but to

see the beam in our own eye is another thing. The churches are all more or less divided in the manner that the majority of the churches withdrew from those using organs in their church worship—that is, nearly every church has one or more members who feel they acted too hastily. Now I am opposed to the use of organs in churches and to all other things that tend to disturb the fellowship of the brethren; but we should forbear with and entreat our brother, remembering that we, too, may be overtaken in a fault. The church of my membership is Butler, the place where Eld. J. R. Respass's membership was at the time of his death. Two of his daughters are members here now. We have no organ; we have declared against the organ in public worship. But we have not declared against those who affiliate with those who use organs. I feel like this is where the churches made a mistake. Instead of making such sweeping resolutions as they did, if they had denounced the use of the organ in church worship, the effect would have been much better; and many good brethren would have been saved to the church. So far as our church is concerned, we have never affiliated with any one who uses an organ, nor with any one who has visited a church that uses an organ; yet we are cut off because we have not adopted that part of the resolution, "and those who affiliate with those who use organs." The mistake is in cutting all sources of communication between the two factions. They have made the breach so broad that there can be no labor bestowed. Now I would like to entreat the brethren in love to rescind that part of the resolution which cuts off labor. I am sure that no Baptist is more opposed to the organ in churches than I am, but I think we should exhaust every means before we cut off any member of our body. The idea of "hewing to the line" will do in natural things; but when it comes to judging our brother's motive in spiritual things, it is different. We are so imperfect that when we can see ourselves as we are, we feel that anything else God made is better than we are. I am no public writer. I do not know what prompted me to write this, if it is not the love I have for the Lord's people.

Yours in hope,

J. T. CHILDS.

---

ROBERSONVILLE, N. C., March 1, 1908.

DEAR SISTER WHITLEY:—How we do appreciate the precious words and token of love to us in your letter of the 26th of February. Your letter bespeaks the language of the glorious kingdom of grace. None but the subjects of this kingdom know the depths of humility which is brought about by a sense of dependence on God while realizing the imperfections of the flesh with this body of death which is a manifestation of the intrinsic life and light in Christ. Dear sister, we feel that your letter to us is another visitation of divine favor and comfort from the God of all grace. For we trust we can bear testimony with you in the realization of a sense of imperfections and shortcomings and our entire dependence on God to order our every step, yea every thought, word and deed in order to keep the holy precepts and commandments blameless always even to the end. O, for grace to persevere continually in the way of holiness. How prone is our fallen nature which leads us from the way of duty instead of resisting temptation which prompts to idolatry and a departure from the holy word and teachings of our Immanuel in His holy life. How treacherous the ground of self-reliance, and of making laws instead of obeying the divine laws through holy fear and love.

Dear sister, there is no danger of any harm while one feels as you express in your letter, in which you say: "I feel to be the weakest and

most insignificant creature of God's creation, and feel too unworthy to take the holy name of Jesus between my sinful lips." Again you say: "I feel that some great power moved me to go to the house of God, the Primitive Baptist church, and here I am, limping and halting, weeping and praying. The greatest delight of my life is being with the children of God, hearing them preach, pray and talk and tell of all the way the Lord has led them." Now there is danger when one has so much confidence in self that he would lord it over others instead of being at the feet of his brethren. The Bible tells of no master save Christ, not even the Apostles, for they were servants for Christ's sake. And even the chief Apostle, to-wit, Paul, was not only a servant, but felt to be less than the least of all saints. And we have no account of his ruling so as to bring about strife and divisions, but ever endeavoring to maintain the unity of the spirit (of love) in the bonds of peace. And his letter to the Corinthian church informs us that his preaching would be fruitless without charity.

What a lesson of caution from Israel and her kings! How prone to forget their God and serve idols, contrary to His word, and we learn they worshiped them at their ruin and overthrow. Even now the same spirit of idolatry is in the midst of spiritual Israel, the Zion of our God, to this day. Whenever we rely on self, which is a species of idolatry, we are in alliance with the spirit that is in the children of disobedience and we fail in every battle in the Christian warfare, as the Israelites in their battles with the enemy. And when they would repent, confess their sins, and beg for mercy, the Lord never failed to extend mercy. Just so now, if one truly repents of his sins and confesses them he will find mercy. For Solomon in Proverbs says: "Whosoever confesseth his sins and forsaketh them shall have mercy."

My mind has been much on the welfare of Zion and the things that make for peace, and your letter shows in you that blessed spirit which will evermore promote it and glorify God whom all should adore and praise.

Our love to you and family. We are truly yours in hope,  
MR. AND MRS. S. W. OUTERBRIDGE.

---

TIOGA, TEXAS, July 2, 1908.

*Elder Sylvester Hassell—*

DEAR BROTHER:—I have been impressed for several days to write you a few lines and express to you (in part, at least,) my thankfulness for such an editorial as I read in your June MESSENGER under the head, "More Opposed Than Every Before to Modern Religious Inventions." My dear brother, when such men as yourself give such expression of opposition to unscriptural doctrine and practices, I assure you that it has a great effect on our people, and that for good. Oh! that God's people would be content with the plain old paths and walk therein. But there was trouble in the days of the Apostles, and will be as long as God has a people on earth. While it is true that this is one mark of our identity, it is a painful one. There have been all along the line some to break ranks, and others to earnestly contend for the truth and oppose error in all its forms. If I am not deceived in myself, I appreciate our strong men when they speak out in plain terms against all innovations that make their appearance among our people.

I know that I am a poor, weak worm of the dust, and very imperfect; yea, I feel and realize my ignorance and entire incapacity to instruct God's people as they should be taught, and if we did not have strong men to contend for the old paths, ere long we would be swallowed up by the world. God bless and uphold such, I pray. I may fall by the



wayside and die in disgrace, but I am sure God will preserve His church by upholding such faithful and able men as you and your corresponding editors. God bless you all. I do believe that I love you for the truth's sake. I have traveled nearly all over Texas since I have been in the State, and I am sure that there is not a church among our people that would tolerate an organ in their church house. I am so glad it is so. We have had trouble over some doctrinal points, but we feel that the worst is over, and the victory is the Lord's. Our people are in a condition to build up. I don't think I ever saw a brighter prospect for our people in my life. Nearly all the churches building up, and those that are not are generally in peace. Praise God for such rain of His grace. Few, very few, of our preachers set times to hold meeting longer than two or three days, and when it is the case there are no unscriptural means used to excite the animal passions and fill the church with the world. God bless you and yours.

Yours in hope,

JAMES DUNCAN.

---

STINSON, VA., June 27, 1908.

*Elder S. Hassell—*

MY DEAR AND PRECIOUS BROTHER:—I am in arrears with you on the MESSENGER, and you will find enclosed \$2 to pay up and continue my subscription.

We cut off from our Association one small church last fall, on account of Universalism. Nearly half of the members have been restored by sister churches. We are very fearful that this trouble is not yet done, and that we will have to yet cut off some more of the churches. Some of our churches that are orderly are being wonderfully blessed this summer, and there have been several accessions to these churches. On last Sunday morning Eld. J. L. Boyd baptized two, and after preaching I baptized two more, opened the church door at the water and received another applicant for baptism. My dear brother, I sympathize with you in your patient labor of love for peace in the dear church of God. How badly your intentions are misunderstood, or misrepresented willfully. But oh, how our dear Master suffered! And, if we have fellowship with Him in His sufferings, we shall also be partakers with Him in His glory. Don't think your labor is in vain in the Lord. May God's richest blessings be with you.

J. T. STINSON.

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## OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

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### MRS. MARGARET HOLSTUN.

By the request of our dear departed sister, Mrs. Margaret Holstun, I will try to write a few lines to her memory. She died June 10, 1908; she was confined to her bed only ten days, though she has been an invalid for eight years, caused by a fall which made her a cripple to the day of her death. She joined the Primitive Baptist church at Providence, near Roberta, in Crawford County, Georgia, near fifty years ago, in 1859. The last Association she ever attended was at Providence church, where her membership was and still remained till her death. It was sixteen years ago, and her only daughter, Mrs. O. E. Massey, of Macon, Ga., wrote me that she certainly did enjoy it, and often spoke of the good preaching which she heard while there. She wrote me that her Bible and the MESSENGER were her daily companions through all

the years of her said affliction. She was born December 14, 1827, and was in her eighty-first year. She had only one daughter, who cared for her, and was no doubt a great solace and comfort to her in her old and declining days. She leaves nine grandchildren and fifteen great-grandchildren, and many nieces and nephews and two great-great-grandnephews, together with many brethren and sisters, that will mourn her departure. Our dear sister, when I first knew her, lived here in Crawford County. She lived in the little town of Knoxville, with her brother, Jason Castleberry, who was a Primitive Baptist preacher. He went to preaching as soon as he joined the church. There was a great revival among the Old Baptists about the time he and our dear sister joined. I then myself was only a boy, about sixteen, and was living with my dear old uncle, John McGee, and his wife, his wife being a niece of our dear sister. She was then a widow, and would often visit my uncle's, and for some cause or other she seemed to have great confidence and love for me, and I had the same for her, and she still retained that love and confidence as long as she lived. For just about a year ago she wrote me several letters, and in the last one she requested me to write her obituary when she died, as she then did not think she could live long. We fully believe our dear old sister is basking in the smiles of our blessed Saviour and singing praises around the great white throne of God. May God comfort the dear, bereaved daughter, and prepare her, together with her dear children and grandchildren, all, to meet their mother and grandmother in that land where there is no sorrow, pain, nor death, for Jesus' sake. Amen.

*Roberta, Ga.*

ISAIAH GRANT.

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#### FLETCHER L. WHATLEY.

Fletcher Lee Whatley, son of C. C. and M. A. Whatley, was born October 31, 1868, in Lee County, Ala., and died May 16, 1908. He suffered with a tumor for several months, but bore his affliction without a murmur. All that a loving mother, sisters, brothers, friends and good physicians could do was done, but the death summons came and he must obey. Fletcher had never married, but leaves a mother, five brothers, two sisters, together with numerous other relatives and friends, to mourn their loss. But we sorrow not as those who have no hope. He had never united with the church, but professed a hope in Christ. He devoted much of his time to reading the Bible and GOSPEL MESSENGER. Elder J. T. Satterwhite officiated at his funeral, from the first Epistle of Peter, first chapter. (treated mostly on the resurrection,) to the comfort and edification of a large attendance, after which he was laid to rest at Mt. Olive Church cemetery, Lee County, Ala. It is with gratitude to God and love to his neighbors that we recall their kindness, especially their tender care during his illness.

SISTER F. J. THOMPSON.

BROTHER J. J. THOMPSON.

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#### CHANGE OF ADDRESS.

Eld. J. B. Downing has changed his address from Brownwood, Texas, to Coleman, Texas.

Eld. James Duncan has changed his address from Tioga, Texas, to Zigzag, Texas.

## ENGLISH PUBLICATIONS—PRICES AND AGENT.

If any one wishes the following English publications, send the price in American money, by a postal or express order, or in a registered letter, to the American agent, J. T. Higgons, 241 West 132d street, New York:

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JOHN W. GILLIAM, *Principal*,  
Altamahaw, Alamance Co., N. C., R. F. D. No. 1.

## NOTICE.

I wish to say that I am still collecting material for proposed book—Biographical History of Primitive Baptist Ministers of the U. S. Have collected about 300 sketches. Please assist me in this work. If a minister, send sketch of your life, and ask other ministers to do so. If not a minister, send sketches of living ministers or obituaries of deceased ones of your acquaintance. If only a few lines about life, labors in ministry, age, etc.; that will do, but give as much information as possible. I will re-arrange for publication. Clip from papers sketches and obituaries and send me. Moderators, clerks of Associations, and editors, please assist by sending your sketches, minutes of Associations, publishing this notice, etc. I want to make the work useful, interesting, and reasonably correct.

R. H. PITTMAN,

P. S.—Please send photos when possible.

Luray, Va.

## EDITH AUSTIN'S INQUIRY.

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## NOTICE TO OUR SUBSCRIBERS.

I send the "Messenger" free to hundreds of our poor and afflicted ministers and members, and no date is written on their "Messengers." When a date is written on your "Messenger," that is a sign that you are charged for it. If you are in arrears and can pay for the "Messenger," please do so as soon as convenient, as it takes not only a great deal of time and work, but a great deal of money to publish the "Messenger," and as, according to the new postal regulation, it is very expensive and exceedingly troublesome to mail the "Messenger" to subscribers who are four months or more in arrears. I would gladly send the "Messenger" free to all who wish it, if I were able; but I am not able to do so. I would like, of course, to retain all my present subscribers, and also procure new ones to help me pay the heavy expenses of the publication of the "Messenger." Few religious periodicals pay even their expenses.

SYLVESTER HASSELL.

## OUR MEETINGS IN WASHINGTON, D. C.

Eld. J. T. Rowe, of Roland Park, Baltimore, Md., preaches on the third Sunday of each month, at 11 a. m. and 3 p. m., at 509 G street, N. W.; and Eld. (Dr.) C. H. Waters, 1414 Q street, N. W., preaches on the first Sunday in each month at 7:30 p. m., and on the third Sunday at 11 a. m., at Pythian Hall, 1012 Ninth street, N. W. Both are very worthy men and excellent preachers.

## PRICES OF PLAIN BIBLES BY MAIL.

I can furnish by mail plain Bibles at the following prices:

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New Testament and Psalms, according to size of type, \$1.00, 65 cents, 40 cents, 30 cents and 20 cents. New Testament, in agate type, 10 cents. Oxford Bible, in agate type, to cash subscribers. \$1.00.

These prices include postage.

S. HASSELL.

## MAKE NO ABSOLUTE PROMISES.

As we are entirely dependent upon the Lord, we are commanded to make no promises as to the future except as in accordance with His will (James 4: 13, 14, 15). And I never do so. With regard to my own actions in the future, I always say or write, I hope, or desire, or am determined to do so and so, by the grace of God, or if the Lord will, or if Providence permits.

SYLVESTER HASSELL.

## SEVENTY-FIFTH ANNIVERSARY OF THE BLACK ROCK CONVENTION OF 1832.

A pamphlet of 40 pages, giving an account of the Seventy-Fifth Anniversary (September 28 and 29, 1907,) of the Black Rock Convention of 1832, a history of Black Rock Church by Elder F. A. Chick, its pastor for twenty-eight years (from 1869 to 1896), the six Articles of Faith of that church, a picture of the meeting-house (built in 1826) and of the present pastor, Eld. J. T. Rowe, a native of North Carolina and a resident of Baltimore, and the Old School Address of the Black Rock Convention. This pamphlet is of great historic and religious interest and value. Every Primitive Baptist family should have and keep a copy of it. Price, Fifteen Cents, postpaid. Send all orders to

ELDER J. T. ROWE,  
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## PROFESSIONAL NOTICE.

Dr. E. A. Gullledge, Union City, Obion Co., Tenn., is a general practicing physician. Any one suffering with Piles will do well to go to him and be cured. He treats without the knife. He is a member of the Primitive Baptist Church in that city and can give you good references as to his success. Any one suffering with Eczema, who wishes to try a remedy he formulated, can obtain a trial vial for 50 cents, which is about at cost. You will get results. He treats, without charge, afflicted, poor and deserving patients.

Vol. 30.

No. 10.

# THE GOSPEL MESSENGER.

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.



PUBLISHED MONTHLY.

PRICE, \$1.00 A YEAR, IN ADVANCE.

SINGLE COPY, 10 CENTS.

OCTOBER, 1908.



All letters, remittances and communications should be addressed to SYLVESTER HASSELL, Williamston, Martin Co., N. C. Write communications with pen, and on only one side of paper. Money should be sent by money order or registered letter. Be certain to write names and post-offices plainly. Subscribers not receiving THE MESSENGER should notify us. Any one sending us five dollars for five new subscribers shall have one copy of THE MESSENGER for one year free.

Edwards and Broughton Printing Co., Raleigh.

# The Gospel Messenger.

OCTOBER, 1908.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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## CONQUERING AND TO CONQUER.

Rev. 6:2.

O Christ, the same through changing years,  
Thou hast Thy church in safety kept;  
Thy love hath calmed her rising fears,  
Hath heard her when she prayed and wept.

Her faithful sons, for love of Thee,  
Have dared opposing powers to brave;  
Resolved from every bond to free  
The soul that Thou alone canst save.

Still for the honor of Thy name,  
O give Thy servants strength to stand  
Unmoved by foe, reproach, or shame,  
A loving, trusting, dauntless band.

Let triumph crown Thy holy cause,  
The last strongholds of darkness fall;  
And all Thy people keep Thy laws,  
And own Thee, Jesus, Lord of all!  
—Ray Palmer (1808-1887).

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## EXPERIENCE.

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TALIHINA, OKLA., July 19, 1908.

DEAR BROTHER HASSELL:—I have for several years been impressed to write my experience, but somehow I have put it off. At this time I feel greatly impressed to do so. My parents were blessed with four children, all boys, of whom I was the second. I was different from

all the other boys. They were funny, rowdy, and somewhat wild, but I was gentle, quiet, and peaceable. My father died in the Confederate War of 1861. I learned to read before he died. Ofttimes he would have me read some in the Bible to him, which was a pleasure to me, though I was quite small. When I was eleven years old I had serious thoughts about my condition relative to eternity. I went on in this condition for about nine years without any relief. I was then twenty years old—and oh how I dreaded death! Ofttimes I would try to pray, but found no peace, until on Saturday morning before the fourth Sunday in October, 1872. On my way to the cotton field alone to pick cotton, I was weeping, mourning; I felt to be lost and ruined for time and eternity, without any hope of being saved. I thought the time for me to die was near at hand. The field was white with cotton, also white with frost. I noticed a peach tree in the field on which the sun was shining. I thought how pleasant it would be there; so I went there to offer my last prayer. While I was there I lost sight of myself—whether asleep or not I can't say—but when I came to myself, my eyes were full of tears; my face also was wet. But in a little time my face and eyes were dried off. My face felt like a man's face looks when nicely shaved. I felt then as I never did before. I thought that I believed. I hoped and loved as I never had. I was so happy, so glad that while once I was dead, but now I was alive—lost but now found. At that good time there was a question that came into my mind—also the answer—without any hesitation. This was the question—is this religion? Now came the answer—yes, religion is love. This was not an audible voice; it came into my mind, heart, and feelings. I took it for religion; I believed it then; I believe it now. I hoped it then; I hope it now. I loved it then; I love it now. I went on two years before I attached myself to any order. My parents were Missionary Baptists; after reading the third chapter of Matthew, and other Scriptures on baptism, I thought Pa and Ma were right; so I joined their church on Thursday night before the fifth Sunday in November, 1874. I was dipped in Five Mile Creek by their preacher, W. O. Stevens, on the fifth Sunday of same

date, in Hale County, Alabama. So I lived with them seventeen years. I believe that I enjoyed the spirit of Christ and the worship of the Lord with them for fourteen years. About the close of the fourteenth year, I became displeased, dissatisfied, disgusted, yet did not know what or why it was thus with me. My wife had told me that there was something wrong in the different orders. I did not know anything about the Primitive Baptists, yet I had lived the greatest part of my time up to that date in four miles of a Primitive church. So in the time of this dissatisfaction, which lasted three years, I went to hear the Primitives preach. At that time, to my surprise, I saw my mistake with reference to the true church. I thought and believed then that the Primitive Baptist was the apostolic church. I had no doubt of it then; so I fully believe it to day. So, at the close of the seventeen years with the Missionary Baptists, I withdrew fellowship. I found that Primitive preaching was Bible doctrine. So on Saturday before the first Sunday in April, 1892, I united with the Primitive Baptist church at Providence, Hale County, Alabama, Elder G. W. Stewart, pastor. And on the first Sunday in April of 1892 myself and wife were baptized, in a pool near Brother Stewart's house, by him. Remember me at a throne of grace.

JAMES S. DAVIS.

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#### THE WORKING OF ALL THINGS TOGETHER FOR GOOD.

A SERMON, BY MR. J. C. PHILPOT, PREACHED AT PROVIDENCE CHAPEL, EDEN STREET, LONDON, ON LORD'S DAY MORNING, JULY 8, 1849.

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*"And we know that all things work together for good to them that love God, to them who are the called according to His purpose."*—Romans viii. 28.

The child of God seems to me often to resemble a benighted traveler. He has left his home, and is struggling onward to a certain destination. He is surrounded on every side with mists and darkness; still he struggles onward. But looking up into the sky, he sees a star glimmer through the clouds; by-and-by another appears; and by-and-by another; till at last all the mist and fog are dispersed, and the stars shine forth in all their beauty and glory. Thus is it often with the child of God. He has left the world: he is struggling onward to his heavenly home; but he often walks in darkness and has no light; little else but mists and fogs surround the path he is treading. In this state, perhaps, he opens the Word of God; or, as he is musing over his many trials, a text, a promise breaks in upon his mind, and that shows him the mist and fog are breaking up; by-and-by another portion of God's Word,

another sweet promise comes to his soul; and this encourages him still more, till by-and-by the Bible seems full of promises, shining forth in the pages of the sacred volume more thickly and gloriously than the stars that spangle the midnight sky.

Among these bright stars that glimmer in the firmament of Scripture, there is scarcely one more resplendent than our text. Let us travel through the promises upon record, and we can scarcely find one more sweet or suitable to an exercised child of God than this, "We know that all things work together for good to them that love God, to them who are the called according to His purpose."

In looking at these words this morning, I shall, for the sake of greater clearness, somewhat invert the order, and show,

*First*, who the *characters* are that are interested in this promise.

*Secondly*, the *promise itself*. And

*Thirdly*, the *knowledge* of the promise, and of our personal interest in it. The Lord grant His presence; and enable me to speak such things as He shall bless to our souls.

I.—*First*, then, let us consider the *characters* to whom the promise belongs. Now it is necessary to make the ground good here; for if we err here, we err everywhere. Let me illustrate this by an example or two taken from the things of common life. A man makes his will; when he dies, and the will is opened and read, the very first thing to be settled is the person in whose favor the will is made. Until that is settled, there is no going a step further. Or, there is a society founded for a certain object—say, the Aged Pilgrims' Friend Society. This society has certain objects in view, certain characters on whom it bestows its liberality. There are prescribed limits; as age, poverty, being members of the household of faith; and if these qualifications are not in the individual, he can not be a candidate. So it is spiritually. Unless we make the ground good at first by coming to some clear decision who are the characters interested in this promise, we are all in confusion; we do not make straight paths for our feet; our eyes do not look onward, nor our eyelids straight before us. It is absolutely necessary, therefore, in order to make the ground good, to clear up who the characters are in favor of whom the promise is made.

If we look at these characters, we shall find them described as bearing two distinct marks, (1) that they "love God"; (2) that they are "the called according to God's purpose." If a man, then, do not love God, and be not called according to God's purpose, he has no manifest interest in this promise. And if, on the other hand, he bear these two marks, that he loves God, and that he is called according to God's purpose, the promise is intended for him, and is ready to discharge its full contents into his heart.

1. *First*, then let us look a little more closely at the character set forth as a *lover of God*. We are very certain this never can be true of any man in a state of nature, for "the carnal mind is enmity against God"; and if so, there can not be any love to God in his heart. He is therefore excluded from the benefit of the promise; his name is not in the will.

But, in order to make this weighty matter more clear and plain, let us see what the Scriptures say of those who love God. I think we shall find in the first epistle of John three marks given us of those who love Him; and by these three marks may we try our state. Let us, then, bring our hearts and consciences to the test of God's unerring Word, and see whether we can find these three marks of the lovers of God in our soul. We read, "Love is of God, and every one that loveth is born of God and knoweth God." (1 John iv. 7.) Here, then, are two marks which the Holy Ghost has given of him that loves God, that he is *born*



of God, and that he *knoweth* God. And if we look a little lower down, we shall find a third mark, "This is the love of God that *we keep His commandments*" (v. 3).

These, then, are the three marks of a man being a lover of God: 1, that he is *born* of God; 2, that he *knoweth* God; and 3, that he *keepeth God's commandments*.

1. But what is it to be *born of God*? We read of those who were followers of the Lord Jesus Christ, that they were "born not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John i. 13.) A heavenly birth is contrasted here with the birth of the flesh; the one is set aside, and the other set up. To be born of God is to be quickened into spiritual life by the Holy Ghost; to have passed from death unto life; to have faith, hope, and love brought forth in our hearts by the operation of God the Spirit; to be made new creatures in Christ; to have the kingdom of heaven set up, and the power of God felt in our souls. If, then, a man can feel that he is born of God; that a mighty revolution has taken place in his soul; that he is a new creature in Christ; that old things are passed away and all things become new: if he has the witness of God in his conscience that this divine change has taken place in him, and that a measure of the love of God has been shed abroad in his heart by the Holy Ghost—then he has an evidence that he is one who loves God, and therefore has an interest in the promise before us.

2. Our *second* mark of one that loves God is, that he *knows* God. This we can not know by nature, for there is a veil of unbelief over our heart. We are born in darkness and the shadow of death: but when God is pleased to shine in our souls, and give us "the light of the knowledge of the glory of God in the face of Jesus Christ"; to take the veil of unbelief away, and give us that knowledge of Himself as the only true God, and of Jesus Christ whom He hath sent, which is eternal life—then we know God; we know who He is, and we fear His great Name.

3. The *third* mark is, that we *keep His commandments*; that we come out of the world and are separate from it; that we desire to do His will, to serve him, and to walk before Him in simplicity, humility, and godly sincerity; that His fear is alive in us; that we obey Him, and do those things that are pleasing in His sight.

But why do I mention these marks? For this reason; because the children of God are often tried and exercised whether they do love him. There are so many things in their hearts to oppose the love of God. There is the world; a going out in their carnal mind after the things of time and sense: sin working in them, bringing them continually into bondage; darkness of mind, so as to be unable to see their signs; deadness of soul, so that the love of God seems reduced to the last spark. All these things are so opposite to the love of God that they seem at times not to have one grain of it in their hearts. And when they would fain look back to certain spots, times, and seasons, when they did feel the love of God shed abroad in their hearts, when they could delight themselves in the Almighty, when His Word was sweeter than honey and the honeycomb, and they could walk before Him in holy obedience and love, I say, when they would fain look back upon these favorite spots, times, and seasons, they often can not. Such is the darkness of their minds they can scarcely see the hill Mizar, or remember him from the land of Jordan and of the Hermonites. Therefore, it is necessary to look to certain marks in God's Word. The landmarks in our experience are sometimes swept away, or clouds of darkness cover them. We therefore must look to the unerring landmarks of God's Word, which, unlike the landmarks of experience, are never swept away, but

stand there firmly fixed by the pen of His Holy Ghost. If, therefore, with all our doubts and fears and misgivings, our hardness of heart, our unbelief, darkness of mind, and deadness of frame, we can find these three marks in our souls, that we have been born of God, that we know Him, and that we are keeping His commandments and desiring to do His will, we have Scripture testimony that we are of those who love God, and therefore have an interest in this promise.

II.—Our *second* mark is, that such are the “called according to God’s purpose.” This seems to be added as a kind of supplement to clear up the first mark; and added for this twofold purpose. First, to exclude all men in a state of nature. A man, in a state of nature, might say, “I love God; I love to walk abroad, and mark His glory in the beauties of creation. I look up by night, and as I see the stars in the sky I recognize in them a heavenly Architect. I am sure I love God.” A man in a state of nature may do this. Now this seems added to cut off such. It says, “No; all those that love God are called according to His purpose.” A man must be called; there must be a work of grace upon his soul before he can be a true spiritual lover of God.

But there is another purpose also. The child of God may say, “Do I love God? If so, what love do I *now* feel? Are my affections *now* in heaven? Do I feel my soul *now* desiring the Lord more than thousands of gold and silver? Is my heart *now* softened and melted by the sweet operations of His grace, mercy, and love? No,” the poor child of God says, “I feel too much the contrary—hardness, darkness, carnality—perhaps enmity, rebellion—how can I, then, hope I am the character for whom this promise is made? Yet if I be not a lover of God, I have no interest in it.”

To clear up this dark path, it seems added by way of supplement, “called according to God’s purpose.” His purpose is not affected by what we are, or what we have. His purpose is still going on. We may be in darkness and deadness; but our darkness does not alter God’s purpose; our deadness does not change His decree. We may not have the sweet enjoyment of His love in our hearts; but still His “purpose” remains unchanged and unchangeable, like its divine Author.

But how can we prove we are called according to God’s purpose? Love may flag; evidences may fade; hope may droop; enjoyment may cease; but the calling still remains. Can we, then, look back to any time or spot when the Lord signally called us? Can we cast an eye on the path we have trodden in the ways of grace, and say that none but the Lord could have separated us from the sins in which we were entangled, the company with which we were mixed, the course we were pursuing? Can we remember there were at the time certain feelings which none but God could inspire? certain operations in our hearts which none but God could perform? certain effects which nothing but a heavenly hand moving upon the soul could create? If we can not *now* trace distinctly that we are the lovers of God; if we can not now feel the love of God shed abroad in our hearts, yet we may compare ourselves with the three marks I have given, and take some comfort from them; or even if these three marks be buried in obscurity, we may still cast an eye along the vista which we have trodden, and see the hand of God stretched out in a manifestive way to call us out of nature’s darkness into His marvelous light.

I have been thus particular and dwelt thus long upon this portion of the text, because I love to make sure ground. Let us make the ground good—then we can step safely on; but if the ground be sandy, the foundation uncertain, we are faulty at the very outset. There is no advancing of a single step till the ground be made good. I will suppose, then, the ground is thus far made good, and that there are in

this congregation those who have some internal testimony that they are lovers of God, and that they are "called according to God's purpose."

II.—But I proceed to the substance of the promise, "*that all things work together for good*" to such characters. Every word here is pregnant with blessed import: we could not part with a single syllable. And yet, what an exalted view does it give us of the wisdom, providence, and power of God! Look at this complicated scene. Here are God's people, surrounded by a thousand mysterious circumstances, traveling in the various paths of life—station, age, sex, circumstances, all widely different. Here is the world lying in wickedness around them—a crafty adversary ever on the watch to beguile or harass them,—a heart full of sin to overflowing, except as kept down by the mighty power of God! Look at all our varied circumstances; and then to believe that if we are the lovers of God, all things we experience are working together for our spiritual good, what a view does it give us of the wisdom, grace, and power of a wonder-working God! Let us bear with all our weight upon the text: it will bear all the strain that we can put upon it. "All things!" Look at that! All that concerns our body and soul; everything in providence, every thing in grace; every thing you have passed through, everything you are passing through, everything you shall pass through. Let each of you who love God, and fear His name in this congregation, take everything belonging to you, and lay it upon this text, as you might lay your hymn-books and Bibles on the table before me. There is not a single thing in providence or grace that concerns any person in this congregation who loves God that the promise can not bear. "All things! all things!" What! is there not a single thing, however minute, however comparatively unimportant, that is not for my good if I love God? No, not one. If there were a single thing, this text would not be true; God would speak an untruth. If there were a single thing which befalls me, be it in providence, or be it in grace, that is not working together for my good, if I am a child of God, I say it with reverence, that this would be a lie in God's book. And yet, when we consider the variety of things that affect us—to believe that all of them are working together for our good, how must we admire the wonderful wisdom, and power, and government of God.

But let us, by way of casting a clearer light upon the words, "all things," look at them more minutely. All things that take place are either according to God's decretive appointment, or according to His permissive appointment. Many things that try your mind, and exercise your souls, are according to God's decretive appointment. Everything with which sin or Satan are not intermingled, we may say, comes from God's decretive appointment; and if we are lovers of God, they are working together for our good. *Are we tried in our circumstances?* This is according to God's decretive appointment. Is it the Lord's will and pleasure to bring us down in the world, by sorrows and adversities in providence? This is still according to God's decretive appointment. *Have we afflictions of the family?* It is still according to God's decretive appointment. It comes from Him. Nothing can happen in body, in property, in family, that does not spring from God's decretive appointment. Are children taken away? They are taken by the hand of God. "The Lord giveth, and the Lord taketh away." Is wife or husband afflicted? The hand of God is in it. Is the body brought down with sickness? It cometh from God. Is the mind tried with a thousand perplexities, anxieties, and cares? It is still the hand of God. All these matters spring from His *decretive* appointment! But is Satan permitted to harass and distress our minds? This is only by God's *permissive* appointment. He could do nothing against Job until God



gave him permission. Have we enemies in the church or in the world? Have we to endure persecution for Christ's sake? slander, calumny, and opposition? Shimei was permitted to curse David; and Jeroboam was raised up in consequence of the idolatry of Solomon. \*All is still according to God's permissive appointment. Are we tried by the evils of our fallen nature? It is still according to God's permissive appointment; for nothing can take place, either in providence or in grace, except as God in His infinite wisdom has decreed to perform, or decreed to allow.

But all these things, however trying to our minds, however hard to bear, however painful to our flesh, are decreed to work together. They do not work singly, but they work together with something else. It is like my watch. The wheel that turns the hand is not the same wheel that is moved by the spring; but one wheel works within another wheel, and one cog catches in another cog, until at length the time of day is shown upon the dial. So with respect to our afflictions, our exercises, the trials of our minds, the various disappointments and perplexities we have to endure; they do not work singly, but together with something else; and it is by this working together with something else that they produce a divine and blessed result.

But what is that with which they work. The grace of God in the soul. The wheel of providence works with the wheel of grace; and the wheel of grace works with the wheel of providence; and together a blessing is the result. For instance. Some affliction befalls your body; you are laid upon a sick bed. That affliction will do you no good in itself; but it works together with the grace of God in your soul; and by its working together with the grace of God in your soul, a blessing is the result. Or, you are brought down in circumstances; you have a very difficult path to tread in providence. This will do you no good in itself; there are thousands of persons in bad circumstances who get no good from them. But it works together with the life and power of God in your soul; and so it produces a blessing. Or, you may lose a wife, or a child, or have sickness in your family; in themselves no good is produced by these things; but they work together with the life and power of God in your soul; and this brings about the blessing. In this word lies the mystery—they *work together*.

But what do they *work together for*? "For good." But what do we call *good*? We must not take *our* idea of good, but God's idea of the matter. We must not take what we fancy to be good, but what is really and truly so in His eyes. For instance. A man may say, it is very good to have *health*; it may be so in his eyes, but not so in God's. Another may say, it is a very good thing to *get on in the world*, to have a flourishing business, and prosperous trade; that may be good in his eyes, but not in God's. Another may say, it is good for me to have a *family growing up in health and strength*, and well provided for: it may be so in his eyes; but it does not follow that it is good in the Lord's. Another may say, it is good to have no troubles, no temptations, no wicked heart, no devil to beguile or harass; it may seem very good in his eyes, but it does not follow that it is so in God's eyes. He is Judge in these matters.

What, then, are we to say is "good"? Whatever produces spiritual profit and a blessing; *that* which is really good in the eyes of a heart-searching God.

Now just see whether all these things do not in this sense work together for good to them that love God, and are the called according to His purpose. You have had an afflicted body. Well, that in itself did you no good; for it incapacitated you for business, troubled your mind, made you a burden to yourself and a burden to all around you. There



was no good in that. But suppose it weaned you from the world; suppose it set death before your eyes, made you die daily, stirred up a spirit of prayer and supplication in your heart; suppose it opened up those promises of God which are suitable to His afflicted family; suppose it was the means of blessing your soul with some sweet manifestation of your interest in the love and blood of the Lamb—are you then to say, that your sickness, your affliction has not been for good, when it worked together with the grace of God in your soul to bring forth a real blessing? Or, you have had reverses in the world, have lost money in trade, and are now in distressed circumstances. There is no good in these things considered abstractly; but do they stir up the life and power of God in your soul? do they give you an errand to the throne of grace? do they show you what is in your heart? do they call forth confession before God? do they make Jesus near and dear to your souls? do they wean you from the world? then they have worked together for your good. You have lost a child, or have an afflicted wife, an unhealthy family; there is no good in that; for “the sorrow of the world worketh death.” But suppose that this wife or child has become your idol; that you have worshiped it instead of worshiping God,—why, then, this affliction works together for good, if through it your heart’s affections are now fixed on the Lord Jesus alone.

Thus we are to measure this good, not by what the creature thinks, but by what God Himself has declared to be good in His Word, and what we have felt to be good in our soul’s experience. Have your trials humbled you, made you meek and lowly? They have done you good. Have they stirred up a spirit of prayer in your bosom, made you sigh, cry, and groan for the Lord to appear, visit, or bless your soul? They have done you good. Have they opened up those parts of God’s Word which are full of mercy and comfort to His afflicted people? They have done you good. Have they stripped off the covering that is too narrow? They have done you good. Have they made you more sincere, more earnest, more spiritual, more heavenly-minded, more convinced that the Lord Jesus can alone bless and comfort your soul? They have done you good. Have they been the means in God’s hand of giving you a lift in hearing the preached Word, of opening your ears to hear none but the true servants of God, those who enter into a tried path, and describe a gracious experience? They have done you good. Have they made the Bible more precious to you, the promises more sweet, the dealings of God with your soul more prized? They have done you good.

Now this is the way, that “all things work together for good.” Not by puffing you up with pride, but by filling your heart with humility; not by encouraging presumption, but by raising your affections to where Jesus sits at the right hand of God; not by carrying us into the world, but by bringing us out of it; not by covering us with a veil of ignorance and arrogance, but by stripping this veil off, and bringing light, life, and power into the soul. In this way, “all things work together for good to them that love God, and are the called according to His purpose.”

III.—And this leads me to our *third* point, which is our *knowledge* of these things. “We *know* that all things work together for good.” How do we *know* it? We know it in two ways. We know it, *first*, from the testimony of God’s Word; and we know it *secondly*, from the testimony of God in our own *conscience*.

1. Let us look for the record of *God’s Word*. See the saints of old; how afflicted they were! But did not all things work together for good to them? Look at Jacob! What sorrows, trials, and afflictions the aged patriarch went through! his whole life one continued scene of

trouble and sorrow. But did not all work together for his good? Was there one too many, or one too heavy? Could he not in the end lay his head upon his dying pillow, and bless and thank God for them all? Look at Joseph! Did not all things work together for his good? His brethren's enmity; his being sold into Egypt; the wicked conduct of his master's wife; his being cast into prison; his interpreting the chief butler and baker's dream. How all these things worked together for his good, and brought him out to occupy the next place to Pharaoh himself, and be the means in the hand of God of keeping alive the people of Israel. Look at David! Hunted on the mountains like a partridge; continually exposed to the spear of Saul; on every hand nothing but persecution and distress; on all sides affliction and sorrow. Yet all things worked together for his good. What blessed Psalms we have in consequence! What a sweet treasury of comfort for God's people through David being thus hunted about on the mountains and in the wilderness! How suitable they are to God's poor, tried and tempted family! If David had not had all these persecutions and afflictions, he never could have written the Psalms, nor would there have been in them such treasures of consolation. Look at Job's troubles and afflictions! Children taken away; property swept off in a moment; his body plagued with boils; his friends turned to enemies; and God Himself appearing to be against him. Yet, how all things worked together for good in his case!

2. And have we not in our measure proved the same? When trials came, we could not see that they were working together for good. No; perhaps you have sometimes been, as I have felt, in such a state as to believe we never should see the day when they would prove for our good. They were so dark in themselves, so mysterious, so painful, so trying, so perplexing, that in the unbelief of our mind, we could scarcely believe that God Himself could ever convince us they were working together for our spiritual good. But has there been any trial, any temptation, any exercise, any affliction, any sorrow, which has not in some way or other worked together for our spiritual good—in humbling us, shewing us more of what we are, opening up the Scriptures to us, stirring up a spirit of prayer, making Jesus precious, throwing light upon God's truth, or applying that truth with a measure of sweetness and comfort to our souls? Thus, we know from our own experience as well as Scripture, that "all things work together for good to them that love God, and are the called according to His purpose."

But, you say, "I do not see it *now*." No; there is the trying point. "I do not feel it at this *present moment*." No. Did you see your past trials at the very moment that they were working together for your good? When the Lord afflicted your body, brought you down in circumstances, sent disease into your family, suffered your mind to be tried with the fiery darts of the devil, and a thousand temptations and perplexities—I want to know whether *at the time* you could speak confidently, "I know that what I am now passing through will work together for my spiritual good." If you could say that, then I will add this—it was not half a trial. If you are passing through any trial, sorrow or temptation; and can look up unto God, and say, "I know and am persuaded that this very thing is working together for my spiritual good—if you can say that, you have got through more than half the trial. It is this which aggravates the trials, temptations, and exercises of God's people for the most part, that when they are in them they have not this blessed confidence. But say, that they have faith to see that all the trials and afflictions that grieve and burden them are working together for their spiritual good, then they do not want much comfort from God's Word, and have no communion with God's tried

saints. If I can fight my own battles, I do not want a precious Jesus to bring me off more than conqueror. And thus we should lose all the blessedness of having something to look back upon, and to say, "I was in this trial, and it did me that good; I was upon that bed of affliction, and it brought me this blessing; I had that reverse of circumstances, and it did me good; I had that trouble in my family, and it did me good; I was harassed with this temptation, and it did me good; I was put into this furnace, and it did me good; sifted in that sieve, and it did me good; had these oppositions, and they did me good." When we can look back and say, "there has not been a single trial that has not worked in some measure for my good"—that experience encourages us to look forward, and to believe that present trials will have the same result—and that all things are working together for good to us as far as we love God, and are the called according to His purpose.

Thus we may resolve it all. There is no man that can say, "I can make my trials work together for good." He can not manage that. He must have them; and it is a mercy to have them. It is a mercy when we are enabled to bring our trials, our exercises, our temptations to the Lord's feet, and say, "Lord, here I am, with all my trials, troubles, exercises; I can not manage them; they are too much for me; do Thou undertake for me; do Thou bring me off more than conqueror; do Thou appear for me; do Thou bless me; do Thou cause all my trials, exercises, and temptations to work together for my spiritual good; let the trial be sharp, let the affliction be heavy, let there be nothing in it but what is most painful and grievous, yet, Lord, if I can but believe that they are working together for my spiritual good, I can bear them all!" If we have found that this has been the result of all that has passed, it may enable us at times to believe it for all that is to come, and to look up in confidence that nothing can happen to us, be it in providence or in grace,—but can and will "work together for good to them that love God, and are the called according to His purpose."

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#### APPOINTMENTS

of Eld. J. H. Oliphant, of Indiana, and Eld. A. J. Norton, of Washington, D. C.:

Kehukee Association, at Rocky Mount, N. C., Oct. 3d, 4th and 5th.  
Tarboro, Tuesday.

Lower Town Creek, Wednesday.

Tysons, Thursday.

Mewborne's, Friday.

Contentnea Association, at La Grange, N. C., Oct. 10th, 11th and 12th.

Kinston, Tuesday.

Hancock's, Wednesday.

Flat Swamp, Thursday.

Skewarkey, Friday.

Kehukee, Saturday and third Sunday.

Hopeland, Monday.

Pleasant Hill, Tuesday.

Upper Town Creek, Wednesday.

Wilson, Thursday.

Black Creek Association, at Scott's, near Wilson, N. C., Oct. 23d, 24th and 25th.

## EDITORIAL.

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### EDITORS :

SYLVESTER HASSELL, WILLIAMSTON, N. C.

J. E. W. HENDERSON, GLENWOOD, ALA.

LEE HANKS, 134 WINSHIP ST., MACON, GA.

J. H. OLIPHANT, CRAWFORDSVILLE, IND.

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Parties desiring to communicate with either of the editors of THE GOSPEL MESSENGER personally, have their addresses above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, N. C.; or those who prefer to do so can hand or send remittances to either of the other editors.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., and Elder N. M. Cook, Goodwater, Ala.

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*Subscriptions* will be continued for a reasonable time after expiration, unless notice to the contrary is given.

If you do not want THE MESSENGER, pay your *back subscription* and order it discontinued.

The time of the *expiration* of your subscription is placed on your paper, or on the wrapper; *remit* when your time expires, or *give notice* at once if you wish the paper discontinued.

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"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," 2 Tim. iii. 16, 17.

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## I DO NOT SET MYSELF UP AS A JUDGE AND RULER OF MY BRETHREN.

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I have published nothing in THE GOSPEL MESSENGER but what I have abundant reason to believe is true. The plain, open, public facts and results prove the truth of my statements, at least to my mind. But I have given only my own views (which are those of nearly all Primitive Baptists); each church, as the occasion requires, must settle controverted matters for itself. I will have no everlasting and personal wrangling in THE MESSENGER. I do not read, or have read to me, one word of published personal attacks on me and my brethren; nor do I reply one word to bitter attacks made in private letters



upon me. I desire the spirit to imitate my Lord, who, when He was reviled, reviled not again, and the spirit which moved Him to pray for the forgiveness of His enemies; the spirit not to be overcome of evil, but to overcome evil with good; and the spirit to contend earnestly but kindly (and not personally and bitterly) for the faith and practice of Christ and His Apostles.

S. H.

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### VISIT OF MR. C. J. FARNCOMBE.

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Mr. C. J. Farncombe, of Croydon, a suburb of London, England, a minister of the Strict Baptists, filled his appointments in North Carolina from August 6th to 12th. He is a gentle, peaceful, unassuming man, instructive in conversation, and able, spiritual, and edifying in his preaching. So far as I have learned, all our people were very much pleased with him. He and his sons publish, in London, several religious periodicals and books, some of which I have been advertising in THE GOSPEL MESSENGER.

Mr. Farncombe is a member of the Strict or Close Communion Baptists of England, who, like the Primitive or Old School Baptists of the United States, hold uncompromisingly to the doctrine of salvation by sovereign, discriminating, and almighty grace, but who differ from us somewhat in practice, as I have shown on pages 616 and 617 of my Church History. They do not now ordain their ministers, while all Primitive Baptists think such ordination apostolic; the Strict Baptists of the *Gospel Standard* order have no Associations, but have begun to have some yearly general or union meetings, while the most (yet not all) of our churches have Associations for the worship of God and for mutual edification; the most of Strict Baptists have Sunday Schools for teaching their children the letter of the Scriptures, but some of them, including Mr. J. K. Popham, Editor of the *Gospel Standard*, are opposed to them, as are all Primitive Baptists, because they make not Christians but graceless professors of religion, and seem to be regarded as substitutes for the Holy Spirit and, with the young, for the church. It is said that some Strict Bap-

tists do not require baptism of those who join them from other denominations; but Mr. Farncombe told me that this is so rare that he never knew of such a case; Primitive Baptists do not at all recognize the validity of the baptisms administered by other denominations. The Strict Baptists have societies for the relief of their poor, aged, and afflicted members, while some of our churches too much neglect the care of their destitute and helpless members. Some of the Strict Baptists use organs in their church services, but others of them oppose this practice, as do nearly all Primitive Baptists. Some of the *Earthen Vessel* Strict Baptists favor modern money-based missions, but the *Gospel Standard* Strict Baptists, like the Primitive Baptists, have no such human institutions. It is reported that the Strict Baptists pay salaries to their ministers, but the Primitive Baptists regard such a practice as unapostolic; we believe in aiding our ministers, but while in the North our members liberally help their pastors, very few of our pastors in the South receive much material aid from the churches which they serve. Each Strict Baptist church has two meetings every Sunday, but rarely has a meeting of two days, and scarcely ever one of three days; while some of our Northern churches have a meeting every Sunday, very few of our Southern churches have meetings of more than two days in each month, one Sunday in the month and the Saturday preceding. The Strict Baptists never invite any one to join their churches, but if a person desires to join a church, he applies privately to the pastor, or, if the church has no pastor, to the deacons, and if he gives a credible evidence of regeneration, the pastor or deacons advise him to apply to the church for membership, and he is then generally received; but if the pastor or deacons do not see such evidence, they discourage the applicant, and that ends the matter; while the Primitive Baptists generally at their monthly meetings on Saturday, give persons outside the church an opportunity to apply for membership, and all the members have to be satisfied before an applicant is received. The Strict Baptists seem to believe that the Lord uses the preached gospel as a means of regenerating those who are dead in sins, but no Primitive Baptist believes that, but we believe that the

omnipresent and omnipotent God, by His Spirit, without any created agency, directly imparts eternal life to all His elect and redeemed people, though this Divine and gracious work may take place under the preached gospel or at any other time when God, in His sovereignty, pleases to perform it. We hold that Christ is the only Head and Master of the church, which is His body, and that His written word (the Old and New Testament Scriptures) is absolutely the only and perfect standard of faith and practice, and that the word of any man or set of men in exploding, under the plea of expounding, the Scriptures is utterly worthless. S. H.

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### SIN IS NOT AT ALL TO BE ADMIRERD.

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According to the Scriptures and the teaching of the Holy Spirit in the heart of every child of God, a most holy God hates, abominates, threatens, and punishes sin, in angels or in men, and has not the slightest fellowship for it. Sin is the transgression of the law of God, is the traitorous act of a presumptuous creature rebelling against his Holy and Merciful Creator; and, if unatoned for and unrepented of, will be punished by everlasting banishment from the holy and blissful presence of God. To admire is, according to the dictionaries, to regard with wonder and delight; none who thus forever regard sin, in their hearts and lives, will ever see the face of God in peace. The child of God is taught by the Holy Spirit to detest, repent of, confess, and forsake sin; he is crucified with Christ to sin, and dead to it in his new and heavenly nature, and alive to God, who writes His holy law of love in his heart. He hates sin everywhere, but more in himself than in any one else. And to admire sin, to regard it not only with wonder but also with delight, is a characteristic, not of scriptural predestinationism, but of evolutionism, fatalism, pantheism, atheism, and heathenism. Even the children of God may thus for a while, if the Lord suffers them, be deceived by Satan, who transforms himself into an angel of light (2 Cor. 2:14). S. H.

THE WORKS OF THE FLESH AND SPIRIT.

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There is no principle of purity, soundness nor holiness in the flesh of the very best of the human race. David says that "man at his best estate is altogether vanity"; and Isaiah, in his first chapter, declares, in substance, the same—no soundness, but "wounds, and bruises, and putrefying sores." Paul declared that in his flesh there dwelt no good thing, and describes the works of the flesh as altogether evil and corrupt. (Rom. 1:29, 30, 31; Gal. 5:19-21). Therefore the Almighty Father of spirits owns not the children of the flesh as His children (Rom. 9:8); for our Saviour taught that, in order to be an heir of heaven and immortal life, the sinner must be born again.

It is a source of unspeakable comfort to my heart that the children of God are not in the flesh, but in the Spirit; for if it were not thus, they could not please God, neither would the blessed Saviour own them as His (Rom. 8:8, 9). "For to be carnally minded is death; but to be spiritually minded is life and peace."

But while it is a blessed truth that God's children are not in the flesh, and yet the Spirit of God dwells in them, and they have the Spirit of Christ in them, still this does not constitute the human body a child of God, nor exempt it from mortal death; but the body is dead because of sin; the body is sentenced to death, and must, therefore, pass through the gloom of death to be immortalized by the power of the resurrection. The earthen vessel truly receives the divine treasure, as the Apostle says: "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us"; and yet the body is a subject of salvation; "for the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God." This heavenly treasure is the spirit of adoption, whereby we cry, Abba, Father. (Rom. 8:15-23.) The full adoption will be accomplished when "this mortal shall have put on immortality, and this corruption shall have put on incorruption." (1 Cor. 15:53.)

So we gather from the above inspired testimony that, although the body of flesh is dead because of sin, the



Spirit is life, because of righteousness; that by the imputed righteousness of Jesus Christ the sinner is justified from sin, and justified to life eternal. "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord; that the sovereign grace of God abounds, and reigns through righteousness by Jesus Christ our Lord"; that death shall be conquered and the saints of the Most High shall be raised to life immortal and eternal. "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ."

J. E. W. H.

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### ELECTING GRACE.

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Election means choice, and this doctrine is taught in the experiences of all the Lord's children. In the types representing the building of the church of God, electing grace is taught. If a sinner is saved the Lord saved him, and if He saved him, He (God) willed or chose to save him beforehand. He either saves according to His choice or contrary to His choice. No sane man believes God saves sinners contrary to His choice; then if He saves sinners according to His choice, He evidently elected them or chose them. Paul says: "God hath from the beginning chosen you to salvation." Again, he says: "According as He hath chosen us in Him before the foundation of the world that we should be holy and without blame before Him in love." God's people were given grace in Christ before the world began, and a sufficiency of grace to completely and fully save every heir of promise. This grace is sufficient for the old and young, rich and poor, wise and ignorant. All reach heaven upon the same principle of electing grace. God saved Abraham, calling him by His grace, leaving others just as good by nature as him in the land of his nativity. What made the difference in Abraham and those that were left? The electing grace of God. Did election injure the rest? By no means. Electing grace takes an ignorant Peter, who was a fisherman and contented to remain at his old avocation until the Lord called him. Electing grace made a persecuting Saul a praying Paul, preaching salvation wholly by grace without any condi-

tions to be performed by the creature. If there was any merit in the sinner, it would be fatal to the doctrine of grace. Since the sinner is totally depraved, destitute of the millionth part of an innate principle to influence God to save him, his salvation then is solely of grace, and he will reach heaven because of the electing grace of God. His experience teaches him that there is nothing good in the flesh. All the lively stones in the great building of God were chosen and put in the building as it pleased the Lord so to do, leaving other stones as good as the ones in the building. The preparation by the great Divine Architect is the cause of the difference. Volumes could be written on this grand subject and not exhaust it. Christ is the elect Head and the church is His body. All the members were chosen in Him, and the body is going to be complete. If Arminianism were true it would be a very defective body, but we are complete in Him. There will be no more failure in every member of the body reaching heaven than there was in the Head reaching heaven. Blessed thought!

L. H.

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### WE OUGHT TO BE MORE LOVING AND KIND.

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The hope of heaven is worth more than all else in this world. We fail to realize its worth; only once in a while it comes into the mind. How transient are all earthly things! Our homes and loved ones are only temporal blessings. "If in this life only we have hope in Christ we are of all men most miserable." There is much here that is bitter; and trials of every kind are found along the way, and wean us from all undue love for this world. The name of Jesus is sweet to the Lord's people. How unworthy we feel of so good a friend, one who is Divine and has all power, yet loves us with so great a love! How little we deserve it, and how poorly we return it! We ought to love God with all the soul and all the mind, and our neighbor as ourself. We need the presence and blessing of the Lord every day, and will through life and in death and beyond death. We ought to love our dear brethren sincerely. We need each other; in all this conflict we should seek each other's good. How strengthen-

ing to our hearts are kind, tender, loving words of our brethren! They help us bear our burdens and encourage us in our journey. When our labors are over we shall not regret that we have been kind and forgiving to one another. Trials come to us and teach us our weakness and our need of Divine help. Let us pray the Lord to bless our dear people with His holy presence, and cause us to be more loving and more tender and kind. Our stay on earth will soon go by, and all our opportunities on earth to lighten each other's burdens will be over. Let us remember the night cometh when no man can work.

I crave to be remembered in prayer by our dear brethren, for I know I am poor and needy.

Affectionately,

J. H. O.

### QUESTIONS AND ANSWERS.

1. Q. What is the meaning of Dan. 12:2, 3? A. The resurrection of the bodies of all the multitudinous millions of the dead—the godly to everlasting life and glory, and the ungodly to everlasting punishment and shame, as clearly shown in Matt. 13:40-43; 25:31-46; John 5:28, 29; Acts 17:31, 32; 24:15; 2 Thess. 1:6-10; Rev. 20:4-6, 12-15; 22:1-8. “Many” means “the many” (as in Rom. 5:15-19); “sleep” is, in the Scriptures, a frequent symbol of death; and “dust” is a common term for the grave. The “wise” and “those that turn many to righteousness” are called by Christ, in Matt. 13:43, “the righteous,” those who are clothed with the righteousness of Jesus, and who have His Spirit, and, by their example and conversation, turn others to righteousness.

2. Q. Who are the five foolish virgins in Matt. 25:1-12? A. As understood by nearly all Christians of ancient and modern times, they are merely nominal professors of Christianity, who have no oil of grace in their hearts, but only the outward lamp of profession, whom the Lord does not know as His people, and who are shut out (and forever left out, so far as the Scriptures teach) from the marriage supper of the Lamb (Rev. 19:9). They are called “virgins” because of their professing to be members of Christ’s visible kingdom; but, as offenders

and iniquitous, they are at last to be gathered out of it by the Lord through His angels, and to be cast into a furnace of fire, where shall be wailing and gnashing of teeth (Matt. 13:41, 42).

3. Q. What does Paul mean by "the body of this death" in Rom. 7:24? A. The "body of sin" spoken of in Rom. 6:6; the "old man" spoken of in Eph. 4:22 and Col. 3:9; the "flesh," which "lusts against the spirit," spoken of in Gal. 5:17; the old unregenerate self or entire natural man, which has all the parts and members of a man, and acts through the body, and will die only with the body.

4. Q. What is the meaning of 2 Thess. 2:11, 12? A. That God judicially and righteously gives up to Satan's everlasting ruinous delusions those who willfully hate and reject God's holy and saving truth. This especially refers to the innumerable, outrageous, and destructive falsehoods of Rome and her daughters.

5. Q. What are your views of 2 Thess. 2:15 and 3:6, 14? A. That we are to adhere strictly to the instructions, both oral and written, of the Apostles in regard to all matters of both faith and practice, and withdraw church fellowship from every brother who departs, willfully and persistently from these inspired instructions, and not even familiarly and habitually associate with such, that they may, for their own and the church's good and the glory of God, be ashamed of their proud and perverse course, and forsake it, and return to the good old paths of Christ and His Apostles, which unite, instead of dividing, the people of God.

6. Q. Who are the 24 elders and the four "beasts" or rather four living creatures in Rev. 4:4, 6-11? A. The 24 elders, in allusion to the 12 patriarchs and 12 apostles, are representatives of the Old and New Testament churches, the people of God in all ages; and the four living creatures are representatives of the gospel ministry, with all their various qualifications, in all the four quarters of the earth. Both the elders and the living creatures are near the Lord, and worship Him and Him alone forever.

S. H.



REMARKABLE PROVIDENCES.

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"Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord." Psalm, 107: 18, 43.

## CALM THE STORM.

In a gale off the coast, says Mr. H. L. Hastings, in "Fireside Readings," a vessel was driven ashore. Her anchors were gone, and she refused to obey the helm. A few moments more, and she would strike. In the midst of the general consternation that prevailed, one man remained calm. He had done all that man could do to prepare for the worst when the wreck was inevitable, and now that death was apparently near, he was quietly awaiting the event. A friend of his demanded the reason of his calmness in the midst of danger so imminent; "Do you not know that the anchor is gone, and we are drifting upon the rocks?" His reply was, "Certainly I do, but I *have an anchor to the soul*." Blessed are those who, by Divine grace, are thus anchored within the veil, and who find in the hope set before them, upon which they have laid hold, through storm or calm, a stay, a trust, a refuge ever sure. S. H.

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MEETING, ORDINATION, AND RESOLUTION.

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Brother A. L. Gooding, of Lexsy, Emanuel County, Ga., by the request of other brethren, writes me August 10, 1908, that New Hope church met Saturday and Sunday (I suppose August 8th and 9th), and that Elder H. B. Wilkinson preached Saturday from Jude 3; and Brother J. B. Wilson, from Gen. 3:23, 24; and that on Sunday Elder Wilkinson preached from 2 Thess. 2:15; and Elder F. M. Donaldson followed, distinguishing clearly between inspired and human traditions. After an intermission of ten minutes, Brother J. B. Wilson was ordained to the full functions of the gospel ministry, the presbytery being composed of Elders Wilkinson and Donaldson, Brother J. W. Lamb being chosen the mouth of the church. Elder Wilkinson delivered the charge, and the church extended to Brother Wilson the right

hand of fellowship in the office of elder. Brother Gooding says that his church, like some others in the same section, has recently had a division, and the church of New Hope has declared against all new and unscriptural practices entered into by some of God's dear people, but he hopes that those who have departed from the old paths will soon see the error of their way and return to their first love.

S. H.

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### EXTRACTS.

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GURLEY, ALA., July 15, 1908.

*Elder Sylvester Hassell—*

DEAR BROTHER:—The time has come for me to renew for our muchesteemed paper, THE GOSPEL MESSENGER, which has come to hand so regular and so long laden with good news. I have been taking it for over twenty-five years, and am very well pleased with it and the way it is conducted. I would not do without it for many times more than what it costs. I hope the Lord will spare you yet a long time to send it to His dear children scattered all over the country. Enclosed find post-office money order for two dollars, one for my paper and one dollar to pay for some poor brother or sister who is not able to pay for it. If they will enjoy it as much as I do, I know they will appreciate it. Our church is getting along in peace with one another, for which I feel thankful to our blessed Lord.

Yours in hope of eternal life,

J. H. LAWLER.

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 WHITE SPRINGS, FLA., May 16, 1908.

DEAR BROTHER HASSELL:—The time is near now for me to renew, so please find P. O. order for the good old MESSENGER another year. I will be 74 years old the 5th of June, if the Lord permits me to stay until then. I love to read the MESSENGER and its teaching. May God bless and direct you and all the correspondents that write for the MESSENGER. My love to you all.

Yours in hope,

JAMES AVRIET.

*Elder Sylvester Hassell—*

VALDOSTA, GA., Aug. 6, 1908.

DEAR BROTHER IN CHRIST:—Herewith enclosed I send you one dollar to renew my subscription to THE GOSPEL MESSENGER for the ensuing year.

I long for peace in the Baptist ranks. I can not now recall any of your editorials that I do not endorse, and I hope you may yet be able to prevail upon the brotherhood in general to put away things that are not expedient and which do not make for peace.

Your unworthy brother,

F. B. RIVERS.

*Elder Sylvester Hassell—*

ABBEVILLE, GA., July 23, 1908.

DEAR BROTHER:—Enclosed please find money order for \$1.00 to pay my subscription to THE GOSPEL MESSENGER until June, 1909. I enjoy reading the MESSENGER very much, and don't want to be without it, for it certainly does speak the truth in love.

Your unworthy brother,

S. B. HANCOCK.

CRAWFORDSVILLE, INDIANA, July 9, 1908.

*Elder Sylvester Hassell—*

VERY DEAR BROTHER IN THE LORD:—Though not writing, you have been in my mind hundreds of times in the past few weeks, and I will pen a few lines now, if the Lord wills. A few days since I received by mail a copy of Elder Farncombe's narrative of his first visit to America and a sermon by that remarkable man, the lamented Philpot. I read the little book immediately with great delight, and then took book and pamphlet down to Elder Oliphant; where Dr. Taylor read the sermon for the benefit of several who were there. It would have pleased you to see the doctor's deep interest and enjoyment of the discourse, and the book has been a treat to all of us. I imagine it was yourself that mailed the little package to me, and I thank you very much. It gave us much to judge of the character of the strange brother that would soon be in our midst, which was quite desirable under the circumstances. It was my privilege to hear seven discourses and to be in his company much of the time he was here. I spent one night in the room with him, and had much conversation with him during the four days he was in this section of country. I think myself and others regarded it as a happy privilege, and he has gone from us having the highest esteem of all Baptists whose opinions are of value. He was peculiar in manner, tone of voice, etc., and this we expected. I think I can tell you what to expect if he reaches your country and preaches to the brethren. He has no sentence or word of preliminaries, as to being far from home or how he feels in addressing a strange people. His tone of voice is quite low, and it is difficult for some to hear. He will read an entire chapter quite deliberately, and if no other hymn is proposed, he will make quite a lengthy prayer. He will name a text to use and read it twice, and he will stand close by the text. His voice is monotonous or without emphasis, or at most but very little, and it seems often more like reading than speaking. His voice, however, is reasonably distinct and clear. His language is correct, and he never has to repeat, explain or modify anything he is trying to express. He is dignified and reverent, and never descends to anything trivial. But if he lacks animation, of one thing, I think you may be sure, and that is that he is a "free-grace" Baptist. He uttered no word that could possibly be construed as in accord with our "progressive" friends. I think you will enjoy his society, though he is very quiet and makes no effort to be prominent. In preaching he is almost without gesture and never changes position.

Dear brethren, I feel so incompetent and unfitted to write. No one can be more sensible of it than myself. I suffer more than I can tell you from my nervous trouble and contemplate with pleasure my departure. This is a sad, selfish world. Its dearest pleasure, that the Lord has not removed His earthly Zion. A few companions are left, and they are dear. Our dear Brother Farncombe, when in his night robes knelt in prayer by the bed, as also in the morning, I thought you would be interested in these things if not already informed. Our meeting house was filled to overflowing. I have heard with sorrow from Sister Whitley of your son's sickness. I hope rest and nursing will restore him to health. Excuse my poor letter, making allowance for my infirmities. With love unfeigned and prayers for your well-being, I remain in blessed bonds,

Your brother,

S. B. LUCKETT.

*Elder Hassell—*

DERIDDER, LA., July 13, 1908.

DEAR BROTHER:—You will find enclosed one dollar for THE MESSENGER for another year, for it is a special comfort to me when the good Lord enables me to read it. We have been taking it for many years,

and I esteem it just as highly now as I did at first. It never gets old with us, at least, the precious truths it contains. I am the only one at our home that reads them, and my health has gotten so bad it's seldom that I am blessed with that great privilege. But I hope the good Lord will grant unto me that gracious principle that never finds fault with anything that He does, for He doeth all things well. And we well know He never punishes us for obedience, no, no, a thousand times no; but for disobedience. I often think that is the reason why my afflictions are so severe; but, dear brother, if I had been punished for all my sins, where would I have been to day? O! my great and merciful God, be pleased to continue Thy blessings, for Thou hast been merciful to me all the days of my unprofitable life. Now, as I am an invalid and have been for five years, and have expected to die at almost any time, my darling husband, as he can not read himself, proposed to me to let's have THE MESSENGER stopped. I told him I would rather he would take it while I lived. He himself is a dear lover of THE GOSPEL MESSENGER, but his eyesight is failing him fast. He is in his seventy-fourth year, and I am in my seventy-first. O that our last days may be our best days! I don't wish to be burdensome to you, dear brother, with my imperfect scribble, for I'm persuaded you are able to judge these matters. But I want to say to all the readers of THE GOSPEL MESSENGER, dear brethren and sisters, be prompt in remitting, and not let your subscriptions overrun so long, for that is more due to neglect than inability. It is so with us. Pray for me, dear brother. So I bid you adieu, with a better hope.

ELIZABETH MCMILLIAN.

PLYMOUTH, N. C., July 29, 1908.

*Elder Sylvester Hassell—*

VERY DEAR BROTHER:—Your postal received and was very glad to hear from you in the midst of my great sorrow in the loss of my dear mother, which took place July the 13th, very suddenly. She was up all during the day Monday, and seemed to be brighter than she had for several weeks and went out to breakfast and dinner; and about six o'clock that evening she was taken with a severe pain around her heart, which soon ended her life. She did not live but about twenty minutes. She was conscious until about five minutes before the breath left her mortal body. My wife and myself were rubbing her, and she told us she was dying, and she raised her hands towards heaven, and took hold of my hand, telling me good-bye, and died without a struggle. I never saw a more peaceful death, for Jesus can make a dying bed feel soft as downy pillows are. Oh! my dear brother, it was so very hard for me to say she was dead. At first I could not realize it, for she had been such a good mother to me, and had always been with me, and I had the great care of her more than eighteen years, and the dear Lord had blessed her with a good sound mind, and she was always mindful of me, and ever ready to comfort me in every trial of my life, and was ever ready to soothe me in every trouble, and would so often say, "Son, be of good cheer, and look to the dear Lord, for He will never leave nor forsake you." So many pleasant moments of my life have I spent in talking with her around her bedside in sickness, never tiring, trying to ease her pain, and she would so often say she had earnestly prayed for the dear Lord's blessings to rest upon me and my companion and little children for our tender care for her. But I feel that I only did what a son should do for his mother; and while she is dead, her dear memory is so sweet to me. Oh! that name of mother—the dearest of all names; and it seems the saddest thing in my life never to hear her sweet voice any more on earth. It left my poor heart bleeding



with sorrow. At first I just felt inconsolable, but feel that the Lord has made me resigned to His blessed will, and I just beg of Him to let me weep it away, for time is the great healer of all things. I know she has been left with us longer than most people are blessed with a mother, and I knew according to nature she could not stay much longer; yet it was so sad to give her up. She was in her eighty-second year, and had raised a large family of children, and had gone through with a great deal of suffering and care, and had given to the world men and women, as the Lord has ordained, to rise up and call her blessed. She was so self-sacrificing, so patient in all her many trials of life, and would so often say, "The Lord will provide." I feel sure that my loss is her eternal gain; but, oh! how lonely I feel without a dear mother's love to talk words of comfort to me. When I was sick she was ever around my bed to soothe my poor body while in pain, but I can not feel the soft touch of dear mother's hand any more, but I hope to meet her in that bright world above where all but love will be done away. So I must be still and know that the Lord does all things right, and He is too wise to err and too good to be unkind; but my home does seem so sad and lonely without her. I ask you, dear brother, to pray for me and my little family, and that I may hold out faithful to the end, and when my race is run I may go home from this world of sin and sorrow to meet my dear, sweet mother, and all the blood-washed throng of Jesus, there to bask in the sunshine of His presence forevermore, where there will be no more separation, but one eternal day.

Your brother in much sorrow and tribulation,

A. L. HARRISON.

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EUCHEE, TENN., Aug. 17, 1908.

*Elder Sylvester Hassell—*

DEAR BROTHER IN CHRIST:—Please find enclosed money order for one dollar, to pay for THE GOSPEL MESSENGER another year. I am well pleased with the MESSENGER, and do hope it is the will of the good Lord that all you editors live long to write the blessed truths for its pages, that we poor pilgrims may be fed on the truth.

Yours in hope of eternal life,

J. P. MOULTON.

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## OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

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### ELDER HENRY PEEL.

By the request of the church at Smithwick's Creek in conference, Saturday before the fourth Sunday in June, 1908, we attempt to write a short sketch of the life of our beloved brother and highly-esteemed pastor, Elder Henry Peel, who was born in Martin County, N. C., January the 11th, 1829. His father and mother were Henry and Prudence Peel. His father died when he was only 9 years old, and his mother died some years before his father. Brother Peel having been left a poor orphan boy, had to live with his uncle, Thomas Peel, until he was able to care for himself.

When he was about 22 years old, the Lord saw fit to arrest him from his wild career. After having undergone considerable trouble on account of his sins, he was somewhat comforted in a dream or vision of the night. He saw a beautiful spring or stream of water, clear as

crystal, which to his mind was the water of life. He knelt down to drink thereof, but could not remember having drunk any of the water that was so beautiful to him. This to him was a mixture of joy and sorrow. It was a joy to him to see the water of life and a sorrow not to remember having drunk thereof. This seemed to leave room for doubts; thus his joy was not complete. It brings us into fellowship with the Apostle where he says, "For we know in part and prophesy in part, but when that which is perfect is come, then that which is in part shall be done away."

Brother Peel united with the church at Smithwick's Creek, Saturday before the fourth Sunday in October, 1852, and was baptized the following day with brethren Noah Peel and William Tice.

#### CALL TO THE MINISTRY.

Brother Peel saw in a dream a large field of wheat which had many briars and bushes among the wheat. A deep-felt sorrow came into his heart for those who had to reap the wheat. This to his mind represented the wheat that Jesus says He will gather into His garner; but he will burn up the chaff with unquenchable fire. The reapers were the ministers of the gospel, and his mind was then deeply impressed with the duty of preaching the gospel, which gave him more trouble than he was able to express. He meditated on this great and all-important matter, and after having thought much about it, he was forced to the conclusion that it was something that he could not do. This, he said, was the concluding thought. But in this he was again brought in sweet fellowship with Jesus—"Though He were a Son, yet learned He obedience by the things which He suffered." So he suffered on the account of this duty until he was made willing to preach the gospel of Jesus, which he did to the glory of God and to the comfort of His people.

In June, 1860, the church, seeing that Brother Peel had a gift, liberated him to exercise his gift within the bounds of the church. By September of the same year his preaching had proven so satisfactory that the church gave him written license to exercise his ministerial gift where he might feel impressed to travel. Elder Peel was ordained to administer all the ordinances of the church of Christ in March, 1864, by Elders C. B. Hassell and William B. Perry. After the death of Elder William Whitaker in 1874, he was chosen, jointly with Elder Levi Rodgeron, to the pastoral care of the church at Smithwick's Creek. He remained pastor until his death, which occurred May 23, 1908. He served the church very faithfully, laying a worthy example for a gospel minister. He was always on time, never waiting for the congregation, saying that the appointed time had come to begin the worship. He often exhorted the brethren to do their duty. He traveled and preached in twenty counties in this State, with power and demonstration of the Spirit to the satisfaction of the brethren wherever he went. He also traveled and preached in the State of Tennessee.

The church at Jamesville called him as its pastor Saturday before the first Sunday in June, 1886, and he resigned the care of the church Saturday before the first Sunday in July, 1898, on account of his advancing age and infirmities.

His diary shows that he baptized 113 persons, married 165 couples, and preached 350 funerals, traveling for the last one purpose alone 3,240 miles, never charging anything for any of his ministerial labors, holding the service of Christ to be above price. Like Paul, he labored with his own hands to support himself and those depending on him.

Elder Peel was married three times. About the year 1852 he was united in marriage to Mary Ada Ann Perry, a member of the church.

They lived happily together until her death, June, 1854. After the death of his wife he decided that he would never marry again, and sold his home and went to school, but would never take any part in debate and speech-making, saying that he never intended to make a public speech. On December 16, 1856, he was united in marriage to Armiza Lilley. Unto this union were born ten children, but only one survives him. After the death of his second wife, in 1877, he was united in marriage to Elizabeth F. Godard, unto whom one son was born. This wife and son still survive him.

Some time in January, 1908, he was taken with the la grippe. Owing to his advanced age, he was never able to leave home any more. Although too weak to sit up all the time, he would be glad to have the brethren and friends visit him, and would talk and expound the Scriptures to them. One of the last texts from which he spoke while on the bed of affliction may be found in Zechariah, first chapter and first verse: "And He showed me Joshua, the high priest, standing before the angel of the Lord, and Satan standing at his right hand to resist him." He was very much comforted, knowing that no one was able to remove this filthy garment except a higher power than man.

To show his love for the church and his friends, we here copy a letter written by his own hand, to wit:

"Brethren, Sisters and Friends:—I this morning have taken my pencil in hand to try to mark down a few words to try to express the joy and comfort that I have had with you in your coming to see me while down in my affliction, and also the comfortable conversations that we have had together have been a source of joy and comfort to me. And also to see the great care and respect that you have had to me in supplying me the whole time with the very best provision that could be had and a plenty left on the table for several more times. I do not think that there ever have been any children that could have had any more care or respect for their own father than you, brethren, sisters and friends, have had for me. I can not express the joy, comfort and consolation that it gives me to think of these things. Farewell, brethren, sisters and friends. May the Lord be with you and bless you, is my desire, for Jesus' sake.

HENRY PEEL.

"April 28, 1908."

On Saturday night, the 23d of May, 1908, Elder Peel gently fell asleep, as we believe, in Jesus. On the next day, Sunday afternoon, his funeral was conducted by Elders John N. Rodgerson, A. D. Mizell, and Brother W. H. Peel. A very large congregation of brethren, relatives and friends met to pay him their last respects and see him laid to rest in the tomb, there to wait till the morning of the resurrection.

W. H. DANIEL, Clerk.

S. PEEL, Assistant.

---

#### ELDER J. E. BATTLE.

The subject of this notice was called by his Heavenly Father to come up higher, and departed this life May 15, 1908, without notice being given to his dear family of his departure. He was born in Marion County, Ga., March 4, 1858. The Lord came to him in his youth and gave him a good hope through grace, the evidence of which hope he gave to the church at Shiloh, near Prattsburg, in Talbot County, and was baptized by Elder John Hickey in September, 1880. On November 9, 1880, he was married to Miss Leila King, of Prattsburg. He afterwards moved to Butler, Ga., and placed his membership with the church there, of which church the beloved Elder J. R. Respess was a member

and pastor. They discovered in Brother Battle a useful gift, and he was ordained to the office of deacon in 1883, and as much as he was permitted to do he used this office well, and purchased to himself a good degree of great boldness in the faith. Being a traveling salesman, he was kept away from home and from the association of his brethren a great deal for a number of years, for which he often expressed deep sorrow and a great desire that he might be situated so that he could enjoy home comforts with his family, and be with the brethren more. He told me that for twenty-four years he had carried the burden of an impression to preach the gospel, but he had suppressed it, which had brought to him much sorrow and many disappointments. He had a number of years ago removed his membership from Butler church back to Shiloh church. On July 23, 1908, he was liberated by the church to preach the gospel, and having suffered sufficiently to be made willing, having learned by experience the lesson learned by Jonah, that "Salvation is of the Lord," he entered boldly into the proclamation of the same. Soon his gift made room for him, and his ordination was called for. On October 10, 1905, a presbytery was organized for that purpose, composed of Elders J. M. Murray, D. F. Woodall and S. T. Bentley, proceeded by prayers and the laying on of hands to set him apart to the full functions of the ministry. While his ministerial life was very short, it was characterized by faithfulness in contending earnestly for the doctrine of his Lord, never for a moment willing to compromise truth with error, ever manifesting a desire to know nothing among the people but Jesus Christ and Him crucified for salvation; claiming no honor for himself, but magnifying the name of the Lord. The last time I heard him preach he said that he often searched his past life to know if he had ever done one good thing that was pleasing to the Lord, and he found pleasure sometimes in the thought that he had cared for the Lord's people at his home. I being a frequent visitor at his home, in years that are passed, can testify that in my opinion the kindness and hospitality of himself and family were never excelled. Brother Battle was a man of high moral character, faithful in all the relations of life, true to his convictions of right. None who knew him doubted his integrity. They might differ with him in his opinions, but they were obliged to acknowledge his sincerity. Merchants have told me that they never called in question what he told them about goods that he offered for sale, nor doubted his honesty, and they feel the loss of such a friend in business. Is it any wonder that the life of such a man should leave its impress upon society, or that we should grieve at his departure and mourn his absence? By his life of faithfulness he has left to his children a rich legacy, and to his wife a sweet memory of having been the wife of such a man and the mother of his five children. We know, dear sister, that you will ever cherish his memory, and that none will miss him and his sweet counsel as you do; but we feel sure that the Lord whom you serve will watch over you and provide for you. Dear children, you, perhaps, will never fully realize your loss, but my prayer for you is that you may be enabled to put your trust in the Lord, and emulate your father's virtues, and his God will take care of you. Bro. Battle leaves two brothers, one sister, a number of relatives, a host of friends, the churches, and his dear family to mourn his absence; but we feel sure he is at rest. The writer attended the funeral service and spoke to a large concourse of people from the text, "I have fought a good fight and kept the faith," etc. After which his body was laid to rest in the cemetery at Shiloh church, to await the call on the morning of the resurrection, when he will arise from his dusty bed in the likeness of the blessed Lord.

Culloden, Ga.

S. T. BENTLEY.

(Primitive Baptist please copy.)



## MRS. EMMA HARRIS MCKINNEY.

The subject of this memorial was born July 19, 1854. She was the daughter of the late Deacon John W. Harris and wife. In December, 1879, she was married to Mr. J. T. McKinney, whom she served faithfully until her death.

In 1894 she joined the church at Lickfork, which was the old home church of her father and mother. Of this church she continued a faithful member until we were ready to organize in Reidsville, when she became one of the constituting members here, and continued faithful to the end of her earthly existence. Sister McKinney was a very faithful woman in all that she found it to be her duty to do. No one knew her but to love her, and now that she is gone from us here, we have not a shadow of doubt but that she is resting with our Lord, whom she loved to serve while here. She loved her church and the doctrine she believed, and in it all she felt free. A day before her death she said to her nurse, "You know that I want to stay here with my family, but I am willing to go at the Lord's bidding." Thus she showed a spirit of submission to the will of her God.

She leaves a husband and seven grief-stricken children, two brothers, three sisters, and a host of relatives and friends, with the church, to mourn for her; but we earnestly believe that we shall meet her in the realms of the blessed.

She died on February 18, 1908.

Done by order of the church:

L. H. HARDY, *Moderator.*

J. A. WALKER, *Clerk pro tem.*

## MRS. MARY MOTLEY.

Sister Mary Motley, the daughter of Lancelot Johnston and wife, was born December 24, 1833. On September 27, 1855, she was married to T. J. Motley, and was the mother of eleven children, of whom eight survive her. She died February 20, 1908.

In the summer of 1892 she was baptized into the fellowship of the church at Lickfork, where she remained a faithful member until she took a letter with the rest of us to join in the constitution of the church at Reidsville, and there she continued steadfast in the faith until the day of her death.

Sister Motley was a woman of strong constitution and endured much, but continued faithful. She was a great lover of the Primitive Baptist doctrine, and had no hope in any other. She had the pleasure of having one of her daughters in the church with her, and of knowing that others were of the same faith.

She was fully resigned to her death. I visited her just before the last moments, and found her conscious of all that was going on, and she expressed herself to me as being ready and willing to go. She felt that she was going home. How good to go home to die no more!

The funerals of both of these sisters were attended by the pastor of this church, after which they were laid to rest in Greenview Cemetery, there to wait until the Lord shall call up the sleeping dead to meet Him in the air, and to dwell with Him forever. May this be the happy lot of those who mourn their departure.

Done by order of the church:

L. H. HARDY, *Moderator.*

J. A. WALKER, *Clerk pro tem.*

## CHANGE OF ADDRESS.

Elder J. E. W. Henderson has changed his residence from Troy, Ala., to Glenwood, Crenshaw Co., Ala.

## THE GLORIOUS TRIUMPHS OF GRACE.

Elder W. S. Craig, of Cozad, Nebraska, has published another edition of this work, in 13 chapters, 188 pages, being mainly an abridgment of the "Reign of Grace," published by Abraham Booth, of England (born 1734, died 1806). The original work is one of the ablest defenses of salvation by sovereign grace, but is out of print; and the first edition of Elder Craig's abridgment having been sold, he has now published a briefer abridgment, with alterations and improvements. Price 25 cents by mail. Send directly to him for the book.

S. HASSELL.

## ENGLISH PUBLICATIONS—PRICES AND AGENT.

If any one wishes the following English publications, send the price in American money, by a postal or express order, or in a registered letter, to the American agent, J. T. Higgons, 241 West 132d street, New York:

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## PROFESSIONAL NOTICE.

Dr. E. A. Gullledge, Union City, Obion Co., Tenn., is a general practicing physician. Any one suffering with Piles will do well to go to him and be cured. He treats without the knife. He is a member of the Primitive Baptist Church in that city and can give you good references as to his success. Any one suffering with Eczema, who wishes to try a remedy he formulated, can obtain a trial vial for 50 cents, which is about at cost. You will get results. He treats, without charge, afflicted, poor and deserving patients.

## TO WHOM IT MAY CONCERN.

I have suffered with Tetters on my hands for six years and have tried *Home-made Remedies*, *Patent Medicines*, and *Doctors' Prescriptions*. Two months ago I tried Dr. Gullledge's Eczema Cure and find it to be just what he claims. I cheerfully recommend it to all who suffer with this dreadful disease.

NANNIE STALLINGS.

Humboldt, Tenn., Aug. 18, 1908.

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JOHN W. GILLIAM, *Principal*.

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## NOTICE.

I wish to say that I am still collecting material for proposed book—Biographical History of Primitive Baptist Ministers of the U. S. Have collected about 300 sketches. Please assist me in this work. If a minister, send sketch of your life, and ask other ministers to do so. If not a minister, send sketches of living ministers or obituaries of deceased ones of your acquaintance. If only a few lines about life, labors in ministry, age, etc.; that will do, but give as much information as possible. I will re-arrange for publication. Clip from papers sketches and obituaries and send me. Moderators, clerks of Associations, and editors, please assist by sending your sketches, minutes of Associations, publishing this notice, etc. I want to make the work useful, interesting, and reasonably correct.

R. H. PITTMAN,

P. S.—Please send photos when possible.

Luray, Va.

## SEVENTY-FIFTH ANNIVERSARY OF THE BLACK ROCK CONVENTION OF 1832.

A pamphlet of 40 pages, giving an account of the Seventy-Fifth Anniversary (September 28 and 29, 1907,) of the Black Rock Convention of 1832, a history of Black Rock Church by Elder F. A. Chick, its pastor for twenty-eight years (from 1869 to 1896), the six Articles of Faith of that church, a picture of the meeting-house (built in 1826) and of the present pastor, Eld. J. T. Rowe, a native of North Carolina and a resident of Baltimore, and the Old School Address of the Black Rock Convention. This pamphlet is of great historic and religious interest and value. Every Primitive Baptist family should have and keep a copy of it. Price, Fifteen Cents, postpaid. Send all orders to

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These prices include postage.

S. HASSELL.



Vol. 30.

No. 11.

# THE GOSPEL MESSENGER.

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.



PUBLISHED MONTHLY.

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NOVEMBER, 1908.



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Edwards and Broughton Printing Co., Raleigh.

# The Gospel Messenger.

NOVEMBER, 1908.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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## QUESTIONING.

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Why should I want to know so much  
And in the light abide?

Why should I want to see and touch  
Such things as God doth hide?

Why should I want to walk by sight,  
With shining light ahead,  
When 'tis by faith, or day or night,  
We can be safely led?

Why should I want to go in ways  
The Saviour ne'er designed?  
When in the dark His hand displays,  
Leading alone the blind?

Why should I grieve and groan to find  
That darkness covers me,  
When Jesus gives sight to the blind,  
And blinds the eyes that see?

Why should I hate my empty hands,  
My poverty deplore,  
When Jesus's blood fills all demands  
Against the needy poor?

Why should I work—good works so crave  
To offer for my fall,  
When 'tis by grace through faith we're saved,  
And not by works at all?

God grant me faith that I may go  
Obeying each command;  
Nor why, nor how, but only know  
That Jesus holds my hand.

Thy presence in my heart reveal,  
That I, though walking blind,  
The pressure of Thy hand may feel,  
Imparting strength in kind.

And grant me this—that I may trust  
Implicitly in Thee,  
That when foes come, as come they must,  
Thou wilt my refuge be.

Oh, Father, seal me reconciled,  
Abiding in Thy love;  
Then own and lead me as Thy child,  
Till I come home above.

MRS. R. A. PHILLIPS.

Walden, Ga., August, 1908.

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30 IMPERIAL BUILDINGS,  
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LONDON, E. C., Sept. 22, 1908.

*Elder Sylvester Hassell—*

DEAR FRIEND AND BROTHER:—I arrived home safely and in good health, through mercy, and should like, with your permission, to make a public acknowledgment through the GOSPEL MESSENGER of the great kindness I everywhere received from the brethren during my late visit. It has left an indelible impression on my heart, and the remembrance of it is exceedingly precious. I deeply felt my shortcomings in many ways, and often stood up before the people “in weakness and in fear, and in much trembling”; but it was most gratifying to me to see the large concourse which oftentimes came together, and their evident attention and appreciation of the Word preached. I sincerely trust, if the Lord’s will, that I may be spared to meet my dear American friends again.

Your kind and interesting letter of August 30th came safely to hand. I was delighted to hear of the grand meeting at Kehukee; it must have been a most impressive scene. There appears to me to be a force and energy in the preaching of your ministers which we ap-



pear to lack in this country, partly, perhaps, from difference in climate and temperament. You must indeed have been absorbed in your subject to be carried away in spirit as you were. I can not but feel that the Lord has blessings in store for the Old School Baptists, and I pray that He may heal up divisions and root out causes of difference, and particularly give His people "the spirit of power, and of love, and of a *sound mind*."

You kindly ask whether my expenses were paid, and I am pleased to be able to reply that not only was this the case, but there was a considerable surplus over. I should be glad of this fact to be known by the friends. I safely received the letters you were good enough to forward.

I read with great interest the account of the reunion of the family of Elder Moore. I conceived a great love to him and his son Julius, who is an excellent young man. The elder gave me a most interesting account of his own call by grace and his experience in the things of God.

It was touching to read of the home-call of Brother J. B. Griffin. I remember well his playing the sacred tunes on his whistle-pipe, and hope that he is indeed safely landed in "home, sweet home."

Please give my Christian love to Mr. and Mrs. Slade. May the Lord abundantly recompense to them their kindness to me.

I sincerely hope that your dear son is now recovered, and that the Lord may sanctify the affliction to the good of his soul. Then he will have reason to say "It is good for me that I have been afflicted."

Wishing you every new covenant blessing, believe me,

Yours in love,

C. J. FARNCOMBE.

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ASHLAND, ALA., Aug. 3, 1908.

*Elder Sylvester Hassell—*

DEAR BROTHER IN CHRIST:—I will try to give a sketch of my life. I was born July 29, 1853, in Talladega Co., Ala. I was raised a poor, afflicted boy during the War between the States. I had a bad chance of getting an education. I lived a moral life as near as I could, and thought that would entitle me to the kingdom above

after this life was over. But the good Lord showed me that I must be born again. In the year 1872 I was going along one night to a missionary meeting, not thinking of getting good, for I thought I was as good as anybody. But the Lord showed me better. I felt I was the vilest sinner on earth. I saw the darkest time I ever saw. I was made to cry for mercy, but it seemed that there was no mercy for poor me. And I was in that condition all night and the next day till 11 o'clock, begging the Lord for mercy. The people met in a prayer meeting, and while they were singing "Soldiers of the Cross arise and gird your armor on, strong in the grace which God supplies through His eternal Son," I was made to cry "Lord be merciful to me a sinner!" I came to the end of my strength, and the good Lord, I hope, pardoned my sins. I was made to rejoice in God my Saviour. I felt that comfort in my soul that the world can not give, and blessed be God the world can not take away. I loved the Missionaries and was satisfied a short while, until by reading the Bible I saw they were wrong, and we could not agree. I have been asked why I stayed so long with those people. My answer was, "I believe God had a purpose in it, because I became thoroughly convinced that they were not the church of God our Saviour. They preach a law or conditional system for the eternal salvation of sinners; while I believe that it is by grace and through faith and that not of ourselves; it is the gift of God, not of works, lest any man should boast; not by works of righteousness which we have done, but according to His mercy He saved us by His grace.

Well, Brother Hassell, I have a name among the Old Baptists. I was received in the fellowship of the church about thirteen years ago, and was ordained to preach about seven years ago, and ah, brother! it is with fear and trembling that I get up to preach as I feel so unworthy. Brother, if I am a preacher at all, I want to be a little one right down at the feet of the church, desiring to be the least among the children of God, admonishing them that their salvation, both eternal and temporal, depends on the grace of God.

Dear brother, may God bless you, is my prayer. Farewell. Your brother in Christ,

ELDER J. N. PARSONS.

## THE PERFECT WISDOM AND POWER OF THE CREATOR.

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DONIE, TEXAS, Sept. 6, 1908.

The great and all-wise Jehovah, in the creation of the universe, must have had some great design in view as the great end of His work; and it is a fact that men may differ as to the end designed, yet the end must be attained or the design is a failure; and if a failure, that failure must be attributed to a lack of wisdom to know how to arrange His plans, or a lack of power to execute them. But the Bible abundantly abounds with the evidence of His power, wisdom, knowledge and understanding. Of Him it is written, "Power belongeth unto God." "He is glorious in power." "In Thine hand is power." "His power, who can understand?" And He is "Strong in power." And hence no likelihood of a failure from that quarter. Now, as to the laying of His plans. David says: "O Lord, how manifold are Thy works! in wisdom hast Thou made them all." O the depth of the riches, both of the wisdom and knowledge of God! How unshareable are His judgments, and His ways past finding out. So in the laying of His plans, all was laid in the most profound wisdom. So exactly and skillfully arranged and adapted was the whole in its every part that nothing but success could possibly be the result. Every appearance of a failure was forever lost, and never no more to be found. Creation was by design, and the design of the Creator was His own glory, and to the establishment of this most wonderful design are all things directed, both in heaven and in earth. And each and everything created, both great and small, is so skillfully put together, so ingeniously woven into one piece, that perfect harmony of parts and a glorious concert of action pervades the entire whole in its every movement.

W. M. LITTLE.

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## MARKS OF TRUE RELIGION.

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NEW HAMPTON, Mo., Aug. 13, 1908.

MRS. STELLA COX, PRECIOUS SISTER IN CHRIST:—I received your welcome letter today. It was a comfort to



me to read your words of encouragement. You wondered why I felt so cast down so soon after hearing such able preaching as we were blessed to enjoy. We had such a pleasant meeting, and I feel sure that Elder Lundy is a true minister of Christ, and, if I know anything about the gospel, surely Brother Lundy preaches it in its fullness. His theme is grace, free grace; there is no uncertain sound when he sounds the trumpet.

You remember that when God fed the Israelites on manna, they were not allowed to pick up only enough to last all day, except on Friday they were to pick up enough to last over the Sabbath day. But they would often gather up more than what they would use that day, and it wouldn't keep; it became wormy and offensive. I suppose the reason they gathered up more than they needed was because they were afraid God wouldn't give them more the next day. Perhaps that was the way with me. I thought I would keep enough of Bro. Lundy's preaching to last till our next meeting, but it wouldn't keep so long; it was like their manna. If it had done for me to have feasted on all through the month, I wouldn't have been very hungry for preaching when I did hear it. But, Cousin, I often find myself in darkness; but the Baptists have more or less been that way, as you said in your letter. There was John the Baptist who, when he saw the Saviour, said, "Behold the Lamb of God that taketh away the sin of the world;" and who, when he had baptized the Saviour as they came up out of the water, saw the Holy Spirit in the form of a dove descend upon Him, and heard the voice, "This is My beloved Son in whom I am well pleased." The next we hear of John he was in prison, and had sent two of his disciples unto Jesus asking Him "Art Thou the Christ, or do we look for another?" Strange, but true, isn't it? What was the answer? "Go, shew John again how the blind see, the deaf hear, the lame walk and the poor have the gospel preached unto them." No doubt this convinced John. I was sure that if I could see you you could comfort me some at least, and unexpectedly I received your good letter. I now feel like I can say "I know that my Redeemer liveth." You make your letters interesting and full of comfort. You



write and talk as one who walks in the light. It is certainly beautiful to walk in the steps of the Saviour, stepping in the light. I will try in my weak way to answer your questions:

First. "Why was the day I was baptized the happiest day of my life except the day that Jesus spoke peace to my soul?" It was because you were obeying God's righteous will. His ways are not grievous; but, when you were baptized, you could say "His ways are ways of pleasantness." Christ was fulfilling His promise, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest; take My yoke upon you, and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls." You certainly were enjoying that sweet rest; was not that what made you happy?

Your second question: "Why is the doctrine of God's sovereign election so precious to me?" Because it is plainly taught in the Bible, and you have been given a heart to understand "Unto you it is given to know the mysteries of the kingdom, but to others only in parables, that seeing they may not see," etc. Election is a God-honoring doctrine, while the "Chance" system dishonors God and exalts man. The word chance is found seldom in the Bible. The man that was beat and robbed and left half dead by thieves had two "chances," but they did him no good. The *certain* good Samaritan did not come by chance, neither did he tell the man to believe he would be saved and he would be saved. We well know that a chance will not help us. We want something sure. Moreover our own experience leads us to believe in election. I would like to say something more as to why election is precious to you; but I will get this letter too long.

Third question: "Why is the Old Baptist doctrine the only kind that feeds my soul?" The witness within agrees with the Old Baptist doctrine, while with the others it does not. Here's a verse of poetry that answers it:

"The speckled bird (of Christ) has food from Heaven,  
Not by her bought but freely given;  
All other food is tainted meat,  
Just such as vultures love to eat."

Then no wonder you don't like it. "Beware of the leaven (doctrine) of the Pharisees." The worldly preacher may preach to suit the carnal mind, but it won't feed the lambs and sheep. So the reason you like the Old Baptist doctrine is because it is pure and unadulterated.

Fourth question: "Why do I love and want their fellowship?" John answers the first part of this question; the reason you love the brethren is because you have passed from death unto life. You want their fellowship because Christ has bought it with His own precious blood. Listen: "From whence does this union arise, That hatred is conquered by love; It fastens our hearts in such ties that nature nor time can not move. It (this union or fellowship) can not in Eden be found, Nor yet in a paradise lost, It grows on Immanuel's ground, And Jesus' dear blood it did cost." You love Jesus because He first loved you, and you want to prove your love to Him. "This is His commandment, that ye love one another." It is a great comfort to me to think of the love and interest you have in the dear Old Baptist cause. Nannie is a good Christian woman too. I had a very pleasant visit with her two weeks ago Sunday. I was glad to find she was established in doctrine. I know she would feel better if she would perform her duty; don't you think so? I was also glad to hear that Cousin Ivy had left his lodge; he has an experience of grace. I must close.

With love to you and yours,

JOHN A. FINDLEY.

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### THE PEACE OF CHRIST.

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"Peace I leave with you, My peace I give unto you, not as the world giveth. give I unto you. Let not your heart be troubled, neither let it be afraid."—John 14:27.

Christ in this instance was addressing the disciples, and this address, as delivered to the disciples at that time, is equally applicable to us who compose the church of God in this day. Then let us stand firm in the doctrine wherewith we are called, ever looking unto Jesus who is the author and finisher of our faith. "Preach

the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine, for the time will come when they will not endure sound doctrine." These are the words of Paul to Timothy, but as he was "a servant of God, an apostle of Jesus Christ, according to the faith of God's elect," he was moved by the Spirit of Christ and did therefore the will of his Lord and Master who actuated him, and ever guided him in the ministry. "Peace I give unto you, not as the world giveth, give I unto you." What a sublime thought! What a grand and glorious blessing for the children of men! Could more have been left in the will of any one to those however dear they might have been, than was left in this declaration of Jesus to His children, when about to leave them? This departure needs must come, but it is not to be permanent, for He was only to leave in person and not in spirit, and his little ones have the double assurance that He will come again; His blessed spirit and peace being left with them. And yet, while the disciples were in the flesh (not being able to discern in the spirit to the full extent which He Himself did), they felt their weakness, and required that encouragement which He so freely and graciously extended them on this occasion. He knew their needs, and it was His great pleasure to supply them. Bless the name of such a dear and precious Saviour today and forever. He knows our every need, and He will not leave or forsake us who are His elect any more than He did the disciples.

When He has once given us the faith to believe (and we can not believe until the power is given us from above) upon His holy name, he will feed us with that manna which comes down from above. This manna, as to its component parts, comprises peace and love, and what more could the child of God desire than love and peace, both in their fullness and purity? Even if our fleshly desires and longings, which are so extensive that they are almost boundless, could be supplied, they would not compare with this truly great and glorious blessing and in the happiness and comfort which it affords to the poor child of God. "God is love." "My peace I give unto you."

Though Christ was to depart in person (His crucifixion drawing near) in much love He left with His disciples His peace, but "not as the world giveth give I unto you." No, it was not that peace which the world might have given, but it was such a peace as God only could bestow and which the world knows not of. It was a peace which was to strengthen, inspire and encourage the child of God onward in his pilgrimage journey through this land of sin and sorrow; and this peace was left at a time when it was especially necessary for those upon whom bestowed.

" 'I was a heaven below, the Redeemer to know,  
And the angels could do nothing more,  
Than to fall at His feet, and the story repeat,  
And the Saviour of sinners adore! "

The words of love and cheer comprising the subject above, as spoken by Christ Himself, preceded a sad departure—His crucifixion—but they were full to the overflowing with that love of Christ which passeth knowledge, and His love was given that He might be filled with all the fullness of God. "Greater love hath no man than this, that a man lay down his life for his friends." Then He says "Ye are My friends if ye do whatsoever I command you." Here, dear reader, comes the trial of the child of God, for while vested with this fleshly attire he will ever be weak and sinful. The spirit is indeed willing, but the flesh is weak. He feels that he is about to fall by the wayside; that he has been tossed about upon the billows until he is ready to sink beneath the waters of temptation and strife; that if a little trouble meet him on the way the tattling tongue (of a brother or sister it may be) ever stands ready for its work of destruction, while the evil spirit (if allowed to predominate) is prepared to add fuel to the flame. Here we become disobedient, and there is a rupture in our ranks, to the effect that sorrow and sadness exists where love and peace should reign.

"These things I command you that you love one another." If we are the elect of God the Lord will be on our side, and the storms may beat and the thunders rear, but He yet will be with us to still the storm.

"Then are they glad because they be quiet; so He



bringeth them unto their desired haven." Oh, how quiet everything seems to be after an exciting storm! And it is just so with us after peace and love have been ruptured for a season (individually or collectively) and restored again. Then we feel like exclaiming with the Psalmist, "O give thanks unto the Lord, for He is good: for His mercy endureth forever."

"Let the redeemed of the Lord say so, whom he hath redeemed from the hand of his enemy." Here we feel to say with David, "Peace be within thy walls, and prosperity within thy palaces." Brethren, in the name of Him who bore our sins upon the cross, let us ever look about us to see that we carry with us no spirit of strife and confusion; that we turn the deaf ear to that vain babbling with which we are most sure to meet. Oh, how precious are those peace-makers whom the Lord has set apart and prepared for the comfort of those who love Him, and who are the called according to His purpose. It is to such humble servants as these that He extends in love and peace His most comforting remarks—"Let not your heart be troubled, neither let it be afraid." He was to leave the disciples but as He knew at the time He was to come again.

Let us then take courage and move onward in obedience to Him who gave His life for us; though we be enfeebled by the flesh and its fancies, press onward toward the mark of the prize of the high calling of God in Christ Jesus. Then can we sing with the poet:

"What a treasure I have in this wonderful peace,  
Buried deep in the heart of my soul;  
So secure that no power can mine it away,  
While the years of eternity roll,  
Peace! peace! wonderful peace,  
Coming down from the Father above,  
Sweep over my spirit forever, I pray,  
In fathomless billows of love."

In love and peace, W. R. MOORE.  
No. 806 Decatur St., Manchester, Va.

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"E'en when thine eye of faith is dim,  
Rest thou on Jesus, sink or swim;  
And at His footstool bow the knee,  
And Israel's God thy peace shall be."

—*John Kent, 1803.*

## EDITORIAL.

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Parties desiring to communicate with either of the editors of THE GOSPEL MESSENGER personally, have their addresses above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, N. C.; or those who prefer to do so can hand or send remittances to either of the other editors.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., and Elder N. M. Cook, Goodwater, Ala.

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"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," 2 Tim. iii. 16, 17.

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### 143D ANNUAL SESSION OF THE KEHUKEE ASSOCIATION.

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The 143d Annual Session of the Kehukee Association convened with the church at the Falls of Tar River, Rocky Mount, Nash County, N. C., October 3d, 4th, and 5th. The church formed in August, 1908, at Norfolk, Va., united with the Association. Of the 43 churches composing the Association, 41 were represented, and it is estimated that about five thousand people were present. Besides twelve ministers belonging to the Association, eleven visiting ministers were present—Elders J. H. Oliphant, of Indiana; S. H. Durand, of Pennsylvania; J. T. Rowe, of Maryland; J. A. Norton, of

Washington, D. C., and Elders Wm. Woodard, P. D. Gold, Isaac Jones, E. E. Lundy, J. W. Gardner, J. S. Corbitt, and W. M. Monsees, of North Carolina. As the Falls church house was more than a mile from town, the Presbyterians were kind enough to lend us their meeting-house in Rocky Mount for the sessions of the Association, and Mr. C. C. Cooper very kindly lent us his tobacco warehouse for our preaching services, and furnished the electric lights Saturday night and Sunday night. The Lord blessed us with delightful weather, and with wonderful love and peace and fellowship in our proceedings and discourses and conversations. The text of the introductory sermon was, "Earnestly contend for the faith which was once delivered unto the saints" (Jude, 3), and all the other sermons were in accordance with that apostolic injunction. No new doctrines or practices are received or tolerated by the Kehukee Association—the oldest Primitive Baptist Association in the world. The next session was appointed to be held with the old mother church, Kehukee, near Scotland Neck, N. C., D. V., October 2d, 3d, and 4th, 1909.

S. H.

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### LEGAL CEREMONIES FULFILLED AND FOREVER ANNULLED BY THE GOSPEL.

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We learn, from such Scriptures as Acts 15; Heb. 9:10; 10:1, 9; Rom. 10:4, that the ceremonial law, in all its forms and customs, priestly robes and sacrifices, fine houses of worship, set festivals, tithings, musical instruments and choirs, was fulfilled and forever superseded by the gospel of the Lord Jesus Christ, which is the last dispensation of God to men before the second personal coming of Christ to the world. God has taken away the first or legal dispensation, that He may establish the second or gospel dispensation; and all the powers of men and demons can never restore the legal or destroy the gospel dispensation. And no child of God, under the influence of His Spirit, desires, in any particular, to substitute the old and transitory shadow for the new and everlasting substance—to go back from the gospel to the law. I do not believe that the church

of Christ can ever be thus deluded; for He has said that He will build it, and that the gates (or wisdom and power) of hell shall not prevail against it (Matt. 16:18).

S. H.

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### FEET-WASHING.

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Feet-washing is referred to eleven times in the Old Testament, and in every instance each person washes his or her own feet; and it is referred to three times in the New Testament—first, in the case of the sinful woman who, while Jesus sat at meat in the Pharisee's house, washed His feet with tears, and wiped them with the hairs of her head, and kissed His feet, and anointed them with ointment (Luke 7:30-50); secondly, in the case of Jesus who washed His disciples' feet, and said to them—"If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet, for I have given you an example, that ye should do as I have done to you" (John 13:1-17); and thirdly, in the case of destitute widowed members, sixty years of age or more, who are to be cared for by the church, "if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work" (1 Tim. 5:9, 10).

The custom, referred to in the Old Testament, of each person's washing his or her own feet, is practiced, I suppose, by all human beings who are physically able to do so. Since Christ ascended to heaven, of course no person on earth has literally washed, or kissed, or anointed His feet. Christ literally washed His disciples' feet, and told them that they also, following His example, as their Lord and Master, ought to wash one another's feet, doing as He had done to them. Some of His disciples, since He instituted the rite, have thought that He meant that they should, to the end of time, *literally* wash one another's feet, and have, therefore, done so; while some have thought that His act and language were only *figurative*, and that He meant merely to impress upon His people the duty of humility and



love to one another. The washing of one another's feet is not mentioned in Matthew, Mark, or Luke; and John, the only evangelist who mentions it, says not one word about the Lord's Supper, which is believed, by the best scholars, to have taken place between the 30th and 31st verses of the thirteenth chapter of John's Gospel; the "supper" spoken of in the 2d verse being the Passover Supper, as shown by the 1st verse. Nor is the washing of one another's feet mentioned in the Acts of the Apostles, which is in the inspired history of the church for the next thirty years after the ascension of Christ to heaven. It was observed, just after baptism, in the Visigothic churches of Gaul (France) and Spain during the third and fourth centuries, and has been partially and occasionally observed, especially on "Maunday Thursday" (Thursday before "Easter") in the Greek and Roman Catholic so-called "churches" ever since. Among the Mennonites, or "Anabaptists," or Baptists of the sixteenth century and since, it was practiced by some, and not practiced by others, and it was always placed among things indifferent, and never made a test of fellowship. The Dunkers (Dippers) or German-American Baptists, who call themselves Brethren, and the Winebrennerians, and the Sandemanians, and some Moravians practice foot-washing before communion. The Free-Will Baptists (some of whom now call themselves Free Baptists) wash each other's feet, and anoint the sick with oil (understanding James 5:14, 15, as well as John 13:14, 15, literally). Foot-washing has rarely been observed among the Baptists in England. The English Strict Baptists do not at all practice it; neither do the Covenanted Baptists of Canada. It is observed by perhaps more than half of the Primitive or Old School Baptists of the United States—in the Southern and Western States.

In our Church History, pages 845-847, my father, Elder C. B. Hassell, says:—"Some of the Kehukee churches have never observed it at all; others have occasionally observed it upon motion of some one in conference, and attended to it during some week day at the meeting-house, or at some private house at night, and this at long intervals. Others observe it annually, and

connect it with communion or the Lord's Supper; while others repeat it quarterly, and in every instance connect it with communion, which almost invariably occurs on Sunday, after the preaching services are ended. The [senior] author of this work [that is, my father], has always, since his connection with the Baptists, supposed this to be an open question among them, and has had the like feelings of regard and fellowship for those who did and those who did not literally observe the practice of feet-washing. He has a number of times, since his church-membership (a period of more than fifty years), united with brethren in feet-washing, and has had some pleasant seasons on these occasions. He never made a move in that direction himself for a public feet-washing, but always sanctioned it when made by others, feeling at all times willing to wash a brother's feet, either in the meeting-house or in a private house, either by day or by night. He has united with brethren in this rite at a private house by night, where the brethren occupied one room, and the sisters another. He has engaged in it, with the members of his own church and others, when occasionally they have agreed to enter into it; and he has united in the literal observance with some who adhere to the custom annually. The discussion on the subject of feet-washing on both sides," continues my father, "has been characterized by a true Christian spirit, worthy of great commendation, and has had the appearance of washing each other's feet all the time, while the question was mooted in the Baptist periodicals. Such will likely be the condition of things even to the end. It would be a sad day for the church," my father adds, "were the observance or non-observance of this rite ever to be set up as a bar to fellowship. So far from this to the present time, it has been customary with the churches in the Kehukee Association to excuse any or all who did not feel disposed to unite with them on such occasions."

I hope that the Lord has given me the same moderate, forbearing, and conciliatory spirit as my father in this and other matters. Like him I have always engaged in the literal practice of feet-washing when present at its observance by our brethren. And, as I have said here-

tofore, I would be glad if all our churches observed foot-washing literally as well as spiritually; but I can not impose my understanding of this subject upon the members of my own home church or upon the members of any other church; neither can I declare non-fellowship for humble, godly, spiritual brethren who do not believe that Christ meant to inculcate literal foot-washing as a universal and perpetual church-ordinance, but only to impress upon all His followers their obligation to the deepest humility and love towards one another, without which all our religion is vain. S. H.

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### REST.

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In preparing my monthly article for THE GOSPEL MESSENGER at this time, the attendant circumstances direct my thoughts to the subject of "rest." Indeed I am weary of perplexing cares, sore and tired from daily toil, and suffering most of all by the exercises of "a wretched carnal mind." After nearly ten consecutive years' residence in the beautiful town of Troy, Ala., where the death of my first dear wife—the wife of my youth and manhood, and the mother of my ten children, occurred on February 23, 1900, I found it necessary to make a change of residence for the sake of cheaper living and other considerations, and moved my little family, now consisting of my second wife, the companion of my declining years, and partner of the afflictions and infirmities of my latter days, and the second eldest of my four daughters, to Glenwood, a village on the Central of Georgia Railway, eighteen miles southwest of Troy, and in Crenshaw County, Ala. This change of residence was effected on the 25th of August, 1908. The fatigue of this last "tear-up and move" and fix-up to stay has proven to be about all that my small store of physical and mental forces was able to support; and still there remains much that seems necessary to be done. I feel to thank the Lord that in all these turmoils we have been blessed in the order of His daily providence, and are now comfortably situated in our humble cottage home, and have a "day off" from bodily



exercise to devote to reading and writing—a day of rest for the body, and for better exercise of our minds.

God was talking with Moses, and said: "My presence shall go with thee, and I will give thee rest (Ex. 33:14). He was about to remove His people, under the leadership of Moses, from their state of bondage and servitude in Egypt to the Land of Promise, where they might rest from the oppressive and tyrannical administrations of Pharaoh. Moses was not satisfied with the prospect of rest without the positive assurance of the perpetual presence of the Lord; without the conscious presence of God there could be no rest nor peace; but in His "presence there is fulness of joy" (Psa. 16:11). Rest is a precious boon to the weary; it was the blessing invoked for Orpah and Ruth by the loving Naomi when she was about to leave their native land to return to her own (Ruth 1:9). The Lord only can give rest to the laboring, heavy-laden soul (Matt. 11:28).

The rest which Jesus gives is rest indeed; it is a rest that satisfies the soul, making free from all oppression, a rest that is glorious (Isa. 11:10); a rest which all true believers enter into and enjoy a sense of freedom and security (Heb. 4:3). No one while in a state of unbelief can enter into such peaceful and glorious rest (Heb. 3:19).

But even believers who enter into spiritual rest are liable to come short of the full benefits of it; because they often find themselves too weak in faith to rest and rely upon the promises of God, and turn to their own or other resources in providing for themselves, and thus depart from the living God (Heb. 4:1, 3:12). Of course this only affects their temporal welfare.

But there is an eternal rest for the people of God, of which they can not fail, and to which they shall all be brought and enjoy forever and ever. They die in the Lord, they sleep in Christ, and have the pledge of infinite power that they shall be resurrected and enter into everlasting, heavenly, immortal rest (Rev. 14:13; Job 3:17, 18). O how my weary soul yearns for this rest! rest from the sighs and groans produced by human grief and sorrow; rest from sin and all its hateful forms and deceitful operations, by which I am often



ensnared; rest from doubts and fears; rest from the cares and painful anxieties and uncertainties of mortal existence.

“ O land of rest, for thee I sigh;  
When will the moment come,  
When I shall lay my armor by,  
And rest with Christ at home? ”

To the above interrogative the answer comes thus: As to the moment when I shall lay my armor by, it is very nigh—almost present; for reason affirms that this mortal body must go the way of all the earth, that this feeble hand must soon cease to inscribe the thoughts of a still weaker mind; this event seems absolutely certain. And as to the other matter—that of “dwelling with Christ at home,” I pause while a feeble “hope against hope” responds to the conjunctive, saying: “Possibly, for aught I know, the Lord may be merciful to my unrighteousness, and remember my sins no more; and if so, I am sure that it is because Jesus died for my sins, and that His blood alone is sufficient to cleanse me from all sin” (1 John 1:7).

“ O for the bright, the joyful day,  
When hope shall in fruition die!  
So tapers lose their feeble ray,  
Beneath the sun’s refulgent eye.”

I could not take less for my hope than that which it calls for—immortality and everlasting happiness in the celestial courts above in the holy, happy, peaceful presence of God and of the Lamb, with the society of saints and angels to dwell forever.

Finally, dear brethren, shall we meet? O *shall we meet* in that beautiful land?

In hope,

J. E. W. H.

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### THINGS THAT CONCERN US.

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It has been my privilege to attend several Associations this year, and the meetings have been sweet and pleasant, solely to worship God, for mutual edification, without the slightest authority over the churches. We love such meetings where sweet love, peace, and fellowship prevails, as it has at these meetings. The preach-

ing has all been done in meekness and love, and all seemed to want to extol the Creator and abase the creature, giving Christ all the glory in the salvation of poor sinners. We are all conscious of the fact that our times are in God's hands, and that our sufficiency is of God. Our good brethren desire to steer clear of unscriptural doctrines or practices. While we appreciate the fact that each local church is amenable to Christ as its Head and Lawgiver, and is as responsible to God for her acts as if there was no other church in existence, and that she has the gospel right to execute the law as she has received it from her Head, and so long as her acts accord with the holy word of God, no other church has the right to meddle or interfere—while we appreciate these truths, we should labor to preserve that sisterly relationship that exists among churches of like precious faith. We deplore the fact that some have abused the foregoing tenet of our practice, and advocate that each church can believe and practice what it pleases, and no sister church can bestow a labor of love or withdraw from her disorders. According to this position we could not have withdrawn from the innovations of Mr. Fuller, and the church of God would have long since been swallowed up in Babylon. We must remember that the local churches in the aggregate are one. There is one Head and one body. The law that was given by Christ to govern one local church governs all local churches. We have no right to enact new laws. "My love, My undefiled is but *one*." We are members one of another, and when one member suffers all the body suffers. If all the local churches are controlled by love they would be far from pressing measures to divide and alienate the family of grace. If you take the position of "absolute isolated church independence," you could not withdraw from a church for taking your expelled members, for receiving alien baptism, practicing sprinkling for baptism, or any other heretical practice. Dangerous precedent indeed! "Withdraw yourselves from every brother (one or more) that walketh disorderly." See also 1 Cor. 5th chapter, and 2 Cor. 6th chapter; Matt. 18th chapter; Gal. 1:8; Tit. 3:10; Col. 2:21, 22; Eph. 5:7-12. What applies to the church collectively applies to us individually.

We do contend that the Scriptures should be our only rule of faith and practice, and the idea now advocated, that what the Bible does not expressly forbid is admissible, would admit sprinkling, gambling, horse racing, oyster suppers, etc. The Bible does not say in so many words we shall not have these things, but teaches that the Scriptures perfectly and thoroughly furnish the man of God unto all good works. Let us be content to take God's written word as our only guide. This is safe. See Rev. 22:18, 19. Unscriptural laws are dangerous. Let them alone. We feel that it is scriptural and right for God's people to aid in love the man that is godly in his deportment, and who in love freely preaches the gospel to the family of grace. See 1 Cor., 9th chapter. The brethren should appreciate such gifts, and freely and cheerfully aid them as God has prospered them and as they have purposed in their hearts. This is not a burden to good, loving brethren, but a sweet privilege to do their duty in this respect; but taxing or assessing the members, having binding laws to force the members to pay or expel them, the card system of signing a card as a pledge to pay so much weekly or monthly belongs to Babylon and is foreign from the apostolic practice. What is done should be done freely and cheerfully, prompted by love. This is the principle for which I have ever contended. I have always condemned the system of taxing, assessing or making demands on the church, or a salaried system. We should not forsake the assembling of ourselves together in the worship of God to sing, pray, talk, preach, etc. "They that feared the Lord spoke often, one to another." We should meet at each other's homes, talk of Jesus and His love and tender mercy toward us as poor sinners, visit the sick and the poor destitute members, and if the pastors could occasionally spend some days going from house to house among the churches of his charge, visiting old, infirm members, trying to comfort the poor and afflicted, breaking of bread and in prayers, and showing the poorest members that he is upon a level with them, and does not feel too good to visit the poorest and humblest of all the flock, such visits would be a blessing; and, if the brethren desire it, preach for them at their homes. While

we have felt such meetings would be beneficial to the spiritual growth in the church, we would oppose a pre-arranged meeting, eliminating the doctrine of grace from the preaching, sending young ladies through the congregation to persuade and pull people into the church, singing several songs when opportunity is given, making propositions, etc., to animate the flesh and augment the membership out of worldly material, calling on the world and other people to extend the hand of fellowship. If other people help to receive our members, whose member is he when received? We believe it is scriptural and right to encourage God's humble poor to unite with the church, but we do not want the world or worldly methods resorted to for augmenting our members. We want God's humble children who feel in their souls by experience that salvation is of the Lord. We should never use such expressions to God's humble children as, "Don't you join the church as long as you can stay away." Such teaching would be very wrong indeed. We should encourage all the gifts that God has given to the church. There are gifts of prayer, and exhortation in the church that are useful and a blessing in their place. We should strengthen the weak hands and confirm the feeble knees.

The ministry should be at their post, and for the love they have for God's humble children scattered abroad, should visit destitute churches and destitute sections of country, and preach the gospel in its purity to them. I well remember, when I was living in a remote section from Primitive Baptists, how glad I would have been to have met one and heard the doctrine of grace preached, for it was my only hope of heaven. I was then a poor boy, feeling all alone, and my prayer to God was to teach me His will concerning me. When I found the dear old church, how glad I was! My poor soul leaped for joy to hear the sweet messages of love as they fell from the lips of God's servants. Doubtless many others in destitute sections would be glad to hear the good news. The command is to "go," not "send." We should strive for the things that make for peace, and labor in love not to introduce measures that will divide and scatter the flock of God. May God bless us all with grace, that we may serve Him aright.

L. H.



## BLESSEDNESS OF LOVE, HUMILITY, AND PEACE.

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“Take us the foxes, the little foxes that spoil the vines; for our vines have tender grapes.”—Sol. Song 2:15.

Such is the nature of true religion that our gifts will wither and our comforts will die if we live carelessly. When the weeks go by, and our minds are full of vanity, and we neglect to read or pray or meditate, we find the grapes of religious comfort so tender that we lose their sweetness. We ought to think of God every day. We ought to love to talk of His goodness—it should be our sweetest theme; and when it is so it helps us when we meet at His house. It is becoming us, who hope for mercy in death, to talk of it in life. We relish the company of brethren who talk much of the teaching of the Word. It is pleasant to have a brother asking the meaning of the Scriptures. It is good and helpful to exchange opinions on the teachings of the Bible. The Lord has called us out of darkness that we show forth His praise. “Herein is My Father glorified that ye bear much fruit.” We glorify God when we give evidence that we love God and love His Word and His law. Oh! how good it is if our life testifies that our profession is true and sincere, so that we seek peace among the Lord’s people, and so that we be peaceable ourselves. It is good for brethren to dwell together in unity—to live as if they had the Spirit of the King of Peace. THE GOSPEL MESSENGER has ever been a promoter of peace among us, and I hope it will yet long be sent out among us to nourish peace in our denomination.

It is said, “Let brotherly love continue.” We sometimes prevent it by our manners; and wherein we fail to do so we make ourselves an injury to the cause rather than a blessing. The new members among us—those that have lately felt the love of God, they love peace, they dread strife. “Let nothing be done through strife or vainglory” is a Divine command. It is ugly to see brethren engaged in strife, prompted by a desire for the preeminence. O! how ugly for one to struggle to gain the uppermost seat, or to put down another, or to be the

chiefest! How much better to take the lowest seat and be content with it! This will not cause division and distress, but it will do good.

Affectionately,

J. H. O.

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## QUESTIONS AND ANSWERS.

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1. Q. What was the Shekinah? A. *Shekinah* (also written *Shechinah*) is a Hebrew word used, not in the Bible, but by the Jews of the second century after Christ and since that time, and means *dwelling*, that is, the majestic dwelling or glorious manifestation of God among or to men, the Divine presence; and sometimes the Jews used the word to denote God Himself. The word is taken from those passages of the Old Testament which speak of God dwelling in the bush or in the pillar of cloud and fire in the wilderness or in the tabernacle or the first temple (that of Solomon) or upon Mount Sinai or Mount Zion; and in the New Testament this Divine manifestation is called "the glory of God." This glory is perfectly and eternally manifested in heaven.

2. Q. The two thieves crucified with Christ were both of them abusive; did one receive suddenly a change of heart? A. This seems certain from comparing the accounts in Matt. 27:44, and Luke 23:32, 39-43. The penitent thief was a subject of God's distinguishing, rich, and reigning grace; while the impenitent thief was justly left to perish in his sin.

3. Q. Paul, in Philip. 3:2, 3, says—"Beware of dogs, beware of evil workers, beware of the concision; for we are the circumcision, who worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh"; what does he mean? A. He warns his Philippian brethren to be on their guard against Judaizing or legalistic teachers, who, like dogs, are unclean, shameless, greedy, and snarling, and who are really workers of iniquity, and had only a fleshly circumcision or outward form of righteousness; while the true children of God are circumcised in heart, cut off from the prevailing love of sin and the world, and worship God, not only in form, but also in spirit and in truth, and rejoice, not

in the works of themselves or of any mere man, and do not trust in any fleshly wisdom, strength, or righteousness for salvation. The Jews called the Gentiles "dogs"—impure, shameless, greedy, and snarling creatures; but the inspired Apostle retorts by calling Judaizing teachers by this name, so as to caution genuine believers against them.

4. Q. Who are the false teachers, among the Lord's people, that were to bring in ruinous heresies and pernicious ways which many would follow (2 Pet. 2:1, 2)?

A. The Apostle Peter says that, as there had been, under the Old Testament dispensation, among the people of Israel, false prophets (see 1 Kings 22:11, 12), so there would be, in the New Testament dispensation, among the professed people of God, false teachers (Matt. 24:11; Acts 20:29, 30; Jude 4), who would stealthily bring in, along with some truths, destructive errors, destructive of the fundamental principles of the gospel, contradicting even the Lord who they claimed to believe had redeemed them, denying either His divinity or His humanity or His mediatorship or His messiahship or His atonement or His saving power, and who would bring upon themselves and their followers sudden destruction; and these false teachers are described, in the same chapter, as covetous, presumptuous, vain, corrupt, sensual, and unclean, like dogs and swine. Paul, in Acts 20:29, 30, describes these same false teachers as grievous wolves, destroying the flock, and speaking perverse things to draw away disciples after them. The Apostles Paul, Peter, and Jude warn us solemnly and earnestly against all such false and highly injurious teachers.

5. Q. Do the Scriptures teach that sprinkling or pouring is baptism? A. Never; the Hebrew and Greek words translated to sprinkle, to pour, and to baptize (immerse) are entirely different, and are never confounded with each other. The Roman Catholics admit that they invented and substituted sprinkling and pouring for baptism, and that Protestants derived from them, and not from the Scriptures, these pretended forms of baptism; and this is the truth.

S. H.

REMARKABLE PROVIDENCES.

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"Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord."—Psalm 107:18, 43.

## IT IS SAFE TO TRUST THE LORD.

Some years ago, as it is reliably stated, an aged servant of the Lord, full of faith and the Holy Ghost, was found on one occasion in company with two young ministers, on their way to a religious meeting. The older minister was noted for a willingness to bestow his last penny upon the needy, and for an unyielding trust in God at all times and places. They met on their way a beggar in great want. The two young men were first appealed to for charity, but they gave nothing. For they reasoned, "Our means are scant; we are to be all day on the road; we need our little money to buy a dinner for ourselves and for our horses." But the old minister, Elder A., emptied the entire contents of his purse into the eager hands of the asker for alms. He trusted in God that He would deliver him, he knew not how; and his astonished companions set themselves watching to see in what way he was to be relieved from his dilemma. Noon came; the inn was reached, and all three called for dinner and food for their jaded horses. Now for the trial of faith. How was the servant of God, among strangers, without means or credit, to meet his bill? He who made the fishes of the sea contribute money wherewith to pay the taxes for Himself and His Apostle Peter, knew; and His eyes were upon the man who dared to take God at His word and to trust his Maker in every extremity.

The order for dinner for man and beast was given without faltering, but the aged servant's heart was in earnest prayer. The meal over, the younger men advanced first to the landlord and paid their bills, nearly exhausting their little purses, which, in those early days, were not so well stocked with funds as are those of many professed ministers now. No questions were asked, and the full amount due was received and flung into the



drawer. Then, as boldly as the others, came Elder A., asking, "What is my bill, landlord?" The landlord started and looked at the questioner closely. "Are you Elder A., from M.?" he asked. "I am; that is my name," was the prompt reply. "Oh, nothing; I have no charge, never mind," said the landlord. "Stop," he added as the minister was about turning away. "Here, take this," and the drawer was pulled open, and the very money paid in a minute before by the young men was placed in the hand of God's trusting servant, who went on his way with thanksgiving and praises.

It is needless to say that those young preachers learned on that day a lesson which they never forgot. Reader, it is safe for a servant of God to trust His Divine Master. It is better to trust God than to put confidence in the flesh or in princes. The bank of heaven will never suspend nor fail, neither will its beneficent and wealthy Owner ever become bankrupt. S. H.

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#### IF IN ARREARS, PLEASE REMIT.

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Money has for a long time been very scarce with nearly all of us, but the crops are now being gathered and marketed, and the financial stringency is being somewhat relieved. The actual cost of printing and mailing THE GOSPEL MESSENGER is heavy, and I am, therefore, compelled to request our subscribers who are in arrears to remit the small sums due us as soon as they can conveniently do so. S. H.

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#### COPIES OF AUGUST, 1908, MESSENGERS WANTED.

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As the demand for THE GOSPEL MESSENGER for August, 1908, has been unexpectedly greater than the supply, I would request those of our subscribers who do not keep their MESSENGERS, and who do not especially desire that number, to mail it to me (putting a one-cent stamp on the wrapper), and I will send them ten cents for each copy if they desire me to do so. It failed to reach some of our subscribers, and others also desire it

on account of obituaries published in it. I generally have from fifty to a hundred copies of each number of the MESSENGER left over to supply such demands; but, having printed some fewer of the August number, they were exhausted before supplying the demand.

SYLVESTER HASSELL.

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## EXTRACTS.

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GLENWOOD, ALA., Sept. 10, 1908.

DEAR BROTHER HASSELL:—Your favor of August 31st came duly to hand. Thank you for your brotherly kindness to me for all those years during which we have been associated together on the editorial staff of the GOSPEL MESSENGER. I have but little hope of ever seeing you on this side of the river, which we both must soon pass over; but I do hope that we will meet on the other shore.

May the Lord comfort you and your dear afflicted son Charles.

Yours in hope,

J. E. W. HENDERSON.

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AKRON, ALA., Sept. 3, 1908.

*Elder Sylvester Hassell—*

DEAR MR. HASSELL:—Please find enclosed P. O. order for \$1.00 to pay my subscription for the dear GOSPEL MESSENGER another year. I am well pleased with the MESSENGER, and wish you success in your good noble work.

With love and best wishes to your entire household, I am, your true friend,

(MISS) NANNIE J. HARRIS.

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AVOCA, FLORIDA, Sept. 7, 1908.

*Elder Sylvester Hassell—*

MY VERY DEAR BROTHER:—You will please change the address of the MESSENGER from Avoca, Florida, back to Barwick, Georgia. I don't want to miss a copy of it. I admire the way you are conducting it and endeavoring to please God instead of man. I do wish the Baptists would follow the advice it contains. May God bless you and yours.

Your sister in hope,

(MRS.) ANNIE SMITH.

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ELLAVILLE, GA., Sept. 16, 1908.

DEAR BROTHER HASSELL:—For some time I have felt inclined to write something concerning the death of Elder J. E. Battle, which sad event occurred at his home in Talbot County, Georgia, on the date mentioned in obituary notice, previously written by Elder S. T. Bentley, May 15, 1908. In the death of Elder Battle, I am greatly bereaved of a true, faithful brother, a close, affectionate friend and yoke-fellow in the gospel. I had known him from childhood, and learned to love him then for his integrity and sterling worth, and never had cause to esteem him otherwise, but was drawn more closely to him later in life, when I learned of his devotion to Christ and the church, and this strong tie was still strengthened when he began to preach the un-

searchable riches of Jesus. At his request I rode about one hundred miles to help ordain him to the ministry

Elder Battle was contented to remain an old fashioned Baptist and was ever found contending for the faith—a fact well evidenced by many still living with whom he came in contact as a drummer and Baptist. He came to my little town about every sixty days, and frequently visited my home. Frequently when he would get off the train a certain colored man would hunt me up and tell me Mr. Battle was in town. He did this, knowing our devotion for each other. His customers in Ellaville, and throughout the county trusted him and confided in him, knowing him to be truthful and sincere. Truly he had a “good report of them without.” But alas, he is gone to his long home, leaving friends and many loving brethren and sisters, but greater than our loss is that of a loving devoted wife and children. Oh! how my heart goes out in sympathy for them—the widow and orphan children. May God in tender compassion provide for and keep them throughout life and save each one of them in death. After brother Battle was ordained the first one the Lord gave him to baptize, was his companion, which took place in the month of February. I know he could then say with Jacob “it is enough.” It was my pleasure to visit his home a few days before he died. I am glad the Lord permitted me to go then, but I did not think of it being the last time I ever would see him, though he was sick at the time, but he went with me to his church, and I thought we had a sweet good meeting. Amid tears he endorsed my preaching and looked so humble and good. Let me here say to the wife and children, emulate the life and example of husband and father, and in doing so you will follow a good Christian example. I was greatly shocked to know the Master removed him so early from his field of labor, but He knows best when our usefulness is ended, although the harvest to us seem plenteous and the laborers few, He took him and it was right. Therefore, let us all bow in humble submission and pray for the grace to say “Thy will be done.” May the dear Lord sanctify this strange dispensation of His providence to our good.

J. M. MURRAY.

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GODDANSVILLE, GA., Jan. 12, 1908.

DEAR BROTHER HASSELL:—Please find enclosed \$1.00 for renewal of my subscription to the MESSENGER. I see that I have only paid for it up till this time. I want it to keep coming. My father, S. S. Mullins, took the MESSENGER as long as he lived, and I have had it sent in my name since. I used to get it when I was a little boy and slip out to myself and read all of the experiences.

I hope all the subscribers will pay up their dues for the MESSENGER, and you may live long to keep it coming to my home. Your little brother in hope.

T. M. MULLINS.

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CRAWFORDSVILLE, INDIANA, July 17, 1908.

Mrs. Bettie Z. Whitley, Washington, N. C.—

DEAR CHILD OF THE KINGDOM:—Yours of 23d ult. came promptly to hand, and it was as if some grace-taught merchant, like Lydia, had come to the home with balm and frankincense and myrrh—eye salve for the eyes, and cordial for the heart, and I have received strength, encouragement, and comfort. As you say of yourself, I receive great benefit from letters I receive, but in a way each letter brings a pang of regret and pain, that is it creates one in my mind. I see and know and feel that I can never repay the writer in like manner. Fortunately

the Lord's dear children have learned of Him and from Him when He says, "freely ye have received; freely give; do good and lend, hoping for nothing again." I have had great cause to be thankful for the kindness of my brethren and sisters, and we all have reason to love and adore our Creator, the great Father of mercies, for the free, unbounded blessings that come to us. How kindly He overlooks our poverty; how skillfully He reveals it when He says, "Come ye, buy and eat; yea, come buy wine and milk without money and without price!" How precious the words, "O friends; drink, yea, drink abundantly, O beloved"!

I sympathize with you in your sorrow for the good man taken from your midst, brother W. C. Trevathan, Rocky Mount, N. C. You knew him on earth; you will know him better in the land of rest. He reminds you of Elijah, and it does look tempestuous when our best men are being removed; but if the "whirlwind" bore the beloved prophet into heaven, and others too must go, we will lay nothing in the way of their departure. The mourners thought Elijah might have been cast upon some mountain, or into some valley, but their searching proved that the Lord does not do that way. Now with just a beginning I must close.

I enjoyed all your comforting letter, but can not write. Do not be disheartened; still cast your bread upon the water and it will be gathered by some hungry one. I am quite feeble, but sometimes feel strong in Him who suffered for us. In gospel bonds, that three-fold cord not easily broken, I remain your poor brother,

S. B. LUCKETT.

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R. 3, MILO, IOWA, Sept. 16, 1908.

*Elder S. Hassell—*

DEAR BROTHER:—Enclosed find money order for one dollar, to apply on MESSENGER. May it continue to be the GOSPEL MESSENGER to the poor afflicted people of God, to time's end; and may you be spared to live long to so continue in the future as in the past, to conduct the paper to the glory of God, and the comfort of His people. Your brother.

M. E. YOUNG.

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633 N. East St., GREENFIELD, IND., Sept. 13, 1908.

*Mrs. Bettie Z. Whitley, Washington, N. C.—*

MY DEAR PRECIOUS SISTER IN THE LORD, AS I TRUST:—Your kind and welcome letter was received in due time. I assure you I was glad to hear you were still enjoying the sweets of the blessed gospel. I waited until after our Association was past to write, so that I could tell you a little about our preaching. O how precious the words fell from the lips of the dear servants of our God! My dear sister, I realize so often that you and I are so highly favored of the Lord to be blessed with the great privilege of meeting and worshiping with the true people of God. O! my soul, bless the Lord, and all that is within me bless His holy name. My soul was lifted above the transient things of this earth during our dear meeting here this week.

And to-day I have laid my work aside to tell you we had a dear meeting, long to be remembered, so many able ministers from the East, West, North and South. Bless the Lord; may He continue to send among us His previous servants. They were all able to tell the same old sweet story, that is ever new to our waiting souls. We never get tired of hearing the gospel of the Son of God; Jesus the way, the truth, and the life. It is like the cool water to the thirsty traveler in the desert, so refreshing, so cooling to our parched souls. When we feel



almost ready to halt by the way, we take fresh courage and travel on to try to reach the next resting place where Jesus meets His dear people and bless them with the outpouring of His Holy Spirit. Unworthy though we are, He leads us gently on, and on, until we will finally land where parting and sorrow and sin can not enter; where all tears shall be wiped away forever.

Christ says in the 5th chapter of the Song of Solomon; "I am come into my garden, my sister, my house; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk; eat O friend; drink, abundantly, O beloved. Dear sister when Christ calls His Church by all those beloved names, does He mean He eats the same spiritual blessings with them that they enjoy? I would like to understand it more than I do. Then again He says, "what is thy beloved more than another beloved, O thou fairest among women? What is thy beloved more than another beloved, that thou dost so charge us?" Does this "fairest among women" mean His Church? If it does then how delightful to meditate on it. I can not see how we can have a just appreciation of our Heavenly Father's love and mercy, only as it is presented in the Scriptures, and preached by the Primitive Baptists.

Our beloved Elder Lundy, of North Carolina, preached the closing sermon the last evening of our association. It was grand beyond my power to tell you, most comforting to all that spoke about it. We hope he will come again. You, my dear sister, ask me to come to the Kehukee Association in October. I must tell you I can't this year; if the Lord will, I may come next year. Give Christian love to all the dear kind brethren and sisters.

I will close, hoping it will not be very long until I hear from you; and may God's richest blessings rest upon you and your dear ones. Your unworthy but loving sister,

LYDIA CANINE.

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810 W. Fulton Ave., BALTIMORE, Sept. 9, 1908.

DEAR BROTHER HASSELL:—We have been very much pleased with the MESSENGER the one year we have taken it, and will be glad to continue it. I will enclose money order of \$1.00 for another year, as I've been sick all summer, with nervous prostration and gastritis of the stomach. I am better but not well, I am so nervous, as my writing will indicate, and suffer with my stomach a good deal yet some days. I must say I feel discouraged, can't help it. We remember your visit to us at our association with much pleasure, and if I am spared to see the next one, which we anticipate having next spring, we will be glad to see you again. Of course we all know life is uncertain; but the one that rules and reigns, we know holds the destiny of each and all of us in His hands—a comforting thought to feel assured there is one that can not make a mistake, and doeth all things well. If I could only be more reconciled to His will in this protracted sickness, I would be so much better satisfied, and my dear husband has been just as anxious and so worried all summer. I've had two trips from home, one week at the mountains, and over two weeks' visit to a friend, but the change seems to be temporary, as I feel so badly again.

I hope you are enjoying good health, God's richest blessing, and will be spared many years to the comfort of the Lord's people. My husband joins me in love and best wishes for your welfare. He is busy now, you know he is a builder. Had he been at home he would have added a line. We have often spoken of you. Please remember me as your unworthy sister in Christ, I hope,

Mrs. E. A. JOHNSON.

RUTH, MISS., Aug. 22, 1908.

*Elder S. Hassell—*

DEAR BROTHER IN THE LORD:—Enclosed please find \$1.00 to pay for the MESSENGER another year. My time is out in September. I don't want to miss a single copy; it is all the preaching I get to hear. I feel so cast down. Pray for me and mine when at a throne of grace.

B. F. CONN.

WASHINGTON, N. C., Sept. 4, 1908.

*Elder Sylvester Hassell—*

MY VERY DEAR BROTHER:—It has come into my mind to write just a little more for the many dear readers of the MESSENGER. When I take my pen for this purpose, my imperfections rise up to such an extent, I draw back, but then I think of this language: "He that putteth his hand to the plow and turneth back is not fit for the kingdom of God." Oh! am I fit? is the question that so often arises in my soul; but when I go back and trace all the way that I believe the Lord has led me, I take courage and press on. Twenty-three years ago (it will soon be 24 when January, 1909, comes in,) at the command of God, I entered the Primitive Baptist church, as Noah entered the ark, and as God shut him in, God shut me in. Many have been the waves and billows that have gone over me, but, by the grace of God, I am what I am, and by His grace I have been enabled to stand thus far, and may I not still trust His grace? Yes, I will. I know that there is but one true God. He that cometh to Him must believe that He is the living God, and that He is a rewarder of them that diligently seek Him. Oh! what comfort there is in believing these words—"diligently seek Him." "Seek first the kingdom of God and His righteousness, and all these things shall be added." Oh! Lord, I pray Thee give me the spirit to seek, and teach me how to seek the right way.

"Thy way, oh! Lord, is in the sea,

Thy paths I can not trace,

Nor comprehend the mystery

Of Thy unbounded grace."

I am such a feeble, helpless child, I am continually at a throne of grace, begging my Father in heaven to help me, to lead me. I am actually afraid I weary Him with my continual coming, but "Unto whom shall I go? Thou hast the words of eternal life." Oh! how thankful I am that I believe that I have been taught by Him to come to Him. "No sinner shall ever be empty sent back, who comes seeking mercy for Jesus' sake." Oh! how glad I am that I have been made to see and feel what a helpless, poor and needy sinner I am, in every sense of the word. Jesus came to save sinners. Dear kindred, I have been feeling for several days, cold, dark, and barren. I begin to question, Oh! Lord, why am I thus? I found I was living after the flesh, in disobedience; I am often cumbered with much serving. I just left off some things, and went to see the sick, aged, and afflicted in the neighborhood where I live and ministered to them just such as I had. "Silver and gold have I none." And to-night my heart is softened and I am minded to quote the language of Solomon's Song: "I went down into the garden of nuts, to see the fruits of the valley, to see whether the vine flourished and the pomegranates budded. Or ever I was aware, my soul made me like the chariots of Amminadib." In doing our duty, we are often caught up in these chariots. How sweet—*how sweet!* I am a child, if indeed a child, that has learned obedience

"by the rod of His wrath." I sincerely desire the prayers of every one of the family of God, that will pray for me and for mine.

Yours very affectionately,

BETTIE Z. WHITLEY.

TROUGH, S. C., Sept. 16, 1908.

*Elder Sylvester Hassell—*

DEAR BROTHER:—As I have many friends scattered abroad in this wide world, some in Georgia, Tennessee, and other places, and as I can't write to all of them privately, I will write through your beloved paper, THE GOSPEL MESSENGER, if you think it worthy of publication. My brother takes the MESSENGER, and we all love it dearly. May the Lord bless you many years to contend for the faith of the dear old church, is our prayer.

Some have written to me to know how many Primitive Baptists there are in this county at present. I will say there are about one hundred and ten in this county (Spartanburg, South Carolina). In 1902 there were only six; so you see the Lord is bringing His people out of Babylon. We have two Old Baptist churches in this county and four ordained ministers, to wit, Daniel Seay, Henry Seay, Stead Gibson, and Wm. Seay. We have one licentiate minister—Bro. S. L. Lomery—and four liberated brethren. Our churches are in peace at present. We have had some trouble over the absolute "can't-help-it" doctrine and other things. We want to remain in the "old paths," where the church has stood for over nineteen hundred years. To remain so sometimes sets the world in rage against us, but Jesus says we are not of the world. Dear brethren and sisters, I understand the church to be separated from all the so-called churches of to-day. Do not they and the world go hand-in-hand together? One of their preachers told me the other day that they were doing a great work for God in saving many souls from hell. I asked him how many saviours were there, and he said only one. I told him, according to what he said they were doing, there were many saviours out in the world to save people from hell. But, beloved, he did not tell the truth; there is but the one Saviour, and He is a whole Saviour, not a part, and He died on the cross to save His people from their sins, and he bought us all a home in heaven. I don't want to be with that crowd that will come up before God and say, "We have done many wonderful works." All of my boasting is in what the Lord has done for me; as David says, the Lord has done great things for me, whereof I am glad. As the poet says—

"I love Thy kingdom, Lord,  
The church of Thine abode;  
The church our blest Redeemer saved  
With His own precious blood."

Will say to all the brethren and sisters that have written to me, I certainly do appreciate your good letters. Write on; I will answer all I can. If I can't write separate letters to all, I will answer all through our papers.

Your brother in hope of eternal life,

DANIEL SEAY.

R. 4, STANLEYTON, VA.,

"MOUNTAIN HOME," Sept. 16, 1908.

MY DEAR, FAITHFUL BROTHER HASSELL:—I have read and reread THE GOSPEL MESSENGER with profit and delight. Our Associations were well attended and the preaching glorious and harmonious. We



were disappointed that Bro. A. J. Moore did not get here, and Bro. Meads, Brethren, Lawrence, Oliphant, and Moffitt were here, with our own dear ministers. So sorry Bro. Lawrence's sweet daughter had to return home sick. May the dear Lord restore her to health and establish her heart in grace, I pray, if His will. We thank God and take courage for the great gift of you and all the faithful upon the walls of Zion. "Cry aloud, spare not; show My people their transgressions." When our head becomes allured and led away from the simplicity of the gospel by the vain philosophy of the world, and we feel tempted to copy her fastidious ways, we should appeal to the heart, and search and see if these things are consistent with our experience of grace, lean upon the strong arm of the Lord, and pray to be led by His Spirit. Methinks if all would do this who seemed inclined to change the order of the Lord's house, there would be more brotherly love manifested, and we would most assuredly live more to the honor and glory of the Saviour of sinners,—yea, "in the unity of the Spirit and the bonds of peace." I know it comforts your sorely tried heart, and strengthens your faith, to find precious kindred in Christ all over our land, endorsing your position. "Truth is mighty and will prevail." The highly-prized GOSPEL MESSENGER continues to give "Thus saith the Lord" for its belief, and with gratitude to our Merciful Preserver, I again remit \$1.00 to renew my subscription for another year. May the Lord continue to bless you with health and strength to withstand the fiery darts of Satan, etc., and open up the way for you to visit us soon. Bro. Daily expects to attend our union meeting at Alma the fourth Sunday in September.

In love and hope, your unworthy sister, LUCY G. BRUMBACK.

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## SELECTIONS.

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### THE HEALTHIEST CITY.

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London is said to be "the healthiest city in the world." Its death rate in 1884 was 21.4 per 1,000, being five less than Rome, Paris or Berlin; eight less than Vienna; ten less than New York, and fourteen less than St. Petersburg. And yet there are parts of London where it seems wonderful that people can live at all. Poverty, wretchedness, sin and vice prevail; and sometimes smoke, fog and damp are everywhere. Yet London is a wonderful city, a mighty city, a great city, and we are glad to learn that it is a comparatively healthy city.

But much as we like London, we have heard of a city which is far more healthy, where shall be *no* more pain, neither sorrow nor sighing, neither shall there be any more death. What a city that is! No cemetery can be found within its walls, or in its suburbs. It has no costly monuments, which proclaim the memory of the dead and the grief of the living; no tombs or vaults, wherein loved forms moulder back into kindred dust; no funeral processions pass along those glorious avenues; no devout men bear the dead to burial and make great lamentation over them; no mourners go about the streets; but through all that hallowed home breathe balm and blessedness, and life and joy unspeakable.

The fadeless trees, the monthly fruits, the crystal waters all speak of LIFE; the redeemed who walk there are victors over the tomb; and He who is the Lord of that country, and the light of whose countenance gives glory to that heavenly home, is one who hath said, "I am



He that liveth and was dead, and behold I am alive forever more, and have the keys of hell and of death."

What a city is that! the city of the Lord's redeemed; what a home! the home of the ransomed and the glorified! Dear friends, when thinking of that city to choose as a place of permanent residence, do not forget "the city which hath foundations, whose builder and whose maker is God." All other cities are transient, temporal, and destined soon to pass away. This city is "a building of God, an house not made with hands, eternal in the heavens." Blessed are they who shall enter the city of the Lord, and who shall dwell therein in life and joy and glory unspeakable, when it shall come down from God out of heaven, "prepared as a bride adorned for her husband," and "the tabernacle of God is with men." Rev. 21.—*The Christian, Boston, Mass.*

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## OBITUARIES.

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"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

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### MRS. MAMIE FOHAN.

Mrs. Mamie Fohan, daughter of R. S. and C. M. Carraway, departed this life at 3 o'clock a. m., March the 8th, 1908, making her stay on earth 23 years 9 months and 5 days. She leaves a husband and little daughter 4 years old, father, mother, four brothers, five sisters, and many friends to mourn the loss of this excellent woman. Sister Mamie united with the Primitive Baptist church at Bethsaida, Barbour Co., Ala., about three years ago, and lived a consistent, devoted Christian life until death. Mamie's disease was pneumonia. What she suffered, tongue can not tell. She suffered nine days and nights, was conscious until the last two days, but oh! how sad to see her condition and not to be able to do anything to give her ease. She told her husband, before she was taken sick, that she was going to die. She was taken sick on Thursday; and Friday I went to stay with her, and she took me by the hand and said, "Sister, I have been knowing this for three weeks, but could not tell you all. One day during her sickness she told Mamma that she saw herself in her coffin, dressed in white—"How pretty and happy I was! When I waked and found it was not so, oh! how I wished it was." Then she said, "That is the way I want you all to put me away." She would try to show us the beautiful light she saw, and would say, "It don't look like any light I ever saw before." And she said, "I hear the prettiest and sweetest music I ever heard." She called over some names of the dead that she could hear singing "Hark from the tomb," and would try to sing with them, and say, "I know you are all obliged to hear that." Oh! how sad it is to give up our loved ones who have shared our joys and sorrows, and to think that we can see them no more! It seems like it is more than my heart can bear, but "the Lord giveth, and He taketh away; blessed be His holy name." May the Lord who gave and who hath taken away, sanctify the heavy stroke to the bereaved ones, and enable us to realize that He doeth all things well, and may we bow to His holy will, and say, Thy will be done. The light and joy of a home is gone; the church has lost a devoted member; our family has lost a loving sister; her husband and daughter have lost a devoted wife and mother. Dear brethren and sisters who may read this, pray for me. Written by her sorrowing sister,

MRS. V. D. LAWSON.

*Banks, Ala.*

## THE GLORIOUS TRIUMPHS OF GRACE.

Elder W. S. Craig, of Cozad, Nebraska, has published another edition of this work, in 13 chapters, 188 pages, being mainly an abridgment of the "Reign of Grace," published by Abraham Booth, of England (born 1734, died 1806). The original work is one of the ablest defenses of salvation by sovereign grace, but is out of print; and the first edition of Elder Craig's abridgment having been sold, he has now published a briefer abridgment, with alterations and improvements. Price 25 cents by mail. Send directly to him for the book.

S. HASSELL.

## PROFESSIONAL NOTICE.

Dr. E. A. Gullledge, Union City, Obion Co., Tenn., is a general practicing physician. Any one suffering with Piles will do well to go to him and be cured. He treats without the knife. He is a member of the Primitive Baptist Church in that city and can give you good references as to his success. Any one suffering with Eczema, who wishes to try a remedy he formulated, can obtain a trial vial for 50 cents, which is about at cost. You will get results. He treats, without charge, afflicted, poor and deserving patients.

## BIOGRAPHICAL HISTORY OF PRIMITIVE OR OLD SCHOOL BAPTIST MINISTERS—LAST APPEAL FOR SKETCHES AND PHOTOGRAPHS, WITH A REQUEST FOR SUBSCRIPTIONS.

I have collected and am arranging for publication, in book form, between six and seven hundred sketches and about two hundred photographs. This book, if published, will also contain sketches and pictures of a few of our spiritually-minded and talented sisters who are well known by their writings, together with an appendix of much useful information in brief form that I have gleaned from various sources. I feel to say that the work will be fairly representative, reasonably correct, and of unusual interest to every Old School or Primitive Baptist. I want to make it so, and I again ask those ministers who have not furnished me with a sketch and photograph to please do so without delay. However, if they will not, because of a feeling of modesty, etc., as is the case with many, will not some one write me a sketch of the life and labors of such elders? Do you not want your pastor represented? If so, ask him about this matter, and assist me in getting information at once.

I hope to complete, and have the book published this winter. It will cost me about a thousand dollars to do so, and I want all who read this and feel that they want one or more copies of the book to write me a postal card saying how many they will take. It will cost you but one cent to do so, and will enable me to know if I can afford to publish, and how many copies to have published. The book will be more representative, much larger, and therefore more expensive than I first anticipated, but I want to make the price not over two dollars. A large edition will enable me to do so, I think. So please help me make the price cheap to all by ordering *now*, and paying later when the book is published. If you will write me, *please do so soon*.

R. H. PITTMAN,  
Luray, Va.

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## TO WHOM IT MAY CONCERN.

I have suffered with Tetter on my hands for six years and have tried *Home-made Remedies*, *Patent Medicines*, and *Doctors' Prescriptions*. Two months ago I tried Dr. Gullede's Eczema Cure and find it to be just what he claims. I cheerfully recommend it to all who suffer with this dreadful disease.

NANNIE STALLINGS.

Humboldt, Tenn., Aug. 18, 1908.

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# THE GOSPEL MESSENGER.

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.



PUBLISHED MONTHLY.

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DECEMBER, 1908.



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# The Gospel Messenger.

DECEMBER, 1908.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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VOL. 30.    WILLIAMSTON, N. C., DECEMBER, 1908.    No. 12

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## THE PILGRIM'S WANTS.

I want a sweet sense of Thy pardoning love,  
That my manifest sins are forgiven;  
That Christ as my advocate pleadeth above,  
That my name is recorded in heaven.

I want every moment to feel  
That Thy Spirit resides in my heart—  
That Thy power is present to cleanse and to heal,  
And newness of life to impart.

I want—Oh! I want to attain  
Some likeness my Saviour to Thee,—  
That longed for resemblance once more to regain:  
Thy comeliness put upon me.

I want to be marked for Thine own—  
Thy seal on my forehead to wear;  
To receive that new name on the mystic white stone  
Which none but Thyself can declare.

I want so in Thee to abide  
As to bring forth fruit to Thy praise;  
The branch that Thou prunest, though feeble and dried,  
May languish, but never decays.

I want Thine own hand to unbind  
Each tie to terrestrial things,  
Too tenderly cherished, too closely entwined,  
Where my heart so tenaciously clings.

I want by my aspect serene,  
My actions and words to declare,  
That my treasure is placed in a country unseen,  
That my heart's best affections are there.

I want as a traveler to haste,  
Straight onward, nor pause on my way;  
Nor forethought in anxious contrivance to waste  
On the tent only pitched for a day.

I want and this sums up my prayer—  
To glorify Thee till I die;  
Then calmly to yield up my soul to Thy care,  
And breathe out in faith my last sigh.

---

REIDSVILLE, N. C., October 27, 1908.

DEAR BROTHER HASSELL:—I have noticed for some years a disposition with some of our brethren to try to make all of the Scriptures apply to the elect. That thing has grown until some are declaring that there will be no future punishment to the wicked, that at death they will be annihilated. Error will thrive even in the churches. I was glad to see in the October MESSENGER and in a recent *Landmark* that you and Elder Gold came out on the five foolish virgins and showed that it is your minds that they are nominal professors and not the children of God. There is need of faithfulness in the churches, and I am made to rejoice when I read something or hear a sermon that shows me any wrong I may be in. The sermon of Elder Wm. Woodard, at LaGrange on Saturday night of the Contentnea Association, was to me the most wonderful sermon I have ever heard. He not only set forth the blessed doctrine of salvation by our Lord Jesus Christ, but he showed our walk in that salvation with such clearness and sweetness that he that runs may read. I know that my soul had a very great feast, and it is with me yet. I very much enjoyed my visit in Northern Virginia just after the Contentnea Association. On last Saturday and Sunday I had the loneliest feeling that I have had for many days. I did not see any reason why I should have any friend in heaven or earth. Oh the riches of the mercy of God to such poor sinners as this poor worm!

I pray that you may richly abound in the grace of God.

Your brother in hope,

L. H. HARDY.



ELDER WILLIAM HYMAN AND HIS FAMILY.

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WASHINGTON, BEAUFORT CO., N. C., Oct. 12, 1908.

*Elder Sylvester Hassell, Williamston, N. C.—*

MY DEAR BROTHER:—I have thought many times since the death of our dear sister in Christ, Mary F. Hyman, which event occurred February 11, 1908, that I would write of her; also her sisters, Emily and Elizabeth. I personally knew each of them. They were the daughters of the late Elder Wm. Hyman, that man of God, whose name is recorded in history, and, better still, I believe was in the Lamb's book of life. I have just returned from the burial place of this noble man—he, his wife, sister Francis, a son, William, and the three above-named daughters—all lying asleep on a little knoll on the farm where he and his noble wife reared their seven children, not far from the old church, Cross Roads, in Edgecombe County, where he, his wife, and the three above-named daughters all held their membership. I was too young to remember him and his sainted wife, but many, *many* tongues have I heard talk of their many virtues. The three sisters, Aunt Betsy, Emily, and Pop, (as I and almost all children as well as grown people, called them who were not members of the church), were to me, three of the greatest, best, and noblest women of God's creation, and I believe they were His by redemption. Often does my mind revert back to the days of my childhood when I would be in company with these godly women, and hear them talk of the things of the kingdom of God to others, (things that I did not then understand), and hear them sing the sweet songs of Zion, each carrying a different part of the music. It was heavenly to me, and even then I longed to be like them, I loved them so. I believed they were God's children. They had the sweetest voices, and would speak so gently, so kindly, and encouragingly to me, and, if I was sick, I can almost, as I write, feel the touch of their soft hands on my aching brow, and their cheerful looks and words would cause me to revive. They each one stood firm for the truth in the presence of friend or foe. I wish I could write the date of the births of the mother and father of

this noble three, but the old family record only records the marriage and deaths, which I give. Elder William Hyman and wife were married January 16, 1793; his wife, Frances, died March 2, 1856; his death took place October 31, 1861—suffice it to say at a ripe old age. Aunt Mary, who was the last to die, was born October 15, 1822, and died February 11, 1908. I do not know how old the other two were, but both lived to a good old age. Many have been the lessons of comfort, instruction, and edification I learned from the last—"Aunt Pop." One was a few days before her "Daddy's" death, (as she always called him). He called the three sisters to him, and told them he wanted to be carried into the front room of the house; they did so, as they were children who desired that every wish of their revered father be obeyed. This done, he told them to bring his Bible; they obeyed. He took it, opened and read, and commented on what he read to them, then they sang, and he prayed. When he was through, he looked at them and said, "When I am gone, I want you to continue to do this." That was a happy home. I was at Cross Roads, in Edgecombe County, last Saturday and Sunday, the second Sunday in October, 1908, the time of their regular meeting. Sister Owen Jones, a worthy member of this church, and myself were the first on the grounds. She was in the pulpit, dusting and picked up the old Bible, which she said was over a hundred years old, and in it she found this letter, which I send you to publish in connection with what I have written. Oh! when I think of the days that are past and gone, and in what high esteem all these, together with my mother, grandmother, grandfather, dear aunt, and many more whose names are not only recorded here in this church, but in others of the same faith and order, for their well-ordered lives and godly conversation, I am made to smite on my breast and say, "God be merciful to me a sinner!"

In love,

BETTIE Z. WHITLEY.

*Zion's Landmark* is requested to copy.

#### REMARKS.

Elder Wm. Hyman was born in 1772, and died in 1861, aged 89 years. He had 14 children, of whom Sister Mary Hyman was the youngest. He was pastor of

Cross Roads Church 36 years, and moderator of the Kehukee Association 29 years (from 1828 to 1857). In the Church History, father says of him: "He was a most remarkable man for integrity, candor, and popularity among all classes of people, and his decease ended the line of the worthies who had fought the great battle with the 'Missionaries,' and gained the victory by creating peace in the churches and drawing the line distinctly between Old and New School Baptists." I remember meeting Elder Hyman but once—in 1861, the year in which he died. His youngest daughter, Sister Mary Hyman, was one of the brightest and strongest Baptists that ever lived. She abhorred error of doctrine or practice. She used to say that she would rather retire at night without supper than without family worship. Elder Hyman was an intimate friend of Elder Joshua Lawrence; and, while they differed in their views of some Scriptures, this slight variance did not mar their love and fellowship for each other. This is a noble example for our people now to imitate.

See the Obituary of Sister Mary F. Hyman in this number of the MESSENGER. S. H.

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WETUMPKA, ALA., May 15th, 1851.

DEAR BROTHER HYMAN:—May the Lord cause His blessings richly to abound to you and yours. I have often thought of my promise made to you while at your house in North Carolina, that, so soon as I returned home to Alabama and could possibly get a leisure moment to devote it to writing you a letter, I would do so. This evening for the first time affords me the inexpressible happiness of writing to my aged and venerable brother in Christ and one whom I know I love and I hope for the truth's sake. I returned home on the 3d inst. (May), and found my family all well, for which great mercy I desire ever to be truly thankful. In view of my trip, before I set out for North Carolina, I then had these reflections, that if the Lord would enable me to visit my brethren in that State, and preach the gospel to them and return me to the embraces of my family and friends again, I would try to serve Him better than be-

fore. My dear brother, I do desire ever to be grateful for such distinguishing favor. I enjoyed my visit among the brethren and churches and in preaching very much. My health was quite feeble when I was with you; it continues about the same (I am still feeble). My family are well with little exceptions. I often think of you, and my mind recurs with the fondest recollections to the very pleasant and happy hours I spent with you and your interesting family. I never shall forget the sweet Christian emotions of my heart while with you in the family circle. Surely, I thought, and have since repeatedly expressed among the brethren that yours was as happy a family as was on earth. Dear brother, do not indulge a single thought that this is flattery; it is only an expression from the sincerity of my heart. I shall not attempt to express how dear I felt you and family to be to me. The strong probability is I never shall see you again in time, yet it would afford me great pleasure, and I can scarcely record the thought at this moment without tears; but, should we meet no more in this mode of being, I hope we shall meet where, in a different and a perfect mode of existence, these ties will exist without interruption for ever. You will please present my Christian respects to Sister Hyman and each one of your children. Please say to Sister Hyman my dear wife wishes through me to give her an expression of gratitude to God and obligations to her for the token sent of her Christian love by me. May the richest blessings of heaven be her reward for such disinterested benevolence.

You will please present my Christian love to your church and also to all the brethren, so far as you may have opportunity. I greatly desire the peace of Zion. I hope I have had many demonstrations that my tour to North Carolina was not in vain. Were I to give vent to my feelings, I should scarcely know a stopping place, but I must close for the present; but I hope our correspondence may be continued and sanctified to our mutual edification and joy.

Finally, my dear aged brother, in taking my leave of you for the present, I commend you and your family to the care of our ever faithful God, and may His gracious



and unerring hand, which has so long sustained you amid severe trials and conflicts through which you have been called to pass, still be over you in mercy, and bless you in all the relations of life; and may I share in your prayers that I too may be guided by the same safe hand.

With my sincere desires for your happiness and prosperity, I remain, dear brother,

Yours most sincerely,

BENJAMIN LLOYD.

## THE GOSPEL SEED-BED.

A SERMON BY MR. J. C. PHILPOT, OF STAMFORD, LINCOLN-SHIRE, PREACHED AT PROVIDENCE CHAPEL, EDEN ST., LONDON, ON LORD'S DAY MORNING, JULY 22, 1849.

*"But that on the good ground are they, which, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience."*—LUKE viii. 15.

THE words of our text, I need scarcely observe, are taken from the Parable of the Sower—perhaps the most striking parable that fell from the Lord's lips. In this parable, the Lord represents the preaching of the gospel, and the effect it has upon the hearers; and he brings forward four points of resemblance. The *sower* is the minister of truth; the *seed* is the word of God which he preaches; the *soils* are the different hearers, and the *crop* represents the fruits and effects that are produced in them.

Now in order to shew the difference between those in whom the word of truth takes a deep, permanent, and saving effect, and those who endure for a time and then fall away, the Lord sets before us four distinct kinds of hearers. In attempting this morning, therefore, as the Lord may enable me, to unfold the meaning of my text, I shall endeavor to describe these four distinct hearers, and in so doing, shall consider what is meant by

I—*First, the wayside hearer.*

II—*Secondly, the stony-ground hearer.*

III—*Thirdly, the thorny-ground hearer.*

IV—*Fourthly, the fruitful hearer.*

But we must bear in mind that the parable of the sower is not applicable to every minister, nor to every congregation. No man is really a sower except one whom God has taught, qualified, commissioned, and sent forth to preach the word of life; for it is only such that are made spiritually manifest in the gospel ministry. And the next thing that we must bear in mind, is that what he sows is *truth*, the pure word of God. He does not go forth with a seed-basket of mingled wheat and tares, but he sows the pure word of God, "the truth as it is in Jesus." So that the parable is not descriptive of every minister, nor of every congregation, but is only applicable to a minister of truth, and to a congregation that professes the truth, and therefore applicable, we trust, to us this morning.

I.—*First*, then, let us, as the Lord may enable, consider the wayside hearer. These hearers form the great bulk of a congregation, and the

Lord compares them to soil of which the emblem is the wayside. Now, observe that in this case there is no penetration whatever of the word of truth; the word falls upon them just as seed corn might fall upon the hard turnpike road, or on the slabs of a London pavement. It is at once trodden under foot; the first passer-by sets his shoe upon it and crushes it into powder. There is no entrance, no burying: But Satan, compared here to the fowls of the air, comes at once and devours it up. This is the case with the great bulk of hearers; they hear, but hear to no purpose. There is no entrance of the word of life into their judgment, their heart, their conscience, or their affections, it falls upon their ears as literal grain falls upon the hard road, whence it is soon picked up by Satan, producing no solid, real, abiding effect. I shall not dwell any longer upon this unhappy case.

II.—But pass on to consider our *second* hearer, who is represented in our parable under the figure of him who receives the seed upon stony ground, or, as it is in Luke, “*upon a rock.*” Now there are certain circumstances which, at first sight, seem to distinguish this hearer in a favourable way; yet, if we look to the fruits and effects, we shall find that these favourable marks are only such in appearance. 1. First, then, when compared with the hearer whom we first considered, there is some penetration of the word, some entrance. On the first hearer it falls like seed upon the hard ground, there is no entrance of the word of truth, but in the second hearer, there is some penetration, there is an entrance. But where does it enter? Merely into the judgment, the natural judgment. How many there are, who have heard sound Calvinistic ministers almost from childhood, and been continually accustomed to have the truth set before them! Of these some receive the doctrines of grace from constantly listening to them. The word of truth has entered into their natural understanding; they contend for it earnestly, believe it strictly true, and are well satisfied that it agrees with God’s revealed word. 2. But there are others who can go a step further than this; they not only receive the word into their judgment, so as to be sound, orthodox, doctrinal Calvinists, but also receive the truth into their natural affections; they read or listen to it with “joy.” They have a degree of delight in it; their carnal affections receive it gladly, and, like John’s hearers, they rejoice in the light.

Now, at first, this seems to be a very favourable circumstance, that persons should receive with joy the word of God; that they should find a pleasure in hearing the truth preached; that they should understand it in a measure; and, not only so, but feel a gladness of mind in hearing of election, predestination, redemption, and salvation by grace; of the perseverance of the saints, and of what the Lord Jesus Christ has done, according to covenant engagements, for His elect people. That they should receive these truths in their judgment, and feel gladness, pleasure, and delight in hearing them, seems at first sight a very favourable mark indeed. But when we come to look at the other side, then we see that there are unfavourable things set against it. What are these things?

1. They have “no root.” The heart has never been ploughed up with convictions; because, had the ploughshare of conviction broken up the heart, there would have been a seed bed for the word of life to take root in. But they have “no deepness of earth”; the plough of guilt and wrath has never passed into and through the soil, so as to afford a tilth for the word of truth to fall into, there to take root downward, and bring forth a lasting, fruitful crop upward. They “received the word with gladness;” but without previous sorrow, conviction, or temptation; without their heart being ploughed up by the law, or its

hard crust torn asunder by the coulter; therefore there was not broken earth, no loosened soil, no deep furrows, into which a root could penetrate, so as to push downward and grow.

2. There was another fatal mark; they "*lacked moisture.*" The Holy Ghost was not in all this; it was not a work of grace; the blessed leadings, secret teachings, divine waterings, and heavenly bedewings of the Holy Spirit did not attend the word of life. The word merely lodged in the judgment, and was received into the natural affections; therefore, it spung up quickly and rapidly; it had no depth of earth, therefore no deep root; it lacked moisture, therefore no growth.

3. The third fatal mark is, that for the want of root and moisture, in time of temptation, "*they withered away.*" How many do we see just in this state? There was a time when they heard the word with gladness, when they would walk almost any distance to hear the truth, would sit and listen with delight, and seem to spring up as grass by the willow courses. There was every mark every appearance of their being children of God. And yet, if discerning eye had looked into the work that seemed seemed to be the work of grace, it would have perceived these two things wanting; *first*, that the Holy Ghost had not ploughed up the heart, nor broken up the soil, so as to receive the seed of truth in any real depth; and *secondly*, that there was no moisture, no savour, dew, power, or divine feeling, none of the watering and bedewings of the Holy Ghost. Seeing these two things wanting a man of discernment would have predicted the consequences,—that as this joy was merely earthly joy, as this consolation was but carnal consolation, as this delight was only a sensual delight, the lighting up of natural affections, without the real teaching and work of the Holy Ghost, when temptation came, it would all wither away. How many do we see withering away in the time of temptation! How many professors of the doctrines of grace do we see withering away under the temptation of strong drink! I do believe that if many great professors of the doctrines of grace were to put down on one piece of paper what they spend upon gin, and upon another what they give to the Lord's poor, we should find an awful balance in favour of the gin bottle. This is a temptation to many carnal professors. They fall into the love of drink, which gradually increases upon them till at last they wither away. Some give up even the very profession they have long made, and sit under Arminian teachers, whilst others go into the world, or perhaps attend no place of worship at all, and at last die the death of the drunkard. Such has been the end of many who once seemed to run with gladness in the way of the Lord, and receive with joy the doctrines of grace as they came forth from the lips of gospel ministers.

Others fall a prey to sensual lusts. Satan lays snares for them in various ways. In these snares they are entangled, make an awful shipwreck, and often wither away as to the very form of religion, become hardened antinomians, live inconsistent lives, indulge in ungodly practices and vile lusts, and become an open reproach and stumbling block.

Others who do not wither away, in an open manner, by strong drink, sensual lusts, covetousness, or other gross sins, yet wither away as to anything like fruitfulness, usefulness, zeal, activity, and liberality. They become poor dead hearers, buried in the world, prayerless and careless, blighted and mildewed, a dead weight in churches and congregations, making a minister who has any life and feeling in his soul groan at the very sight of them. I do verily believe, that if we were to examine the condition of many large churches, we should find them filled with these stony-ground hearers, a plague and a burden to the living members.



III.—The *third* hearer is the *thorny-ground* hearer. These seem to be a step nearer salvation, and to have something more like the work of grace than the preceding; because there appears not only in this case a reception of the word, but also a bringing forth of some fruit; though we read, that “they bring forth no fruit to perfection.” Now these receive the word in their natural *conscience*. The first class of hearers did not receive the “word” at all; they did not receive it even in their judgment. They came and went, came and went, understanding nothing, if they listened at all. The second went a step further; they received the word into their *judgment*; and not only so, but, beyond this, into their natural *affections*; there was in them a springing up of something that looked very much like a real work of grace. But now we come to the *third* hearer; and he seems to go a step further still. He not only receives the word into his judgment; but beyond this into his *conscience*, his natural conscience. But still a work of grace is wanting. Nothing of the blessed Spirit’s work is here; but still such a work as looks very much like it; there is some feeling, a conscience moved and wrought upon; and almost everything that looks, at first sight, as though it were a solid work of grace.

This hearer, then, receives the word into his conscience; he has convictions of his lost and undone state by nature; sees the plan of salvation; and at times feels what he hopes, expects, and others fancy is the real work and teaching of the Spirit; yet, with it all, fruit is not brought forth to perfection; it is choked by the cares, pleasures, and lusts of the world. These grow up, as it were, with the word in his heart, and choke and suffocate it, so that no fruit is really brought forth. God does not put forth his hand; does not pluck out the weeds; does not burn them up; does not exercise his soul as he exercises the souls of his people; but leaves cares, anxieties, and lusts to spring up, together with the truth; and these grow so thick, that they overspread the truth, and suffocate everything like life and feeling in the soul. Thus all the crop is stifled, and no fruit brought forth to perfection; nothing in the end is found to manifest it as a real work of grace.

Now you will find, wherever the truth is preached, that the great bulk of hearers are made up of these three; of wayside hearers, who come and go, and no impression whatever is made on their hearts; of stony-ground hearers, who hear with joy and gladness, but in time of temptation fall away; and of thorny-ground hearers, who seem to have something like a conscience, like feeling, like life, like a conviction, like the work of grace upon their souls, but no reality. Follow these to their houses; go with them to their respective occupations; you will see them suffocated and buried in worldly cares, anxieties, lusts, pleasures, and earthly pursuits. Nothing is brought forth of real gospel fruit—nothing that God himself approves of—nothing which springs from a work of grace upon the heart.

Now if this be so, what reason have all, who desire to fear God, to look into their hearts, and see whether they can find anything there really different from what I have this morning been endeavoring to unfold! I believe the child of God will be very jealous on this point, knowing how soon and easily he may be deceived; and feeling in himself the temptations, the besetments, and the evils that he sees described in the word of God, and manifest in others, he will sit at times in solemn judgment upon his own case, trembling to the very centre, doubting and fearing whether it is the case with him.

IV.—I shall, therefore, as the Lord may enable me, pass on to my last and most important point, to which all I have been saying is but preliminary, and describe him whom the Lord promises a fruitful



hearer—a child of God—one in whom the work of grace is begun, carried on, and brought to perfection.

Now if we look at this hearer, and compare his case with the preceding, we shall find certain very striking and prominent marks. It is these marks which I shall attempt now to unfold, and thus shew the distinction between him and the three hearers whose case we have been hitherto considering.

1. The first mark of this gracious hearer is this, that he receives the word into an "*honest heart*." From this we gather, that the hearts of the three other classes are not honest—that they lack that which lies at the base of all true religion—sincerity; that God, by the light of his Spirit and the teachings of his grace, has never made them upright. This I look upon as the very first fruit of divine teaching in the soul, as in Nathanael, that it produces spiritual uprightness, godly honesty and sincerity of heart. But how is a heart thus made "*honest*?" We know that no heart is naturally so. The Lord never meant to say that. The Lord uses the figure of the soil. But he did not mean—he could not mean that some have a heart naturally honest, as if exempt from the Adam fall. No. The Lord, in speaking of an "*honest heart*," implied that it was made so by grace.

1. Now when divine *light* comes into the soul, it shows us who God is, what sin is, what we are. And if a man never had this divine light shining into his soul, he is not an honest man. He may be a very honest man outwardly; he may be externally upright in the world, and have an abhorrence of lies and falsehood; but as regards his own state before God, the concerns of his own soul, and his dealings with God in the matter of salvation, there is no honesty in him. There is a depth in the heart, which is covered over as with a lid, and must be so, because till the veil is taken away—the veil of ignorance, of unbelief, of self-righteousness spread over the heart—until this veil is taken away by the power of God's grace, all its dark recesses will lie covered up. These secret depths are made manifest to the child of God by the light of divine truth shining into those dens, caverns, and hidden recesses, which are thus laid naked, bare and open to view. There may be surface sincerity, as beneath this chapel there may be deep cellars, covered over with the flooring, so that what is going on below is not seen above. So a man may seem very sincere, straightforward, and honest, and yet have only honesty in his face, whilst in the cellar thousands of toads, newts, and efts may be creeping about unseen. But let the light of God shine into the soul, *that* penetrates into the cellars, looks into the very depths of the heart, lays bare every secret recess. Thus, the light of God shining into the soul makes the heart honest, and nothing but this light shining into the soul out of the fulness of God can make an honest man; because in this light he sees and knows he can not deceive or mock God, that all things are naked and opened unto the eyes of Him with whom he has to do. He may deceive his fellow creatures, but he can not deceive the Lord God Almighty. This will manifest itself in every secret acting of his soul before God. "Thou, God seest me!" lies at the root of all true prayer. Thou, God, searchest my heart; thou, God knowest all that is in my soul; all that I have, all that I am is open before thee; I can not escape thee. "If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there; if I take the wings of the morning, or dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." (Ps. cxxxix, 8-10.) This is the effect of the light of God shining into the soul. If, then, a man never had a ray of divine light shining into his soul, he is not an honest man really and spiritu-

ally before God. He always will be, however sincere before men, a deeply-dyed hypocrite before God, and the more profession he makes, the more deeply-dyed will be his hypocrisy.

2. But besides this, there is the *life* of God in the soul to make him honest. Light makes us see—life makes us feel what we are. As there is light to see, and life to feel, we not only see what we are,—our great vileness and awful wickedness—but we feel it, mourn over and under it, groan and cry on account of it, abhor it, and pour out our hearts in bitter complaints because of it. It is by this mysterious union of light and life coming into the soul—that we see the evil of our hearts, and feel what we are as sinners before God.

Where there is this light and life in the heart, there, and there only, will there be honesty. Now an honest man never can be before God anything but what God makes him; he has nothing but what God gives him; he knows nothing but what God teaches him. Thus he stands before God and men. He takes nothing to himself, has nothing, boasts of nothing, as he has nothing to boast of; for he can not boast of sin, hypocrisy, wickedness; therefore as an honest man, he stands before God a poor, ruined undone wretch; a leper from the crown of his head to the sole of his foot. He often says “behold I am vile!” puts his mouth in the dust, and laying his hand upon his mouth feelingly acknowledges himself to be the chief of sinners, and less than the least of all saints.

Now if you have never had this as the ground work of your religion, you are not at present manifest as a hearer in whose heart God has begun and is carrying on the work of grace. At present, it is to be feared you are a wayside, stony-ground, or thorny-ground hearer; and whatever you may be hereafter made by the light and life of God entering your soul, at present you bear a very few marks of having “an honest heart.”

II. The next mark is, a “good heart.” “A good heart!” say you; how can that be? Has any man a “good heart?” Yes; for if not why does the Lord Jesus Christ say he has. *He* did not mistake. But no man has a “good heart” by nature; the Lord himself has settled that point when one came to him and said, “Good Master,” what was his answer? “Why callest thou me good?”—though He was good—“there is none good but one, that is God.” There is no man’s heart good except as made so by the grace of God working in him to will and to do. If it has not so worked in you, you have not a “good heart.”

What is a “good heart” then? As there is such a thing, let us see what it is. The figure is kept up; the heart is compared to the soil.

1. A “good heart” is a heart broken up, as a good soil is soil broken up. We have seen the fault of the other soils. One was hard, the seed had no penetration there whatever. The second had a kind of soil, but was all mixed with stones; it was so shallow that the Lord said, there is no depth of earth; it was nearly all rock. The third had little else but thistles, thorns, and briars growing up in it. The marks of a good soil were wanting in all these. No heart, therefore, can be called good till broken up; for it is “a broken and contrite heart,” in which God takes delight.

Now, compare for a moment a “good heart” or broken heart, with the “joy” that the Lord says the stony-ground hearers receive the word with. There was no depth in them; they were not broken up with convictions; had no sense or sight of their lost, undone state; no holy fear of God; no trembling at His word; no fear of being wrong; no desire to be right; yet they received the word with gladness. Now, if a man lacks a broken heart, he lacks the main evidence of being a

partaker of grace; for the leadings, teachings, and dealings of God all tend to this; they all tend to break a man's heart. If the Lord deal with him in conviction, it breaks his heart; breaks up the hard, impenetrable soil he formerly possessed. If the Lord manifest mercy, kindness, love, tender favour, it breaks the heart; for its softens, melts, and humbles it. That is one mark, then, of a "good" heart—to be broken and contrite.

2. Another mark is—that it is made tender and soft. It is so in the natural soil. Look at the hard clods—nothing grows there. But a soil that crumbles and breaks to pieces, and is tender to impression,—that when the rain falls, dissolves under it—when the dew distils, it enters into its most secret pores,—when the wind softly blows, crumbles to pieces—that is a good soil. So with a "good heart" made so by God. When the Lord speaks, there is a softness and tenderness felt in the soul, an impression made, as upon that band of men whose hearts the Lord had touched. (1 Sam. x, 26.) This is a very distinguishing feature of the child of God. "Because thine heart was tender," the Lord says of Josiah.

You never find this soft heart in hardened antinomians. They have no tenderness, melting, confession, contrition before God; no softness, no yielding to impressions; no breaking down; no falling beneath the power of vital godliness as manifested in a child of God; no crumbling down of the hard heart; no self-loathing, self abhorrence, or godly sorrow. You never see these marks in the stony-ground, in the thorny-ground, or in the wayside hearer; they are proud, obstinate, hard-hearted; there is in them no real breaking down of soul and spirit before God.

Now, look at this. Perhaps some of you this morning have been trying yourselves. One fears he is but a wayside hearer after all. Another may say, 'I fear after all the profession I have made, I am nothing but a stony-ground hearer.' A third may cry, 'I have so many cares and anxieties, am so stifled with thorns, that I fear after all I am only a thorny-ground hearer.' Look a little farther. Remember that the children of God have all the temptations of others. If the stony-ground hearer have had bad marks, you have some of the same; if the thorny-ground hearer have snares and temptations, you have similar; and when left to judge by carnal reason, you may often fear that you have nothing else. But let us see whether we can not find something beyond these—whether there is any honesty, sincerity, and uprightness before God; whether any breaking up of the heart, any tender, soft, melting feelings, any humility, contrition, godly sorrow, self loathing, and self abhorrence, which God here seems to have marked out as the features of a "good" heart. Into this "honest and good heart," the word of truth is received. There it is lodged. This is the gospel seed-bed; there it takes root; there it springs up, and brings forth "first the blade, then the ear, then the full corn in the ear."

III. The next thing said of these hearers is, that they "*keep it*." Others do not keep it. In the first case, the birds of the air came, and caught it up; it was not "kept" at all. In the second case, it sprang up, and withered away—it was not kept; it dried away like grass upon the housetop. In the third case, it was suffocated, smothered, choked. But they who have received it into an honest and good heart, "keep it"; not by any exertion of their own, nor because they were able to keep it any more than the other. But the gracious Lord who in the first instance was pleased to prepare their hearts to receive it, and then lodge it in the soil, himself keeps it there by his own blessed hand; as we read, "I the Lord do keep it: I will water it every moment." And, unless it is "kept" by the Lord's



watering it every moment, by the dews and rains of His Spirit, by the application of His word with power, by the whole work of grace,—unless the Lord thus keep alive the seed of truth that He Himself has implanted in the soul, it is not “kept” at all. There are so many temptations in their way. Sometimes *sin* works so powerfully as though it would suffocate and bury the crop; sometimes *temptation* entangles them, and seems to draw away all the dew from their heart; sometimes *despair* almost lays hold of them, and seems as though it would crush and bury all the word of life in the soul. But amidst all their trials and temptations, all their doubts and fears, all their exercises and misgivings the Lord keeps alive, by the waterings and bedewings of His grace, by the various teachings and leadings of His Spirit, that which He in His mercy and love first implanted in their souls.

IV. Is the next mark in you? “Fruit?” I want you to compare these marks with what is going on in your souls; to lay down your experience side by side with them. This will prove that you are a fruitful hearer. Upon the wayside hearer it will have no effect; it falls only on the outer ear. If you are a stony-ground hearer, it will not suit you. You want something to stir up your natural affections—to have a letter Christ preached, and the doctrines set forth in the letter; great assurance spoken of; all the doubts, fears, and exercises of God’s people cut up root and branch.’ You want your carnal mind elated with fleshly joy; your natural feelings worked upon. You will not bring your heart, and lay it down side by side with the description of an honest and good heart. You dare not do it. Thorny-ground hearers, too, are afraid of that. They are thinking even now of tomorrow’s profit or loss, or of yesterday’s business; a whole crop of thorns and thistles is springing up now to stifle any conviction. They will not bring forth their experience, lay it down, and say ‘these are the things that my soul knows.’ But the fruitful hearer, whose heart is made honest by the grace of God—in whom there is this goodness wrought—this simplicity, humility, tenderness, and trembling at God’s word; this godly jealousy over himself; this desire to be right, this fear to be wrong; these sighs and cries to a heart searching God; this looking to the Lord—He will be bringing it forth piece by piece, saying, ‘I have felt *this*, I have felt *that*; I have experienced these things; I know *that* to be truth; whatever men say against me, whatever I say against myself, I am sure I have felt *this*!’ Some of you may be thus bringing forth your experience, and saying, ‘God knows this has been going on in my soul for years; I know I have honesty and sincerity before God, if I have nothing else.’ This is bringing it out, comparing it with the word of God, and the experience of the saints; and he finds that, in the midst of exercises, temptations, perplexities, trials, the work of grace, to his wonder and astonishment, has been still kept alive in the soul. Such an one stands a monument of God’s preserving mercy.

Now this man “brings forth fruit.” There was no fruit in the wayside hearer; no fruit to perfection in the stony-ground hearer. These might be fruit in appearance but no fruit to perfection. But the hearer, who has received the word into an honest and a good heart, “brings forth fruit.” And what fruit? Why, fruit of three kinds; fruit in the *heart*, fruit in the *lip*, and fruit in the *life*.

I. Let us see what these fruits are that he brings forth in the *heart*; or rather, that the Lord brings forth in him.

1. There is, first, the fruit of *faith*. This is the only man who really believes in Jesus; who believes the gospel to be glad tidings to perishing sinners; and who believes in, and accepts the doctrines of grace as



sweet and suitable to his soul. This is the only man who really believes in the Person of the Lord Jesus Christ, in His blood, in His glorious righteousness, in His dying love, as sweet and suitable. And why does he believe it? Because it has been revealed in a measure to his soul. Another may have heard it, and received it gladly; but there has been no special discovery or manifestation of the gospel to his heart with divine power. His head may be stuffed with doctrines; but there is no faith in his heart; no real coming unto, trusting in, or hanging upon the Lord Jesus Christ. There may be abundance of false confidence and presumption, but no real looking unto the Lord Jesus Christ out of the depths of a broken heart; no calling upon His name; no seeing Him by the eye of faith; nor casting all his soul upon Him as able to save to the uttermost.

2. Again. He will bring forth the fruit of *hope*; or rather, God will bring it forth in him. The light shining into his soul making his evidences clear, bringing sweet manifestations of the love of God into his heart, applying His precious promises, and shedding abroad His favour—all these things, experimentally felt within, give him gospel hope, “an anchor to the soul, both sure and steadfast, and entering into that within the veil.” Others have no such hope. Their hope is the hope of the hypocrite that shall perish; the spider’s web spun out of his own fleshly bowels; and vain hope; not a good hope through grace, anchoring in the blood love, and obedience of Jesus.

3. And he brings forth the fruits of *love*. There are times and seasons when he can say, “Thou knowest all things; Thou knowest that I love Thee.” He loves the Lord Jesus Christ; he loves the truth as it is in Jesus; he loves the people of God; he loves the work of grace wherever he sees that work manifest; and he feels a sweet union with the tried and tempted followers of the Lord Jesus Christ.

4. He brings forth also true *humility*. He has had a sight of himself; he knows what is in man, and abhors himself. His heart is humbled by and before God.

5. He brings forth, or rather the Lord brings forth in him, the fruit of *repentance*. He sees what he is as a sinner, and truly repents. He brings forth the fruit of godly sorrow; for seeing what his sins have cost the Lord Jesus Christ, he mourns over them with a repentance not to be repented of.

6. He brings forth *spiritual-mindedness*. In the place of a carnal embracing of mere doctrines, his affections are fixed upon the Lord Jesus Christ in sincerity and simplicity of heart. And this produces that spiritual-mindedness which is life and peace, and delights in heavenly things.

ii. He not only brings forth these things in his heart, or rather God brings them forth in him; but he brings them forth in his *lip*. When he speaks of the things of God, he speaks of them with real feeling, with real love in his soul, and real grace in his breast: his heart teaching his mouth. If he be a minister he will speak with power; he will not deliver truth in a hardened, presumptuous, unfeeling manner; but having life and feeling in his soul, and an inward experience of the things of God, what he speaks will be uttered with unction, dew, savour, and power; it will reach the heart, melt the spirit, and bring forth life and feeling in the hearers. And if he be a hearer, a private character, he will also bring forth fruit with his lips. His speech will be seasoned with salt. There will be a life and power in his conversation when he comes into the company of the people of God; the hearts of others will unite and melt as it were into his, and find sweet union and mutual communion.

iii. Nay more, he brings forth fruit in his *life*. His is not a drunkard, nor an adulterer. When hidden and covered by darkness, he knows that, when no human eye sees him, God sees him. He will not be a slave to sin; God will deliver him. Sin shall not have dominion over him; he may be entangled from time to time in secret lusts that work in him, but he will beseech God to subdue them, and bring him out of every snare. He will sigh and cry to be delivered from sin in all its shapes and forms. He will not be a covetous, a proud, a worldly-minded, an oppressive man. If a master, he will not oppress his servant; if a servant, he will be sincere and upright towards his master. He will not be an unkind, cruel husband at home. Before his friends, his wife, his children, he will be the same—a Christian at home, as well as a Christian abroad. Thus he will bring forth fruit in his life, as well as in his lip.

If there be no fruit in his life, depend upon it, there is no fruit in his heart; if there be no fruit in his heart, depend upon it there will be no fruit in his life. Very few professors will bear following home; very few whose lives and conversation will bear looking into; very few who are not slaves, more or less, to some sin—drunkenness, pride, uncleanness, covetousness, worldly-mindedness, tricks in business, or some deceitful practices. The children of God will indeed be tempted, entangled, and hampered, yea, fearfully hampered by sin in their soul's feelings. But He, who has made their hearts inwardly honest, will make their lives outwardly honest. God, who has implanted His precious grace in their soul, causes the word to take root in the heart, and makes them to bring forth fruit, some a hundredfold, these indeed are rare; some sixtyfold, and some thirtyfold. But if they bring forth no fruit whatever; if there be no fruit in their heart, lip, or life, where shall we place them? If the preacher stand in God's counsel, he will be as God's mouth. I might this morning have amused, entertained, or deceived you; and said, if you believe the doctrines of grace you are Christians. But I dare not say so; I should not be standing up in God's name, nor be doing the work of a minister uprightly, if I were to do so; my conscience, I hope, would not let me thus flatter and deceive you.

Then, where are the fruits? We profess to be Christians, profess to be children of God; but where are the fruits? Where are the fruits inwardly? Where are the fruits outwardly? If we have no fruits inwardly, no fruits outwardly, we may call ourselves what we please, but we shall not be what the Lord calls, fruitful children, "trees of His right hand planting."

Look into your hearts; compare your experience, and the things brought forth there from time to time, with the things plainly and clearly laid down in God's Word. And if you can find the marks which I have brought forward, of the grace of God in your soul—it is an encouragement for all of you who may desire to fear God. You may be lamenting that you bring forth so little fruit to God's honor and glory. But He can cause you to bring forth more fruit. He can deepen the work in His own time; and He can make and manifest you as fruitful branches in the only true Vine.

#### REMARKS.

This the old, sound, discriminating understanding of this most momentous parable by the people of God for 1800 years; the new, pretended interpretation of it made in the nineteenth century by a few speculative and undiscerning minds, and thoughtlessly accepted by others without thorough scriptural investigation, seems to me a great perversion of our Saviour's meaning, and confusing and distressing to all spiritual minds.

S. HASSELL.

## EDITORIAL.

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Parties desiring to communicate with either of the editors of THE GOSPEL MESSENGER personally, have their addresses above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, N. C.; or those who prefer to do so can hand or send remittances to either of the other editors.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., and Elder N. M. Cook, Goodwater, Ala.

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*Subscriptions* will be continued for a reasonable time after expiration, unless notice to the contrary is given.

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"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," 2 Tim. iii. 16, 17.

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## THE CLOSE OF VOLUME XXX.

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The thirtieth volume of THE GOSPEL MESSENGER closes with this number.

Notwithstanding the great business depression in our country, the Lord has mercifully seen fit to continue the publication of THE MESSENGER with its usual number of subscribers. Old friends drop out by death or other causes, but new ones rise to take their places. THE MESSENGER has earnestly contended for the same fundamental scriptural principles that it has maintained from the beginning. Amid the manifold changes in all visible things, there is no change in God or in His eternal truth. Some of our dear brethren and sisters have been called into His immediate and glorious presence, but hundreds of thousands still, by His great mercy, remain on earth

as witnesses for Him. The truth of His holy word is being constantly proved by the continuance of day and night, and summer and winter; by the continued sinfulness and mortality of man; by the overruling and restraining providence of God; by crimes and judgments, and earthquakes, famines, pestilences, wars, and rumors of wars; by the departure of some from the faith and giving heed to seducing spirits and doctrines of devils; by the prevalence of selfishness, covetousness, pride, blasphemy, disobedience to parents, unthankfulness, unholiness, falsehood, enmity to the lovers of truth, the love of pleasure more than the love of God, and a form of godliness without any power of it, and the rising of divisions and offenses, in our own midst, contrary to the doctrine and precepts of God our Saviour; but the Lord Jesus Christ still defends and preserves His church, and will do so forever.

S. H.

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MR. J. C. PHILPOT.

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I have given, in my Church History (pages 618 to 620) a short account of the life, labors, and death of Mr. Joseph Charles Philpot. He was the ablest Strict Baptist minister of England, and one of the most learned, powerful, discriminating, fearless, experimental, and comforting preachers of the gospel since the days of the Apostles. He was born in 1802 and died in 1869. He was a distinguished graduate and fellow of Worcester College, Oxford University. His "fellowship" entitled him to board at the college commons and to share in the income of the University. While acting, in 1827, as a private tutor of the sons of a wealthy gentleman in Ireland, the Lord sent upon him a grievous affliction, and poured upon him the Spirit of grace and supplication, taught him his sinfulness, and blessed him with a sweet hope in Christ. Returning to Oxford, he met, though still an Episcopalian, with contempt and persecution because of his inward spiritual religion; so he left the University, and from 1828 to 1835 he was curate of Chishampton and Stadhampton near to Oxford, and was, during that time a devoted minister of religion as he understood it. But, upon mature reflection, becoming thoroughly satisfied of the gross Roman Catholic errors



of Episcopalianism, ceremonialism, sacerdotalism, sacramentalism, a fictitious material apostolical succession, baptismal regeneration, the substitution of sprinkling for baptism, the elevation of the bishop above the elder, and the salvation of the ungodly and impenitent dead, he withdrew from the "Church of England" in 1835, left his income from the "Church," and resigned his University fellowship, giving up every worldly advantage for conscience's sake, and going out like Abraham, not knowing whither he went, but counting, with Moses, the reproach of Christ greater riches than the treasures of Egypt, and little foreseeing either what the Lord in His providence would do for him, or in His grace do by him. About six months afterwards he was baptized by Mr. John Warburton in the fellowship of the Strict Baptist Church at Allington. From 1838 to 1864 he was pastor of the two Strict Baptist Churches at Stanford and Oakham; and from 1849 to 1869 editor of the *Gospel Standard*, of London, a very laborious and responsible position, that worthy magazine having a circulation of about 10,000 copies. He strongly believed and faithfully preached the doctrine of God our Saviour, salvation by free, sovereign, almighty, and everlasting grace, as held by the Primitive Baptists of the United States, and died in the triumphs of the Christian faith. About three hundred of his sermons have been published, and are advertised without charge in THE GOSPEL MESSENGER. I published one in the October MESSENGER, and publish another in the present number. Each one is worth far more than the price of the MESSENGER for a year. Circumstances compel me to publish the sermon in brevier type; let those who are too dim-sighted to read, get some one else to read it to them, for the lifelong profit of the reader, and the edification of the hearer.

S. H.

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A postal card, just received from Elder Hassell, says, "Please send me your editorial for the December MESSENGER." I have now taken my pencil from the rack, and with a tablet on my knee, for the purpose of trying to comply with his request. The perplexing question,

What shall I write? presents itself forcibly and painfully upon my barren mind. I feel as though a pressing demand was made upon me for the payment of a debt, while I had not a farthing with which to meet the claim. And still another question arises, to-wit: Is it my duty to try to write an article for publication in such a periodical as THE GOSPEL MESSENGER while my mind is as blank as the paper upon which I gaze? I wonder if any one else ever had such experience. The voice said, "Cry, and he said, What shall I cry?" (Isa. 40:6.) But this was the call of John the Baptist, and this voice is that of Jehovah commanding his service, and then directing his voice and tongue to declare that "all flesh is grass, and all the goodness thereof is as the flower of the field." This prophecy preceded the birth of John the Baptist by over seven hundred years, and when he came preaching in the wilderness of Judea, he bore upon his heart the impress of the same divine sentiment, which abases man and exalts the Lord alone; as it is written, "The Lord alone shall be exalted in that day." He claimed not to be the Christ, nor Elias, nor a prophet, but only the voice, the humble instrument in the hand of God to declare his comparative nothingness and the power and majesty of Him who was to come after him.

"All flesh is grass." The grass springs from the earth, is supported by the mineral properties of the earth until it matures; then it fades, it withers and returns to the dust from whence it sprang; so of man, the entire human progeny of Adam. The life of the grass is of short duration, it may spring up in the morning and be cut down and wither under the sun of the same day; so the life of all flesh is short, and its decay is certain; there is nothing in all the glory and goodness of this natural kingdom worthy to be compared to the Kingdom of heaven. John gave faithful testimony of the character and perishable nature of man, and with reference to himself claimed to be the voice of one crying in the wilderness. This solemn lesson can not be too well considered nor too well understood and acknowledged by those whom the Lord employs to declare His holy counsels. Whatever degree of goodness or usefulness may appertain to men of God in this world,

it is all compared to grass, the flower of the field, of short duration, and certain decay. O how sad it would be, how discouraging and soul-crushing, had we nothing to testify of but the goodliness—the very best traits and qualities of the human race; for the cry still must be the same in all ages of the world, “All flesh is grass, and all the goodliness thereof as the flower of the field”; notice the words, *All flesh*; and, *All the goodliness* thereof. This includes the whole sum and substance of this earthly kingdom.

But there is something better brought to view; the eternal and living Word of the Lord; the Word which was with God, and which was God, by whom all things were made, was made flesh and dwelt among men; this glorious character was the burden of John’s discourse in the wilderness. “Repent ye, for the kingdom of heaven is at hand.” The King of kings and Lord of lords leaves His eternal throne and descends to this sin-disordered earth, veiled in human likeness, to condemn sin and deliver His chosen from its bondage. All earthly kings perish from the earth, and kingdoms rise and fall; but the Word of the Lord endureth forever; of His kingdom there shall be no end; “and this is the word which by the gospel is preached unto you”; as much as to say, this Word, being the power of God and the wisdom of God, is preached unto you.

The King of Zion is eternal, and of His kingdom there shall be no end; and that which is of vital interest to the children of God is, they receive this kingdom with its divine, perfect, and everlasting beauty and glory. Death can never prey upon the King, nor can the kingdom ever be shaken or removed.

Such I conceive to be the teachings of the Holy Scriptures, and I am willing to cry and write these things over and over again as the Spirit of the Lord may impress my mind.

Less than three more months will finish my three-score years and ten, if I should be allowed to remain here that long. My mortal weakness is great in almost every way; my memory is short, my eyesight very dim, and my steps feeble, clumsy, and faltering. I have constant need of God’s divine grace to help me.

J. E. W. H.

## HUMILITY.

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Humility is one of the most lovely graces that adorns the life of the Christian. If we follow Christ we will follow Him in humility, for He was meek and lowly in heart. The flesh is exalted, selfopinionated, and is controlled by the spirit of rule or ruin. Wisdom does not exalt one or puff him up, but the more wisdom a man possesses spiritually the more humble he is. Heavenly wisdom gives one a low opinion of self, and even abhors himself in dust and ashes. One faithful servant exclaimed, "Behold I am vile." He doubtless felt this to be true in his own nature. The great and wise Solomon said, "There is not a just man upon the earth that doeth good and sinneth not." Paul felt to be less than the least of all saints, and to be the very chief of sinners. The greatest men are conscious of their weakness in spiritual things. How often the humble servant of God feels destitute of the Spirit, and fears that he is deceived in the whole matter. But in his life of destitution God is leading him and emptying him of self righteousness, and showing him more and more that salvation is of the Lord and that it is not in man that walketh to order his steps. You may think if you were God's servant you would not suffer so much, but the greater the gift the more the suffering. The more property you own the more taxes you must pay. The Christian often prays for humility, but when it comes it comes in an unexpected way and often in such a way that he does not want it. Many times humility comes through great suffering, and it is very mortifying to the flesh. There is no harm in a man that is truly humble, for he possesses the spirit of Jesus, and had rather suffer wrong than to injure others. When the meek and lowly Saviour was reviled, He reviled not again. He did not return railing for railing. Oh that we all could at all times possess that humble spirit to overcome evil with good. When a Christian is full of humility he is gentle, kind, loving, forbearing, and forgiving. If you are persecuted, your name cast out as evil, and all manner of evil spoken against you, just bear it with meekness, and



pray for your enemy, for he will hurt himself worse than he will you. Vengeance belongs to God, and He will repay, saith the Lord. Do not take this matter into your hands. Leave it all with Jesus. When John the Baptist was beheaded, they took his body and buried it and went and told Jesus. They did not seek to take vengeance into their hands, but they went and told Jesus. Oh what a sweet privilege in our griefs and times of great sorrow that we can tell our troubles to Jesus. We have one who is a loving friend and a true sympathizer in the person of Jesus. We should remember that we have made a great profession, and that high profession will not allow us to do as we please or to become inflated with pride or egotism; but we are reminded that we are not our own, for we are bought with a price, we belong to God and should glorify Him in our bodies and spirits, which are His. "Lord, what wilt Thou have me to do?" I want to enact no new laws, but oh! blessed Lord, teach me Thy will concerning Thee and guide my feet, eyes, hands, and tongue aright, and let them all act in accordance to Thy will and word. I am at home sick, which reminds me that a few more aches and pains, and I hope to go to my eternal home. I feel that there is something better for me beyond this vale of tears. Sometimes I long to go home and be freed from sickness, pain, heart-aches, and briny tears. I know it is right to suffer for His sake, and I do pray for grace to bear my light afflictions without murmuring until He calls me up higher.

L. H.

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### MY VISIT TO NORTH CAROLINA.

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In visiting the Kehukee Association I arrived at Rocky Mount Friday, October 3d, and went to Brother I. W. Bass's home, 418 S. Church street, where I received the best treatment. I remained with him during the whole time. The Association was one of the best I ever saw—no discord, no strife, no trouble of any kind, no one wishing to be leader. I met here Elder P. D. Gold, of Wilson, N. C., for the first time; also Elder S. H. Durand, of Southampton, Pa. The Association was largely attended; nearly 5,000 people were present, and

26 elders. It was the 143d session of the Association. Forty-three churches compose the Association, with about two thousand members. I find our people in North Carolina to be truly Primitive Baptists. I met with no strife, no contention, no desire to modernize our people, and I rejoice that it is so. We should be satisfied with the goodness of the Lord's house and what we find in His word. On Tuesday, October 6th, we went to Tarboro church; met large crowd and had good meeting. Went to Old Town Creek church on Wednesday. This church was organized September 6, 1780, and no doubt is now maintaining the service of God in the same manner they did when first organized. It now has 55 members. Our meeting was pleasant with this church.

We then went to Tyson's church, where we met interested people; had a pleasant meeting. We stopped on Friday at Mewborn's church, on our way to the Contentnea Association; had pleasant meeting; and went to LaGrange Friday evening, where we attended the Contentnea Association, which is composed of twenty-six churches and about one thousand members, and twenty preachers. It was a pleasant meeting. I am glad to say that these two Associations are not annoyed by the efforts of any to modernize our people. We preached at Kinston and Hancock's churches, also at Flat Swamp church, and arrived at Williamston Thursday evening, and spent the night with Elder Hassell. The trip has been pleasant; our preachers are all worthy, good men, and none are inclined to stir up confusion. Elder Norton, of Washington, D. C., accompanied me on the trip. We had a good visit at the home of Brother Wm. Slade with Elder Hassell. I was not able to attend the meeting at Skewarkey church. Elder Norton preached there. On Saturday evening, I was better, and with Elder Hassell went to Kehukee church, which was constituted in 1742, and has about sixty members. Elder I. Moore, of Whitakers, N. C., is pastor. Elder Moore conveyed me to his home church at Whitaker's, where I had a pleasant visit Sunday night and Monday. The members were interested and easy to preach to. On our way to the Black Creek Association we visited Pleasant Hill and Union churches, and were kindly received at both places. We stayed Tuesday night with Sister Par-

ker in her house that was built over one hundred years ago. On Thursday we went to Toisnot church, in Wilson, N. C.—the home of Elder Gold. At all the churches we found Primitive Baptists that deserve the name. The Black Creek Association is composed of seventeen churches, with near one thousand members and twelve preachers. These Associations are blessed with true Primitive Baptist ministers and a membership that is content with the old paths. I have not time to spare to mention all the ministers I met or all the kindness shown me on the way. I feel thankful for it all, and shall ever cherish the memory of this visit. The Black Creek Association was a pleasant meeting. All met in love and fellowship. These ministers all are content to go along in the old ways of our people, and this means continued peace and fellowship for these people. May the Lord bless them with prosperity. I have kept up well enough during this trip, but I realize that I must give up such trips, but I feel resigned to this. On Sunday evening, October 25th, we went to Manchester, Va., where I stopped with Brother W. R. Moore, and preached there. Elder A. J. Moore, who is pastor there, was with me, and we had a pleasant time and spent the night together with Brother W. R. Moore and family. I have thoroughly enjoyed the visit. The ministry are sound and united, and all in fellowship. I am sure these people are a happy and contented people. I am hoping to get home Tuesday, October 27th.

I hope the people where I have gone will remember me in their prayers, and I am sure I will remember this pleasant visit.

J. H. O.

The visit and preaching of Brother Oliphant to Virginia and North Carolina have been divinely blessed to the instruction, edification, and comfort of our people.

S. H.

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## QUESTIONS AND ANSWERS.

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1. Q. Does God use any means in regeneration? A. None whatever, any more than He does in creation or in resurrection, for regeneration is a creation in Christ (which is all of God, Eph. 2: 10; 2 Cor. 5: 17, 18), and it

is a resurrection from the death in trespasses and sins, which God alone effects by His immediate and irresistible power (Eph. 2:1-10; John 5:25; Ezek. 16:6; Mark 5:41, 42; Luke 7:14, 15; John 11:43, 44). It is being begotten or born of God, with which neither the person born nor any other creature has anything to do (John 1:12, 13; 3:3, 5-8; 1 John 2:29; 5:1). It is a direct quickening by the Three-One God, the Father, Son, and Spirit (Jer. 31:33, 34; John 5:21; 6:63). It is the giving of spiritual, eternal, and divine life by God to the sinner who was previously destitute of that life (Rom. 6:23; John 10:28; 17:1-3; 1 John 5:11, 12). It is the free gift by the Three-One God of Himself to all His loved and chosen people, to dwell in and with them forever (Gen. 15:1; Psalm 48:14; 73:26; John 3:16; Gal. 2:20; Eph. 5:25-27; Titus 2:14; John 6:51, 58; Col. 1:27; Ezek. 36:21-38; Zech. 12:10; 13:9; Luke 24:49; Acts 1:4, 5; 2:17, 18; John 7:37-39; 14:17; 2 Cor. 6:16; Eph. 2:18-22). The Lord Jesus Christ, our only Master, commands us to call no man on earth our father, that is our spiritual father, for one is our Father, who is in heaven (Matt. 23:8-10). Therefore, when the Apostle Paul calls himself the father of the Corinthian church (1 Cor. 4:15), he means, as he himself explains his language, not their *spiritual*, but only their *ministerial* father (2 Cor. 3:3), the minister by whom, or under whose preaching, they first believed the gospel, even, he says, as the Lord gave to every man; he was, under God, the founder or planter of that church (1 Cor. 3:5, 6), and it was sinful "carnality" for them to say that they were "of him" (1 Cor. 3:4). Christ declares that only they who are of God (that is, as explained by the Greek lexicons, "born of God") hear God's words (John 8:47); only they that hear the voice of the Son of God live (John 5:25)—indeed, He Himself is their life (John 11:25; 14:19; Col. 3:4). "God, according to His abundant mercy, hath begotten us again or regenerated us unto a lively hope by the resurrection of Christ from the dead, to an inheritance incorruptible," etc. (1 Pet. 1:3-5). Believing in Christ as the Son of God and our Saviour is not a part, but an evidence of our regeneration (John 1:12, 13; 6:47; 1 John 5:1; "is born" is,



in this last passage, in the original, "has been born"—"whosoever believeth that Jesus is the Christ has been born of God," is a child of God, before his belief in Christ, and before baptism in water; and this regeneration by God and consequent belief in Christ are the indispensable prerequisites for his baptism in water, which is only an emblem or figure of what God has done for him, Matt. 28:19; Mark 16:15, 16; Acts 8:35-39; 10:44-48; 1 Pet. 3:21). These Scriptures clearly prove that, in 1 Cor. 4:15, James 1:18, and 1 Pet. 1:23, regeneration is referred to, not in its *strict* sense of imparting eternal life to one dead in sin, which quickening is directly and entirely the work of God, but in its *wider* sense as including both the divine impartation of eternal life to the one who had been dead in sin, and its manifestation, by the quickened sinner, in faith in Christ, the Personal Word of God, as set forth in the preached or Written Word "The gospel is the power of God unto salvation to *every one that believeth*" (Rom. 1:16); "the preaching of the cross, or Christ crucified, is, unto the Jews a stumbling block, and unto the Greeks foolishness, but unto them who are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (1 Cor. 1:18, 23, 24). To the uncalled, the unbelieving, the lost, those dead in sin, all the preaching of a crucified Christ is nothing; but to those chosen and called of God, Christ is all in all, their wisdom, righteousness, sanctification, and redemption, and all their glorying is, not in themselves or any creature, but in the Lord (1 Cor. 1:26-31). To the elect and redeemed and regenerated people of God, the gospel, the good news of a free and full, a holy and everlasting salvation, "comes not in word only, but also in power, and in the Holy Ghost, and in much assurance" (1 Thess. 1:1-6); and by this blessed message applied by the Holy Spirit to our hearts, we are "called to the obtaining of the glory, the glorious salvation, of our Lord Jesus Christ" (John 16:13, 14; 1 Cor. 12:3; 2 Thess. 2:13, 14; 1 Pet. 5:1). This eternal, omnipresent, and almighty Spirit can fill the heart of an unborn infant, and save him, as in the case of John the Baptist (Luke 1:15, 41), and the idiot (Isa. 35:8), the lunatic (Matt. 17:14-18), the

demoniac (Mark 5:1-15), and the heathen (Psalm 2:8; Isa. 45:22). In Gal. 3:26, Paul means that we are evidently or manifestly the children of God by faith, just as Christ, in His Sermon on the Mount, means that we are evidently or manifestly the children of God by being kind to our enemies, as He is to His enemies (Matt. 5:44, 45). Saul of Tarsus, the bitterest enemy of Christ on earth, while breathing out threatening and slaughter against the disciples of Christ, on his persecuting journey to Damascus, was regenerated by the Lord, altogether independently of human means (Acts 9); and so was Cornelius, the God-cleansed, the devout, reverent, alms-giving, and continually praying Roman centurion at Cæsarea, before he ever saw or heard Peter, though it was highly desirable for him to hear the preaching of the gospel of Christ (Acts 10); and so was the Ethiopian eunuch, who worshipped the God of Israel, and earnestly read His Written Word, but who needed to have Jesus plainly preached to him and to be baptized by Philip (Acts 8:26-40). Even inspired men saw only through a glass darkly, and knew only in part (1 Cor. 13:12); and all of us need the teaching of the Lord, His Spirit, His providence, and His Written Word; but the life and mind to receive and understand and profit by such teaching can come alone directly from Him. Christ is the great preacher of truth, righteousness, and mercy (Isa. 61:1-3; Luke 4:16-32; Psalm 22:25; 40:9, 10; Heb. 2:12). By His Spirit He preached to Abel, Abraham, Jacob, Moses, Ruth, and Job; and in the same way He preaches to all His people in all ages and lands. And the greatest blessing that God has given to mankind, next after His Son and Spirit and Written Word, is a godly, sound, scriptural, humble, loving, faithful, Christ-like ministry, not to give them spiritual and eternal life (for this no creature can do), but to give them examples, in their own persons, of such a life, and to teach and expound the perfect and eternal truths of the Holy Scriptures, and to point all interested sinners to the Lamb of God who taketh away the sin of the world.

2. Q. What is the meaning of 1 Pet. 3:21? A. This verse reads literally, according to the oldest and best manuscripts: "Which [that is water, the immediately

preceding word], baptism, also a figure, or symbol, is now saving us (not the putting away the filth of the flesh, but the answer or response or inquiry or seeking or desire of a good conscience toward God) by the resurrection of Jesus Christ." That is, the water of the flood, bearing up the ark, saved those that were in the ark; so the water of baptism figuratively or symbolically saves those who are in Christ; but the meritorious and efficacious cause of our salvation is the resurrection of Jesus Christ; the outward ordinance is not a purification of us from sin, but it is the response or seeking toward God of a conscience made good by the blood of Christ; the water of true baptism, by God's blessing, separates and saves us from the corruption of the world. Being born of the Holy Spirit and baptized in water, we are saved from the prevailing wickedness of the unregenerate and unbaptized; we have new and better associates, desires, and habits, because Christ has loved and died and risen for us, and has revealed His mediatorial work in our hearts by His Spirit.

3. Q. Do the Scriptures teach that God predestinated the spiritual and moral obedience of His people, and that He causes them to obey? A. Unquestionably they plainly do (Psalm 65:3, 4; 110:1-4; Isa. 26:12; 55:8-13; 61:1-3; 10, 11; Jer. 31:33, 34; Ezek. 36:24-38; Zech. 12:10-14; 13:1-9; Mal. 3:1-4; Matt. 1:21; 16:17, 18; John 6:37-40; 10:11, 27-30; 17:1-26; Acts 5:31; 13:48; Rom. 8:28-39; 11:5-7; Gal. 5:22, 23; Eph. 2:1-10; Philip. 1:6, 11, 29; 2:12, 13; 2 Thess. 2:13, 14; Titus 2:11-14; Heb. 13:20, 21; 1 Pet. 1:1-25; Rev. 1:5, 6).

S. H.

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## REMARKABLE PROVIDENCES.

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"Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."—Psalm 107:8, 43.

## VOICES OF THE SPIRIT.

It is credibly related that a lady, timid and fearful by nature, and feeble in health, was compelled to take a voyage by sea. Of the ocean and its perils she had al-



ways had a dread amounting to terror. Every way which could be thought of to avoid the sea and reach her proposed destination was sought out. But in vain; every resource failed, and she must either abandon the enterprise, or take the dreaded alternative. She summoned all her faith and trust. She thought of the little child that asked, "Is not God upon the sea as well as on the land?" But she felt weak and helpless. She resigned herself to the alternative as if she would find in it only her death. The season was stormy, and the seas were rough.

The night before sailing, she retired to rest as usual, faint yet prayerful. Nearly asleep, a voice seemed to whisper in her ear a verse of Scripture she had never read but once, and had never thought of on any occasion: "When thou passest through the waters I will be with thee, and through the floods, they shall not overflow thee." She rose in her bed, and, clasping her hands, in the deepest emotion poured out her thanks to the Divine Promiser for His blessed words. Her faith grew strong, she allowed no fears to trouble her, but went as calmly on board the ship as she would have entered a carriage, hearing the beautiful and soothing words every hour, as if they had been spoken by an audible voice.

Two days out at sea, and cruising coastwise, the winds rose in a gale. The black waves leaped and foamed, and dashed against the little craft, which rolled and rocked and pitched, while the passengers were nearly all so ill as to be unconscious of danger. The captain came not to his meals, in vain was the table set—he remained firm at his post. The woman in her cabin, more ill than any one else, yet looked out at her window as she lay in her berth, and thought: "This is what I dreaded, but I will try to pray to the Lord, and He will save us. The prayer was almost agony, so earnestly did she plead for the lives of all in that ship. The storm lasted two days and nights, and but for her hope in God, and her constant prayers, it seemed that she would have died with terror. There were those on that vessel who were unbelievers; there were a few who feared God, and doubtless their prayers ascended too, but her's were *wrestling*



prayers. When all became calm, and the company could once more assemble in the cabin, she gave God the praise for His protecting care.

As the vessel went on, at one side lay the stranded wreck of another vessel of the same line. This lady had bought her ticket a few days before she left, but had been advised to defer going till the next steamer should go out. She did so, and was saved. Such was a voice of Divine Providence. "Why art thou saved?" came another voice. And the answer in her heart was, to live to God's glory, to praise Him for His mercy, to labor for the good of others, and to be ready to serve the Lord in another life.

S. H.

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#### IF IN ARREARS, PLEASE REMIT.

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Money has for a long time been very scarce with nearly all of us, but the crops have now been gathered and mostly marketed, and the financial stringency is somewhat relieved. The actual cost of printing and mailing THE GOSPEL MESSENGER is heavy, and I am, therefore, compelled to request our subscribers who are in arrears to remit *the very small sums due* us as soon as they can conveniently do so, paying also for a year in advance, as I have to pay cash for all the expenses of the MESSENGER. Each amount is but trifling, but the entire amount is large to me. In making this urgent appeal, I do only as every one of our subscribers would do under the same circumstances. If I could print and mail the MESSENGER without money, I would charge nothing for it; and those who pay for it are helping me send it to hundreds of poor and afflicted people who love the truth it contains, and who scarcely, if ever, hear gospel preaching. I pay for the periodicals that I subscribe for, and would rather do without articles of food and clothing than without these mediums of instruction and comfort; and, if my subscription is overdue, I am not mad but glad for the editor to remind me of it, and I deny myself other things in order at once to remit the amount necessary for the renewal of my subscription.

S. H.

## ALL SOLD.

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All the copies of Elder J. T. Rowe's pamphlet on the  
 "Seventy-Fifth Anniversary of the Black Rock Conven-  
 tion of 1832" have been sold. S. H.

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## EXTRACTS.

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GLENWOOD, ARK., Oct. 9, 1908.

*Elder Sylvester Hassell—*

DEAR BROTHER:—Please change my address from Rock Creek, Ark., to Glenwood, Ark. I highly appreciate the manner in which you conduct the MESSENGER. May the Lord guide you in the future as we believe He has in the past. For the doctrine that has been set forth by the MESSENGER is the doctrine of God our Saviour.

D. M. THRASK.

MOSCOW, TENN., R. F. D. No. 1, Oct. 17, 1908.

*Elder Sylvester Hassell—*

DEAR BROTHER:—As my subscription for our dear paper, THE GOSPEL MESSENGER, expires with this number, and I feel that I can not well do without it; so find enclosed a money-order for one dollar to pay for it another year. I have taken it twenty-four years, and feel that it gets more interesting as years roll by, and I hope to be able to take it as long as I can see to read it. I am now in my seventy-first year. My eyesight is tolerably good. I feel that you still contend for the same pure doctrine that it contained in the first copy I took. May you be spared many years to send it to the many readers over the country, and may all that are behind pay up their subscriptions, so that you will not be in need of the money to pay the cost of publishing it. I hope your health has greatly improved, and that you will enjoy good health the remainder of your stay here on this sinful earth, and when done with it, your spirit may be wafted to that sweet home in heaven. My family are in usual health. Your little sister in hope of rest in that dear home above,

MRS. BETTIE CLARK.

CARROLLTON, GA., R. F. D. No. 6, Oct. 20, 1908.

MY BELOVED KINDRED IN CHRIST:—I feel to have a peculiar impression to write a short letter for the readers of THE GOSPEL MESSENGER, as the good Lord has been pleased to spare my life thus far. I am near seventy years old, and have, as I hope, been suffering affliction with the people of God, if not deceived, thirty-eight years, and I am not tired of serving Him. Yet it seems at times that I would fail; but His promises are sure, and His grace has been sufficient for me so far. O, how unworthy I feel, of my poor sinful self, of such great mercies and blessings! O, that men would praise the Lord, for His goodness and mercy endureth forever. He is a sun and a shield, and no good thing will be withheld from them that walk uprightly. What a precious promise! But O! how it grieves us poor, hobbling ones, such as I am, that I fail in doing my whole duty. But I desire to exclaim, "Glory to God

in the highest, and on earth, peace and good-will to men." I suppose that a good many of God's dear little ones that I have met and have sat together with in heavenly places, will read this. May God bless you and make your heart rejoice, and may we all praise Him for His enduring mercy. I just feel like I want to spend most of my time among God's humble poor, for there are peace and joy and comfort that can not be found anywhere else. I have been deprived of going to meeting for six weeks. I had a severe attack of heart trouble, but am better, and can now get to meeting again. May God bless all the poor, needy ones, is the prayer of a poor sinner saved by grace, if saved at all,

J. A. HUGHENS.

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COATS, N. C., Sept. 30, 1908.

*Elder Sylvester Hassell—*

DEAR BROTHER:—I notice on last copy of GOSPEL MESSENGER that it is time for me to renew my subscription. Enclosed you will find order for one dollar. I am well pleased with the paper. I love that humble, loving, faithful spirit that God has blessed you with. May His blessings continue to abide with you that you may earnestly contend for the faith once delivered to the saints; for it is a precious and glorious cause, and worth living for. Oh! that the Lord's dear people would turn away from the new isms and idols of this world, and love, cherish and honor His holy name. "Happy art thou, O Israel! Who is like unto thee, O people saved by the Lord?" I say none under the sun when walking in the commands of God.

Yours in hope of eternal life,

J. T. COATS.

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WILSON, N. C., R. F. D. No. 3, Sept. 29, 1908.

*Elder Sylvester Hassell—*

DEAR BROTHER:—As my time expired for the MESSENGER in July, I will now make remittance for another year. One more year has passed, with its joys and sorrows, but the joys have exceeded all the troubles that I have had. I have too often walked on the troubled sea, but then I am made to cry to my God for help, and it is then that He kindly takes me by the hand, and says, O thou of little faith, why didst thou doubt? But I have never been able to tell Him why I doubted, and He has never been mad with me for doubting. In the terms of the everlasting covenant of love, I am made to fully understand that it is good to be afflicted here, so as to consume the dross of sin and refine the gold of the new man. I hope you will be spared many more years to stand on the walls of Zion, to speak the things that becomes sound doctrine; for I believe that you are one of God's called servants who turn not to the right nor to the left, but strive ever to walk in the straight and narrow way. I am glad to say that all my churches are in peace, and are good and kind to me, for which I hope I feel thankful to the Lord.

Your very little brother in hope of eternal life,

G. W. BOSWELL.

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SPRINGWATER, OREGON, Oct. 19, 1908.

*Elder Sylvester Hassell—*

DEAR BROTHER IN CHRIST:—Please find enclosed money-order for one dollar, to pay for THE GOSPEL MESSENGER another year. I love to read its pages, and can not think of giving the MESSENGER up, for I take comfort in reading all the good letters it contains. May the Lord be with you and yours, and remember me at a throne of grace.

MRS. M. M. LACROY.

## SELECTIONS.

## IDOLATRY.

BY C. H. SPURGEON.

Idolatry has been, in every age, the besetting sin of mankind. In some form or another, the unregenerate are all given to it; and in their old nature, a tendency towards it.

In its grosser manifestations, idolatry is the desire of man to see God with his eyes, to have some outward representation of Him who can not be represented, who is too great, too spiritual, ever to be described by human language, much less to be set forth by images of wood and stone, however elaborately carved and cunningly overlaid with gold. Aaron makes a calf, Israel forgets the Divine Jehovah's glory, and says of the image of an ox that eateth grass, "These be thy gods, O Israel, which brought thee up out of the land of Egypt."

We are apt to imagine that it is a very strange freak of human depravity when men are led to worship visible objects and signs; but it is not at all unusual or singular; it is the general sin of all mankind. I suppose no man has been entirely free from it, and every believer has to contend against it in its subtler forms; for idolatry takes insinuating shapes, less gross in appearance than the worship of Dagon or Ashtaroath, but quite as sinful.

Take, for instance the common religious idolatry of our own country, which consists in part of reverence to holy places, as if, under the Christian dispensation, which is not one of type, but of fact, holiness could inhere in stone, lime, wood, slate, iron and brass, when architecturally arranged. English idolatry further reveals itself in reverence to an order of men, not because of their superior character, but because of certain mystic rites performed upon them, by virtue of which they are supposed to become the representatives of heaven, and the reservoirs of grace. How trustful are our English idolaters in these men when they behold them apparelled in vestments, which the tailor has cut into fashions remarkably helpful to devotion! Without these priests and their sumptuous adornings and grotesque disfigurements, our modern idolaters can not publicly worship, but in these they have as much trust as the Ephesians had in their great goddess Diana.

They can only worship their God by objects which appeal to the senses. An outward altar, an outward ritual, outward rites—all these are nothing but another form of the old idolatry of Babel and of Bethel. Man still turns from the unseen God; the unseen Priest, who has passed within the veil, man still ignores. The spiritual feast upon the body and blood of Jesus Christ, which is the joy of the saints, but the outward emblems are adored by some, and held in great reverence by others. Bread and wine, which are but created and common things, even when placed on the table to assist us in communion, are made into deities by the blind idolaters of this age. Could Egypt or Assyria do worse? Bread used at the ordinance is but bread and no other than ordinary bread; its emblematic use imparts to it no measure or degree of sanctity, much less of divinity. It is idolatry—flat, grovelling idolatry—and nothing less, which on all sides is spreading its mantle of darkness over this land under the pretense of profoundly reverent piety.



Where ritualism does not reign, how easy it is for men to be idolaters of themselves! What is self-reliance, understood as too many understand it, but idolatry of self? It is the opposite of dependence upon the living God, the great source of power and wisdom. Reliance upon my own wisdom, upon my own resolution, upon my own strength of mind—these are idolatries in a subtle and attractive shape. O man, why be of those who trust in their estates, and put their confidence in their accumulations, living only to acquire wealth and position, struggling in the race, not to win the crown which is immortal, but that poor wreath with which men crown the wealthy merchant, the diligent student, the eloquent barrister, the valiant man of arms. This is idolatry again, for it is setting up an earthly object in the place of the Creator. To God is due all my love, my trust, my fear. He made me, and therefore I am bound to serve Him; and whenever I lay down, at the feet of any person or object, dominion over my powers, apart from God, I am at once guilty of idolatry.

May God give us grace to strive against them, and you who are still held captive by these idolatries, may He deliver! May He save you from leaning upon an arm of flesh, from trusting in what may be seen and handled, and bring you to rely upon the invisible God to whom alone belongeth the power and strength, and who has a right to our confidence and our service!—*Watchword and Truth, Boston.*

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## OBITUARIES.

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"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

### MISS MARY F. HYMAN.

By request of the members of Cross-Roads church, I send you the obituary of Sister Mary F. Hyman. She was born in Edgecombe County, N. C., on the 15th of November, 1822, and died at the residence of her nephew, Mr. Ed Hyman, near Hobgood, N. C., February 11, 1908, after an illness of three weeks, suffering mostly from heart trouble, making her stay on earth 85 years, 3 months, and 26 days. She was familiarly called aunt, cousin, or sister "Pop," and was the daughter of Elder William Hyman and wife. Her father, from what I have heard, was one of the most faithful ministers the Primitive Baptists had in that day, and was moderator of the Kehukee Association from the year of 1828 to 1857, when, by reason of age and infirmity, he was unable to attend this meeting, and Elder C. B. Hassell was chosen in his place.

Sister Hyman was blessed with a good hope through grace and joined the church at Cross Roads, in Edgecombe County, N. C., on Saturday before the second Sunday in September, 1854, and was baptized the next day by Elder Eli McCaskey, and ever afterwards led a life of holy example. I feel that she was indeed a mother in Israel, and was never missing at her meeting time unless providentially hindered. She was one of the firmest advocates of salvation by grace, and her whole theme was Jesus and Him crucified. She was a great lover of singing, and sung a beautiful treble as long as she lived, her favorite hymn being "How firm a foundation, ye saints of the Lord," which she would ask us to sing at every meeting, and she would sing with the Spirit. The Lord had blessed her with a very bright, active mind, and I have been told that she was very industrious. She was very kind to me after I took the care of the church at Cross Roads, and her advice to me was very encouraging and touching. She told me "she

prayed the blessings of the Lord upon me, and that the church might prosper and grow." The last conversation I had with her she told me "she was only waiting the Lord's time for Him to take her home from this world of sin and sorrow, and I feel assured she has gone to reap that reward that belongs to the people of God prepared for them from the foundation of the world. I feel that words fail to express the many lovely traits of character of this dear sister. I hope the blessings of the Lord may rest on her nephew, Mr. Ed Hyman, and family, for their kindness to her, and on her niece, Miss Sue Hyman, who was so kind in conveying her to her meetings and caring for her in her last days. She was buried in the family burial ground, there to await the morning of the resurrection, when her body will be raised triumphant over death and the grave. The church misses her and feels grieved at her departure, while we believe it is her eternal gain.

Written by her pastor,  
*Plymouth, N. C.*

A. L. HARRISON.

#### U. D. CLAYTON SHOCKLEY.

U. D. Clayton Shockley departed this life August 6, 1908, at his home in Southampton County, Va., in his forty-second year, after a painful illness of ten days of typhoid fever. He was married in December, 1890, to Miss Ida West, by the writer. Three children was the fruit of that union, one dead, two living. Immediately after their marriage they left for the South, and were there until his death. He was wonderfully experienced, and though separated from the church, the mysterious work of divine grace went on. Like Jacob of old, the Lord led him about, instructed him and kept him as the apple of his eye, and there was no strange god with him. I visited him once a distance of two hundred miles, and preached twice, as he said, much to his joy and comfort. He would drive about thirty-five miles to hear Elder Hassell. Finally he became so wrought upon in his mind about the church and his obligation to his Lord and Master that he came all the way from his home to the Old Baptist church at Nassaongo, in Wicomico County, Md., was received, and baptized by the writer, October 12, 1907. Brother Shockley was a noble man in every relation of life, strong in the faith of salvation by grace. He seemed to have a presentiment of his death from the very first of his sickness, and asked his wife to stay with him until the last, whether he knew her or not; she did so, with his hand in hers when the breath left him, leaving a heart-broken woman who has my deepest sympathy. May she lean upon One who is able to bear her up under her heavy trial.

His remains were taken to Snow Hill, Md., where the writer tried to speak to the comfort of the bereaved ones, reading the Scripture in Deuteronomy: "The Lord's portion is His people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye, \* \* \* and there was no strange god with him." His remains were then laid away to rest undisturbed until the trump of God shall sound and the archangel's voice is heard; then shall the grave give up its dead.

T. M. POULSON.

Brother Shockley was a devoted lover of the truth; he not only repeatedly met me at my appointments at South Quay, Va., but he also took me three times to his home at Maury, Va., to preach there; and he took Sister Bettie Whitley twice with me there and Brother M. D. Allsbrook once to our meetings at his pleasant and hospitable residence. The Lord bless his dear widow and children.

SYLVESTER HASSELL.

## JOHN M. MORAN.

By the request of the church at Pleasant Grove, Kirby, Ark., I attempt to write a short sketch of the life of our beloved brother, John M. Moran, who was born 1826, and departed this life June 1, 1908. He leaves several children and grandchildren to mourn their loss; but we believe that it is his eternal gain, for he was a faithful brother, always attending his meetings, unless Providentially hindered. He was a firm believer in salvation by grace. He was loved and respected by all who knew him, and was honest and upright in all of his dealings with his fellowmen. He was a great lover of peace, both with his neighbors and brethren. He died in full triumph of a living faith in Jesus, which is worth more than all the gold of Ophir. I will say to the bereaved family, "That you sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."

Written by his pastor,

D. M. THRASH.

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MRS. S. J. WILKERSON.

She was the daughter of James and Tempie Rowell. She was born December 22, 1853, and departed this life July 4, 1908. She was married to D. Wilkerson, May the 30th, 1877. To this union were born seven children, three boys and four girls, three of whom preceded her to the grave, one boy and two girls. She received a hope in Christ in 1880, and was received in the Primitive Baptist church called Salem, Columbia County, Fla., in 1882, and was baptized by Elder J. C. Williams. Since that time she has lived a consistent member, always filling her seat when able. She was raised by Primitive Baptist parents, and she loved her church and spent the most of her life in the service of her Master. She and I were married May 30, 1877, and in February, 1878, I was placed in the sacred stand to preach the unsearchable riches of Jesus, so nearly all of our married life was spent in the ministry, and she had to spend many lonesome hours in my absence. After the first three years she was always ready and more willing for me to go than I was, seldom ever complaining of what she had to do. She was never too tired to rise and do all in her power to make her brethren and sisters happy. The nights were never too dark nor too cold for her to rise and administer to them, and her children with whom her life was bound up. She prayed to God that she might be spared to raise all her children, so the good Lord spared her to see the girls all married. She was a wife indeed, in every sense of the word, and was truly a helpmeet. It was not our lot to have much of this world's goods, but we had sweet peace at home. Her life was one worthy of example. She proved true to me as a wife, and a mother to her children. She was kind to all, and if she had an enemy on earth we did not know it. She was loved by all who knew her, but alas! sore affliction came on, and for the last ten years of her life she suffered a great deal of the time. The doctors all failed to know what was the trouble. For the last two years she was under the care of doctors most all of the time. She went to the sanatorium at Fort Mead, Fla., under the treatment of Dr. C. G. Reagin, who performed an operation, and for the first week she got along well, but the fever set in which could never be controlled until it ended her mortal life on July 4, 1908. She was carried to Corinth, her home church. It being our regular meeting time, the funeral was preached by Elder M. Lightsey and Elder J. M. Brewer, our pastor, to a large concourse of people; then her body was laid away to rest until the last trumpet shall sound. All was done that could be

done, but alas! we had to give her up. Oh! it is hard to part with one so dear, so near, so good and so kind, with whom we have shared the hardships and pleasures of this life so long, with whom we can meet no more on this earth, but we hope to meet her on the shores of eternal bliss, beyond the gloomy grave, where no pain, no sickness, no death, no sin nor sorrow can ever come. We feel sure our great loss is her eternal gain. She is only gone to receive the inheritance reserved for her in heaven, which is undefiled and fadeeth not away. She leaves a father, five brothers, and five sisters, and a broken-hearted husband and four children, and a host of relatives and friends, to mourn their great loss; but we mourn not as those who have no hope; and while we mourn and weep we desire that the good Lord will give us grace to be reconciled to His holy will, to say with Job of old, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

Written by her husband,

D. WILKERSON

---

#### MAHALA MILLER.

Mahala Miller, daughter of Brother James Miller and Sister Florence Miller, was born June 22, 1907, and died Feb. 22, 1908, aged 8 months. She was a lovely flower, but so soon cut down that it left sad broken hearts, with parents, brothers, and sisters. We feel sure that she was a little angel given to cheer their homes for a short time, but is now taken to heaven. She was of a sweet disposition, never angry, as is usually the case with other children. It is hard to give up those so dear, but God knows what is best and will overrule all such events to the good of His people and to His own name's glory. May God bless and comfort the dear bereaved parents, brothers and sisters.

"The little babe is gone to rest,  
To reign with God, forever blest;  
Its little tongue will always praise  
A Saviour's love, redeeming grace."

J. T. STINSON.

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#### CHANGES OF ADDRESS.

Eld. W. B. Morgan has removed from Buffalo, Ala., to Lafayette, Ala.

Eld. D. M. Thrash has changed his address from Rock Creek, Ark., to Glenwood, Ark.

Eld. James Duncan has removed from Zigzag, Tex., back to his old home at Ripley, Miss.

---

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JOHN W. GILLIAM, *Principal*.

Altamahaw, Alamance Co., N. C., R. F. D. No. 1.



# BIOGRAPHICAL HISTORY OF PRIMITIVE OR OLD SCHOOL BAPTIST MINISTERS—LAST APPEAL FOR SKETCHES AND PHOTOGRAPHS, WITH A REQUEST FOR SUBSCRIPTIONS.

I have collected and am arranging for publication, in book form, between six and seven hundred sketches and about two hundred photographs. This book, if published, will also contain sketches and pictures of a few of our spiritually-minded and talented sisters who are well known by their writings, together with an appendix of much useful information in brief form that I have gleaned from various sources. I feel to say that the work will be fairly representative, reasonably correct, and of unusual interest to every Old School or Primitive Baptist. I want to make it so, and I again ask those ministers who have not furnished me with a sketch and photograph to please do so without delay. However, if they will not, because of a feeling of modesty, etc., as is the case with many, will not some one write me a sketch of the life and labors of such elders? Do you not want your pastor represented? If so, ask him about this matter, and assist me in getting information at once.

I hope to complete, and have the book published this winter. It will cost me about a thousand dollars to do so, and I want all who read this and feel that they want one or more copies of the book to write me a postal card saying how many they will take. It will cost you but one cent to do so, and will enable me to know if I can afford to publish, and how many copies to have published. The book will be more representative, much larger, and therefore more expensive than I first anticipated, but I want to make the price not over two dollars. A large edition will enable me to do so, I think. So please help me make the price cheap to all by ordering *now*, and paying later when the book is published. If you will write me, *please do so soon*.

R. H. PITTMAN,  
Luray, Va.

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S. HASSELL.

## PROFESSIONAL NOTICE.

Dr. E. A. Gullledge, Union City, Obion Co., Tenn., is a general practicing physician. Any one suffering with Piles will do well to go to him and be cured. He treats without the knife. He is a member of the Primitive Baptist Church in that city and can give you good references as to his success. Any one suffering with Eczema, who wishes to try a remedy he formulated, can obtain a trial vial for 50 cents, which is about at cost. You will get results. He treats, without charge, afflicted, poor and deserving patients.

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Vol. 31.

No. 1.

# THE GOSPEL MESSENGER.

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# The Gospel Messenger.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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## NEW YEAR'S DAY.

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2 Kings 13: 20.

Once more the constant sun,  
Revolving round his sphere,  
His steady course has run,  
And brings another year.  
He rises, sets, but goes not back,  
Nor ever quits his destined track.

Hence let believers learn  
To keep a forward pace;  
Be this our main concern  
To finish well our race;  
Backsliding shun, with patience press  
Towards the Sun of Righteousness.

What now shall be our task?  
Or rather, what our prayer?  
What good thing shall we ask,  
To prosper this new year?  
With one accord our hearts we'll lift,  
And ask our Lord some new year's gift.

No trifling gift or small,  
Should friends of Christ desire;  
Rich Lord, bestow on all  
Pure gold, well tried by fire—  
Faith that stands fast when devils roar,  
And love that lasts for evermore.

—*Joseph Hart, of England (1712-1768).*

## THE BITTER WATERS SWEETENED.

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A SERMON BY MR. J. C. PHILPOT, OF STAMFORD, LINCOLNSHIRE, PREACHED AT PROVIDENCE CHAPEL, EDEN ST., LONDON, ON LORD'S DAY MORNING, JULY 28, 1850.

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*"And when they came to Marah, they could not drink of the waters of Marah, for they were bitter; therefore the name of it was called Marah.*

*"And the people murmured against Moses, saying, what shall we drink?"*

*"And he cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet."—Exodus xv:23, 24, 25.*

The children of Israel after the flesh were a typical people; and therefore the dealings of God with them were typical and figurative of His dealings with the spiritual Israel. When we see this and read the Old Testament Scriptures with an enlightened eye, what beauty does it add to the sacred page! We read these records then, not as so many historical documents, but as descriptive of the children of God, and of His mercy, love and grace towards them. And thus their experience becomes brought home to our own heart and our own bosom. We can see in them our own features, and read in the dealings of God with them the dealings of God with our own souls now.

I need not run through the history of the children of Israel to prove this. Every step they took is, more or less, a proof that the Lord dealt with them outwardly as he deals with His spiritual Israel inwardly. Their state, for instance, in Egypt typified the death and darkness of the people of God before they are quickened by the blessed Spirit. The Paschal Lamb of which they partook, and the blood sprinkled upon the lintel and side-posts, shewed forth the redemption of Christ and the application of His precious blood to the conscience. The passing through the Red Sea signifies the baptism wherewith they are baptized, when the love of God is shed abroad in their hearts by the Holy Ghost; and their seeing their enemies dead upon the seashore, signifies the

rejoicing of a child of God at finding his sins cast into the sea, and overthrown into dead carcasses by the mighty power of Christ.

But we come now to a strange passage in their history. They little expected, as we should little expect, that so heavy a trial would come immediately upon the back of this astonishing deliverance. And what was this trial? "They went three days in the wilderness, and found no water." In this humid climate we can scarcely conceive what a privation this must have been. But we should not like even in this wet clime and at this dripping season to be without water for three days. No water to drink, no water to wash with! But look at this vast multitude, amounting to two millions, wandering in a barren desert, with a scorching sun above and parched sands beneath; men, women, children, cattle, languishing, and all but for dying of thirst! And this for three days! One can scarcely conceive what a privation, what a scene of horror it must have been. But, at the end of three days, water is discovered. They catch a glimpse of palm trees in the wilderness, and perhaps see the glimmering of streams beneath them. You may well conceive what joy would fill the camp. We may well imagine what a universal shout of exultation there would be. What hurrying on to partake of the waters that glistened before their eye in the distance! But, alas! when they came there a further disappointment awaited them. "They came to Marah, and they could not drink of the waters of Marah." Though for three days they had been without water, and were dying from thirst, yet when they came to these waters they were so bitter and brackish that absolutely they could not drink! What a blow! what a stroke upon stroke! This was indeed striking the dying dead. This was indeed adding grief to their sorrow and heaping calamity upon calamity.

Well, what did they do? What you and I no doubt would have done. They murmured and rebelled, and cried out against Moses for bringing them out of Egypt, with its beautiful Nile, and leading them into this wilderness, where for three days they had had no water; and when they came to water it was so bitter they could not

drink. And what did Moses do? Did he join with them? Did he encourage their murmuring or take part in their rebellion? No; he did what he ever did, and what every child of God must sooner or later do—he “cried unto the Lord.” And did he “cry” in vain? Was the Lord a “God afar off, and not at hand?” Was His hand shortened that it could not save, or His ear heavy that it could not hear? No. The same almighty arm that had brought them through the Red Sea found a way of escape. “The Lord shewed him a tree, which when he had cast into the waters the waters were made sweet.”

Now, upon this foundation I shall, with God’s blessing, endeavor to rear a spiritual building. Four things seem to strike my mind as connected with and flowing out of our text:

1. *The bitter waters of Marah.*
2. *The murmuring of the people.*
3. *The cry of Moses.*
4. *The healing of the waters.*

May the Lord enable me to speak this morning in such a way as He shall condescend to bless to our souls.

I.—In looking at these waters of Marah it seems that we have to consider two things respecting them: (1) What these *waters* spiritually and typically represented; (2) what is intimated by the *bitterness* of these waters.

We can not understand by these waters the water of life. There is nothing analogous in the waters of Marah to the streams that gushed out of the rock when smitten by the rod of Moses; for those waters were and ever must be intrinsically sweet. Nor do they resemble the waters seen by the prophet Ezekiel that flowed out of the temple, which when they went into the salt sea healed its bitterness. (Ezek. xlvii. 1-9.) These waters, then, can not be the waters of life, the streams that flow out of the bleeding side of the Redeemer. What then are they? Why, they seem to my mind to denote things in themselves perfectly suitable and adapted to our natural constitution, and yet embittered by sin; because by the bitterness that is in the waters I mainly understand *sin*, and as its necessary consequence and never-failing attendant, *sorrow*.

When God created the world he pronounced it “very



good"; the waters then were sweet. Man, in his primitive innocency was adapted to the world in its original purity; but "sin entered into the world, and death by sin." Satan was allowed to cast bitterness into these waters, and ever since sin and sorrow have embittered all circumstances, states and conditions; in a word, everything that would have been otherwise sweet and adapted to our present state of existence.

Let me illustrate this by a few particulars, and shew how sin and its consequent sorrow have embittered all the streams that otherwise would have been sweet and innocent, healthful and pure.

1. First, look at *the world* generally. It is a fair world, even in ruins. There is a natural beauty in it, though shattered by the fall. Yet, though outwardly lovely, sin has marred all. We might, in traveling, see a beautiful prospect; a village, for instance, nestling in a valley by some picturesque mountainside in Switzerland or lake in the North of England, and say, "Beauty is here; and with beauty there must be happiness and innocence." But, if we penetrated beneath the surface of this external beauty, what should we see but sin? This beautiful village is probably but a den of drunkenness and profligacy. Thus these waters, which naturally were adapted to the constitution of man, made suitable to him and he suitable to them, have all been polluted, defiled and embittered by sin cast into them. So, wherever we go, we find sin embittering everything. There is not a country, not a town, not a village, not a family, not a bosom in which sin is not, and which sin has not embittered—embittered by alienating it from the Source of all true, real happiness.

2. Again, there is your *lawful occupation in life*; your business, your shop, your counting house, your farm; the calling that God has appointed for you to gain your daily bread by. These are streams of water necessary to your actual existence. You could no more live without them than you could exist without the bread and water that perish. And yet, sin and sorrow embitter all; disappointment, vexation, temptation flow out of and mingle with everything you set your hand to. So that when you would satiate your thirst at these streams

they are "waters of Marah" which you can not drink. If not actual sin yet disappointment will attend them. I do not believe that you can carry on your lawful calling without sin being intermingled with it. I do not mean open, allowed sin. But sin will interfere, will intrude, will creep in, will work. You can scarcely attend to your lawful calling without in some way partaking of the evil mingled with it. And if not sin, yet there will be sorrow and disappointment. If there be nothing in conscience against you in carrying on your daily business and concerns, yet there will be losses, crosses, bad debts, disappointments and vexations from others. Thus when you would take a sweet and luscious draught from the occupations of life, the cup is dashed from your lips by the bitterness of its contents.

3. Look again at the *social relations of life*. All are embittered. Let us picture for a few moments a young couple. How roseate is the hue which invests their life! how happy they are going to be, never dreaming of sorrow and trouble! All is bright sunshine. Let them live a few years; let them have children; let them get into middle life, and the cares of a family come upon them; and then see whether their young visions have been realized—whether all has been of a rosy color, whether dark clouds have not hovered over those domestic scenes from which they once thought to drink so much happiness. How often children grow up to be their parents' disappointment and misery! Wives and husbands, instead of being mutual sources of happiness and comfort, prove mutual plagues. Friends, who once seemed so true, turn into enemies; relations, from whom we should expect every kindness and help, grow cold or hostile. How all these domestic relations in various instances are marred and embittered by sin or sorrow! So that when, like the children Israel, we would fain stoop down and drink at these sources of happiness (and they would be sources of happiness but for the marred state of the world and the sin in men's hearts) we can not drink the waters; they are embittered; they are "Marah."

4. And so with the *human body*. God made the body healthy, as he made the soul pure; but when sin entered into the soul sickness came into the body. How many of God's people have their lives embittered through ill

health, and all their pleasing prospects disappointed, broken up, crushed and thrown down by a load of illness and bodily infirmities.

Now here are the waters of "Marah"—sorrow, vexation, bitterness, disappointment marring everything; so that we can not drink of the otherwise sweet streams of life. And it is a mercy that we can not. Could we drink of them we should want no other waters. Could we assuage our thirst at these earthly rills we should want no streams of that river which "maketh glad the city of God." If we could take our fill of earthly comfort and worldly happiness we should never want to have the consolations of the blessed Spirit, or to drink out of the fullness of the Lord Jesus Christ.

But this is very disappointing. To have bitterness in everything, and bitterness in those things most from which you would fain derive most pleasure; that directly you are looking forward to some worldly happiness, as the children of Israel hurried onward to the waters glimmering under the palm trees, yet no sooner do you come to that scene of anticipated pleasure than you find it embittered; some disappointment, some sorrow, some vexation, some sin mars all. Is this very pleasing? Is this what nature loves? Does this go down very smoothly? Not whilst man is what he is. Did the children of Israel like it? No; they "murmured."

II.—And this brings us to our *second* point, which is, *the murmuring* of the rebellious flesh against these dispensations. When the Lord is not present to bless and smile upon the soul, is it not very hard work to have so many trials, vexations and disappointments; to find everything here embittered; that God will not let you have a gourd to rejoice in; that you can not sit down and say, "Come, now I am going to be comfortable; here is at last a little rest?" Is it not very vexatious, very disappointing, very contrary to every feeling of our natural heart that the Lord will never let us take comfort in anything but Himself? that when we would fain stretch forth our arm and embrace an earthly joy there is a hand that dashes it from our lips? when we would stoop and drink the waters that glimmer in the desert they are so salt, brackish and bitter that we can not slake our thirst at them?



1. Now, say that you have many disappointments *in business*. Are they pleasing? When the postman brings you a letter, for instance, full of bad news: that some one has failed who owes you a sum of money, do you feel very comfortable under it? Is it not much against the grain? And does not this raise up in your carnal mind murmuring and fretfulness and a rebellious feeling that you should be so hardly dealt with? You can look abroad, perhaps, and see how others get on in the world—men whom you have known in poverty riding in their carriages, and you always crossed, disappointed, ground down and everything going against you. This is not very pleasant to flesh and blood; this is contrary to nature; and therefore nature murmurs, frets, repines, rebels against these dispensations.

2. Or you have *ill health* and can not do as others; exertion is a pain to you; your nerves are shattered and whole frame disorganized from constitutional debility; everything is wearisome—the “grasshopper a burden.” You look round and see people walking about in such health and strength, and you perhaps racked with pain, or your frame altogether shattered and constitution gone. Why, this will raise up in the mind at times some very unpleasant feelings. There will be murmuring, rebellion and fretfulness against God when you see others dealt with so favorably and you dealt with, as you think, in a way so contrary.

3. Your *own family*, perhaps your sons and daughters, are not what you wish them to be. You look abroad and see the sons of others steady; their daughters doing well, married and settled comfortably in life; while, as regards yourself, things are just the contrary: everything is opposed to what your nature wants and what your carnal mind loves. And, instead of sitting down quietly and bearing these afflictions and sorrows, there is a heaving up of the carnal mind against them, a working of rebellion, a repining, a murmuring, as though the Lord dealt with you very hardly, and nobody ever had such a weight to carry as yourself.

4. Or again, you have a *continual cross*, and feel a body of sin and death always plaguing you, so as never to be let alone; or, as Job says, not to have a sufficient time “to swallow down your spittle;” but are vexed and



tried day after day. There is some temptation, and you entangled in it; some bait, and you entrapped; some discovery of evil in your heart which you had never seen before. And you think there never was anybody like you; so harassed, so exercised, so tried, so tempted, so cast down; having withal so little grace, so little spirituality, and finding so little in your heart of which you can say, "Thank God, I have some real religion now." Now, when the mind is thus exercised, tried and cast down with a thousand things, unless God be present and His grace intervene there will be much of this fretfulness, repining and murmuring in the carnal mind.

But is this all? Would it do to leave you thus? Can a living soul stand here? No. There must be something more than this. It is sad work to have nothing but bitterness and murmuring; and, therefore, we will pass on to our *third* point:

III.—Which is what a living soul sooner or later must do and does. "*Moses cried unto the Lord.*" And this is what we do when we have no one else to go to.

When we come to the waters of Marah, and find we can not drink; when there is nothing but bitterness and disappointment, then there is at first a struggle, a murmuring, a rebelling, which only makes matters worse than before. But, in tender mercy, the Lord is pleased to raise up a sigh and a cry in the soul, and to cause supplications to go up out of the heart. But this is hard work, because it seems as though we ought to have done this before. Conscience begins to say, "Why, you only pray to God when you want Him; you ought not to have murmured and repined; you ought not to have rebelled and fretted as you have done. How can you expect God to hear you now? You have tried all you could to creep out of it, and get the yoke off your neck; and not being able to do it, then you come to the Lord." Yet this is what we are obliged to do; and I may add, what grace enables us to do, because trials in themselves will not raise up prayer; they rather crush it. We might be in the very belly of hell, and have no prayer except God put it there into our souls. We might have blow upon blow, stroke upon stroke, but no prayer. Afflictions without the grace of God only stupify, harden, and deaden. People think sometimes, "O, when I grow old, or get ill,

then I shall pray, and seek, and serve God." Why, you would find your very illness and age would only stupefy the mind; and if you were in pain, you would have little to think of but pain. Your very sufferings would only harden your heart, and stop prayer instead of encouraging it. Therefore, it is not all the afflictions we go through which can raise up one prayer to God; they only make us fight against Him; they only make us murmur, rebel, and despair. It must be grace in sweet operation that softens the heart in these trials, and the Lord's pouring out upon the soul "the Spirit of grace and supplications." The two go together, enabling us to "cry."

And what a mercy it is, that in all our rebellion, and in spite of all our rebellion, there is a God to go to; that though our rebellions do and will bring a cloud upon the throne, yet they do not push Jesus off the throne. Whatever darkness, whatever confusion rebellion may bring upon our mind, Christ is still there. It is like a London fog. When you Londoners in November are wrapped up in fog and smoke, we that live in the country are perhaps enjoying the sunshine. All your fog does not blot the blessed sun out of the sky; he is shining upon others, if he is not shining upon you. So spiritually. When we get into a fog, we think sometimes that the sun will never shine again. We judge by our feelings, and the exercises of our minds; as though now there were no Christ; as though all He had promised were false, all His mercy had failed, and there was no longer anything for the soul to rest upon. But how blessed it is in these seasons to find a little submission and prayer; a sighing, looking, longing, hungering, thirsting, waiting upon the Lord! This is what we must do; and what we shall do, if grace be in our hearts; for without it, we can not expect any relief. The Lord works generally thus. He brings afflictions, and lets us feel what we are in our carnal mind under the cross, to humble us and prove us. He then raises up and draws forth a spirit of prayer in the soul; and then He answers and blesses. The very power to pray is a gleam of light upon the soul; the very pouring out of the heart brings a relief; the very sight of Christ upon His throne dispels the rebellion that works in the carnal mind. The very coming to Him as filled with all grace; the very looking unto Him, inter-

ceding for us as our Advocate with the Father, seems to drive away the clouds of darkness and rebellion. It may not be, indeed it is not a complete deliverance, but it is deliverance from rebellion and murmuring. To pour out the heart before God brings a measure of relief, as Hannah and Hezekiah found. If it fill not the soul with joy and peace, at least it brings it out of that stupefied state in which it was sunk through rebellion; it softens the heart which before was hard; it thaws the spirit which before was frozen; it communicates contrition where before there was little else but hardness and desperation. And thus, the very power given to the soul to seek, supplicate, cry, beg, and pray, though it may not bring deliverance from the trial itself, yet is a help and encouragement enabling it to bear up. A praying soul will in due time be a praising soul. He that seeks shall find; he that asks shall receive. "To him that knocketh, it shall be opened." The Lord has given many sweet promises to those that seek His face.

It is not only a mercy to have a God to go to, but to have a heart to go to Him. It is an inestimable favor not only to have a throne of grace, but to have grace to go to the throne. It is not only a blessing that there is a mercy seat, but that there is mercy reaching the heart to bring us there. And when there is this real heartfelt cry, then in due time comes a blessed, gracious answer; which brings us to our fourth and last point:

IV.—And that is, *the healing of the waters*. Now, in the healing of the waters, we may observe certain marked steps. "The Lord," we read, "shewed Moses a tree, which when he had cast into the waters, the waters were made sweet."

1. The first thing to consider is, "*the tree*." I need not say what this signifies. Your hearts have pronounced it already. It is the tree of life—the cross of the Lord Jesus Christ. This is the tree; for "Cursed is every one that hangeth on a tree." "He bore our sins in His own body on the tree." This is the tree—the tree of life; the cross of Jesus; salvation through blood; pardon through the atonement which He made upon Calvary's tree; reconciliation through the offering which He there once offered; for "by one offering He hath perfected forever them that are sanctified."



2. But this tree was *shewn* to Moses. It was there before; but Moses knew it not. It needed to be revealed to his eyes and heart. The tree was standing there before Moses saw it. So with us. The cross of Christ is the same, whether hidden from our eyes or not. If we are God's children, we are even now reconciled, pardoned, accepted, saved. Our salvation is already accomplished; the work is finished; everlasting righteousness has been brought in; Christ *has* saved us from the wrath to come. "Who hath saved us, and called us."

But what we want is a *discovery* of this tree to our soul. It does not say that God created the tree for the first time; but that He "shewed" it to Moses. He took the veil off Moses's eyes and heart, and shewed him the tree. And what is this but a blessed revelation to the soul of the cross of the Lord Jesus Christ; seeing Him by the eye of faith as the Lamb of God slain from before the foundation of the world; a viewing Him by the eye of faith suspended as it were, between earth and heaven, accomplishing our salvation by His own precious blood?

Now, in all our murmuring, rebellion, and fretfulness, we do not see this. It is hidden from our eyes; and we have no union, no communion then with a suffering Lord. If we could go the cross, clasp it in our embrace, lay hold of a crucified Jesus, feel sweet communion with Him, gaze upon His sufferings, and see that face which was marred more than the sons of men, it would thaw away the rebellion, it would remove the murmuring, it would melt the heart down into contrition, brokenness, and love. But we can not see it; we only see our disappointments, our vexations, losses, crosses, and sorrows. The mind is so wrapped up in darkness; there is such a fog over the soul, that we can only "grope for the wall like the blind." We think ourselves hardly dealt with, wonder that God should be so unkind, and have no eyes or heart to look beyond all these things, and to see the Lord Jesus Christ reconciling us to God, and bearing our sins and sorrows in His own body on the tree. And therefore, we need it to be *shewn* to us; we need the blessed Spirit to take of the things of Christ, and reveal them to our soul; to bring into our hearts a sight and sense of the bleeding Lamb, of the suffering "Man of Sorrows," of the crucified Immanuel.



3. But there is another step. It was not sufficient that there should be a tree, nor enough to shew Moses the tree. The tree must be *cast into* the waters. The boughs of the tree might overshadow the streams; that did not heal them. Those too that stood on the banks of the stream might gaze upon the tree; that did not heal the waters. A further process was necessary. There was another step to be taken; and that was, *the tree was to be cast into the waters*. And does this not signify spiritually the bringing in of the cross of Christ into the soul; the revelation of a crucified Saviour to the heart; the manifestation of Jesus in His sufferings and blood to the conscience; and this, by bringing the cross of Christ into the soul, as the tree was cast into the waters? Now nothing but this can heal the waters. But when the tree was cast into the waters, when it sank, and the waters covered it, then they were made sweet; their bitterness was taken away, and they could be safely drunk.

Let us apply this. I have endeavored to shew you what these waters, are, and how they were made bitter; and I must therefore just cast my mind's eye a little back, to shew you how they are made sweet.

1. Now there are many things that are vexatious and disappointing in *our daily calling*. You have many things in business very plaguing, very trying. You can not, therefore, take that pleasure in it which worldly men can; or if it much occupy your mind, you find guilt resting upon your conscience; you can not take, as it were, a good draught of your worldly occupation, drink it down, and enjoy it; but there is some disappointment, or some guilt of conscience so connected with it, that when you would fain take pleasure in it, you can not succeed. Well, how is this to be sweetened? If there be some discovery to your soul of a precious Jesus, and you be indulged with some knowledge of, and communion with a suffering Immanuel, does not that sweeten to you your daily occupation? Does it not sanctify the meanest employment? Yes: sanctify it! Why, a man may be scavenger, a chimney sweep, a nightman, and if he have the grace of God in his heart, the visitations of the Lord's presence and the bedewings of His love and favor will make this calling a holy calling, aye, much more an holy calling than many a bishop preaching in lawn sleeves, or

a priest bowing before the altar. Aye, a poor old washer-woman, rubbing her stockings over her tub, may be worshipping God in spirit and in truth, and have her soul filled with happiness and holiness, when surpliced choristers and Puseyite priests are mocking Him with lies and hearts full of uncleanness. Thus, washing stockings may be a holier employment than chanting psalms. It is not church or chapel that makes us holy, but the blessed Spirit making our bodies His temple.

2. Or you may almost constantly have *bad health*, which may be your daily cross; and when the Lord does not favor you with His presence, a very hard cross it is to carry. But suppose the Lord is pleased to bless your soul, lead you to Jesus, give you communion with Him, shew you the sufferings of "the Man of Sorrows," and that you are interested in His precious blood and love—is not the bitter water sweetened? Can you not then bear your aches, pains and infirmities? Do you not even see good springing out of your afflicted body; and would sooner have sanctified illness than unsanctified health?

3. Or your "house," like David's, does not "grow" as you wish. You have rebellious children, gay sons, carnal daughters, servants that plague your life out; with other domestic things that try your mind; and it seems as though you were always grieved and vexed. Well now, if your soul were blessed, watered, sanctified with some of the manifestations of the dying love and atoning blood of the Lord Jesus Christ, do you think it would sweeten even these waters? If you felt Jesus to be your Brother, and God your Father, would you not be so swallowed up in this spiritual relation, that you could say, "As to my worldly relatives, my earthly ties, compared with all this, what are they? Jesus is more precious to me than all worldly things—than husband, wife, or children." Is not this sweetening the bitter waters?

4. Or, if sin has marred everything in *your soul*, made you a wretch, given you a daily cross continually, troubles your mind, and subjects you, as it does all the children of God, to a constant exercise from the workings of evil in your carnal heart, and your spirit is plagued with it day and night, what then is to sweeten these bitter waters—these waters of Marah—but the grace of the Lord Jesus Christ? Pardoning love, aton-

ing blood, a sight of Jesus, an embracing of Him as our all in all, when felt, is a casting of the tree into the bitter waters; and when the tree is cast into the bitter waters, they are healed. Now you can drink; you can attend to your lawful calling; you may go about your daily duties; you can enjoy your family and home relationships; aye, and have sweetness in your soul amidst all your sins and sorrows, when you realize anything of this grace of the Lord Jesus Christ as sweetening every bitter draught.

5. But there is one draught to come, which in bitterness exceeds all, and that is, the bitter draught of *death*. How is that bitter water to be sweetened? Die you must, and none know how soon. We know not the circumstances of our death—what long illness, what pain, languor or suffering may attend it; or what the state of our minds may be when death seems to draw near and hold us in his grasp. This is a bitter draught, and how is it to be sweetened? By looking back to a well-spent life? By thinking of the duties you have discharged, the very religious part you have played, your being a member of a Christian church, having attended a certain chapel, prayed and read, and so on? Why, all these things, if only these, would but embitter the draught more, because you would say, “I have been all this, and done all this, and where is my poor soul now? Nothing but the casting in of the tree of life, the cross of the Lord Jesus Christ into these bitter waters, can sweeten them. Many saints—all saints, I may say in their degree—have found these bitter waters sweetened; and though they shrank from the draught, yet when it touched their lips it went down like honey; it was sweetened by the manifestations of the Lord Jesus Christ, and the shedding abroad in their soul of His dying love.

Now, do you not see how needful it is, to find the waters bitter, that you may have them sweetened? Suppose you were to go through life with no bitterness, no sorrows, no disappointments, no vexations, no temptations, no exercises, might you not drink of these waters till you burst?

There might have been even a temporal mercy to the children of Israel in finding these waters bitter. If, after wandering three days in the wilderness, they had found them sweet, they might have drunk of them so immod-



erately as to have injured them, and perhaps fatally; there might therefore have been a mercy even in the embittering of the waters before they were sweetened. The water having been bitter, they would drink cautiously for fear of the bitterness returning. Well, so spiritually. If you were to have your own way, your own will, and enjoy what your nature cleaves to, what would you be? What sort of a Christian would you be? Where would be the love of God in your soul? Where would there be any experience either of mercy or judgment? Where any sighs or cries? Where any praises or blessings? You would live and die without God. But when everything is embittered by sin or sorrow, and the Lord does not let us do what we would, but mars all sources of earthly happiness, then we are fain to turn to Him. And when He is pleased to drop a little measure of His grace and mercy into the soul, then these bitter waters are sweetened and healed; and you may drink safely of them.

And there is no other way. You may try a thousand ways; you may attempt to doctor the waters; put sugar, honey, treacle into them; you may try your best. These waters can not be sweetened by treacle or honey; they can be sweetened only by the tree of life, the cross of Jesus, the manifestation of dying love, the application of atoning blood. Nothing short of this—nothing but this, can ever heal the bitterness; and to disguise the taste will only eventually make the bitter taste more bitter still.

Then, it is your mercy to have your daily draught of bitters; to find life embittered, health embittered, family embittered, business embittered, your own soul embittered; so as to lead you to say, "Call me not Naomi, but Marah; for the Almighty hath dealt very bitterly with me."

It is your mercy to be a "Marah," or a Hannah. It is a mercy to weep bitter tears, to have bitterness of soul, and many griefs and exercises, when they lead us to see and feel that there is only one thing which can sweeten our trials, the cross of the Lord Jesus Christ, under the teaching of God, to embrace and cleave to that, and not be satisfied without its sweet enjoyment and blessed manifestation.



## EDITORIAL.

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Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., and Elder N. M. Cook, Goodwater, Ala.

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"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," 2 Tim. iii. 16, 17.

## BEGINNING OF VOLUME XXXI.

The thirty-first volume of THE GOSPEL MESSENGER begins with the present number.

While the events of A. D., 1909, are utterly unknown to any mortal on earth, they are perfectly known to the Omniscient Jehovah; and there can not be a particle of doubt, in the renewed minds of His children, that they will be in exact accordance with His written word, and will redound to His glory and to the good of His people. The redeemed in heaven, casting their crowns before His throne, exclaim: "Thou art worthy, O Lord, to receive glory and honor and power, for Thou hast created all things, and for Thy pleasure they are and were created" (Rev. 4:10, 11). And the inspired Apostle Paul exclaims:

“O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!” “For of Him, and through Him, and to Him, are all things; to whom be glory forever. Amen” (Rom. 11:33-36). The supreme consolation to His believing children is, that God is infinitely and eternally above the Devil and sin and death and hell, and will at last abundantly give to them a glorious and everlasting victory over all these enemies of His and theirs. And in this gracious and blessed hope they can endure the severest trials of the present state of existence.

S. H.

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### PROSELYTISM.

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In the twenty-third chapter of Matthew the Lord Jesus Christ declares that the legalistic Pharisees “compass sea and land to make one proselyte, and when he is made, they make him twofold more the child of hell than themselves” (Matt. 23:15); that is, they made every possible effort to convert him to their false religion, and, in converting him, they added to his original vices all their own vices, and thus made him, as it were, doubly more deserving of everlasting punishment than themselves. In the same chapter our Lord, as the omniscient and righteous Judge of the secrets of all hearts, describes these same enthusiastic proselyting Pharisees as oppressive, deceitful, sanctimonious, ambitious, proud, hypocritical, covetous, sacrilegious, foolish, blind, wicked, extortionate, unclean, murderous, viperous and hell-bound. They deceived, and, when they had power (under the Maccabees, 167 to 137 B. C.), they compelled men to an outward conformity to their severe and intolerable religion, not only as set forth in the Old Testament, but as made far more burdensome by the inventions, additions, perversions and traditions of their rabbinical elders. Prompted, not by love of God or man, but by base, selfish motives, they enforced on their vanquished enemies not only a vast number of their worthless and troublesome and expensive ceremonies, but even circumcision, as we learn from Josephus, Tacitus, Seneca, Horace and Juvenal. And so the Pagan Roman Emperors endeavored, for about 300 years, by torture and death, to

proselyte professors of Christianity to the idolatrous forms of heathenism; and for about 1,500 years the Roman Catholics, when and where they had control of human governments, sought by confiscation and sword and fire and crucifixion and all the most horrible methods of death, to compel Protestants to conform to their heathenish superstitions and ceremonies; and for about 300 years some Protestants, where they had legal power, labored to proselyte Baptists and Quakers and other dissenters from State Churches. In the same way the Mohammedans endeavored, for about 800 years, to impose their false religion upon those whom they conquered in Asia, Africa and Europe. But now for more than a hundred years, on account of a change in public opinion and a change in human governments, the method of proselyting has been changed. Divine Providence has, for the time being, deprived these proselytists of the diabolical power to *force* their abominable perversions of religion upon mankind. Therefore, for a hundred years, they have cunningly sought to make perverts of people in other denominations, or in no denomination, by milder and pleasanter means. By the press and in the pulpit, truth is turned into falsehood, and falsehood into truth; human inventions are substituted for scriptural and divine principles; buildings costing hundreds of thousands and even millions of dollars are erected for the professed worship of God, while, according to their pretensions, millions of human beings are going to torment for the lack of this money; pictures of so-called saints are painted on the windows; tablets in honor of men and women are affixed to the walls; the costliest carpets cover the floors; the operatic music of choirs and orchestras take the place of congregational singing; men-made forms and ceremonies are multiplied; human philosophy is substituted for the Divine gospel; contrary to all Scripture precept and example, separate meetings are held for men, for women and for children; societies, based upon money, usurp the ministrations of the church; the professed temples of God become the real temples of mammon; the one great object of the modern so-called church is the raising of money; the house of God is transformed into a place of merchandise and a den of thieves; theatrical performances and Christ-

mas trees and Santa Clauses appear in the professed house of worship; well-paid revivalists take the place of pastors; sensational meetings are continued for weeks and months to induce the unregenerate to make a profession of religion; many leading Protestant sects and even professed Baptists combine for this purpose; Sunday Schools, which were invented by Robert Raikes, of Gloucester, England, in July, 1780, and which are generally taught by inexperienced and incompetent girls, are substituted for the parental training enjoined in both the Old and New Testament Scriptures, and, as I know from personal observation, such perversions of the Scriptures are diligently and persistently inculcated in them upon the feeble and ignorant minds of children as to poison them against the truth and embitter them against all the lovers of truth, even their own very unwise parents who allow their children to attend them. "Are Sunday Schools from heaven or of men?" asks Elder W. M. Mitchell in THE GOSPEL MESSENGER of January, 1888. "Are they," he continues, "by the command and authority of Jesus Christ, or by the assumed authority of men? If the organization of Sunday Schools is by the authority of Christ or His Apostles, we would have a model for them in the New Testament. But is there one sentence there respecting such organizations? Does it give the qualifications necessary for its members and teachers, or how they are to be received, retained, or expelled? No, not one word there is said about them. Every duty that a Christian owes to God or man, and every evil that he should shun, is already binding upon him as a member of the church of Christ. The duty of husbands and wives, parents and children, of preachers and deacons, and the membership generally, one to another, or to friends or enemies, is set forth in the New Testament, and the man of God is therein 'thoroughly furnished unto all good works.' Is there anything more needed? Is the wisdom of Christ defective? Can it be improved upon or supplemented by the wisdom of men? The training of children as they should go is committed to their parents, and hence their authority is recognized and enjoined in the Scriptures, and the obedience of children to their divinely recognized authority is obedience to God, and is the first commandment with a promise an-



nexed. But what shall we say of those who decoy children into Sunday Schools and encourage them to disobey the command of God which requires of them to obey their parents in the Lord? Have not Primitive Baptists equal rights with others to act according to their honest convictions of duty?" The inspired Apostle Paul suffered not a woman to teach, that is, in the churches (1 Tim. 2:12; 1 Cor. 14:34); yet the most of Sunday School teachers are not only women, but girls, who give no evidence of having been divinely taught themselves. Nearly the whole youthful population of this country goes through the Sunday School mill, but not only the adults, but the youth are getting worse and worse, deceiving and being deceived, as prophesied by Paul (2 Tim. 3:13). The age of criminals is younger. As a class, the young who attend Sunday Schools are more irreverent and worse-behaved than those who do not. These men-made institutions fill the so-called churches with graceless professors of religion; and some of them, in this and foreign lands, like theological seminaries, and many of our higher schools and colleges and universities propagate infidelity, in this age of almost universal apostasy, which immediately precedes the second coming of Christ (Luke 18:8; 2 Thess. 1:5-12; 1 Tim. 4:1-3; 2 Tim. 3:1-13).

Parents should teach their children by precept and example the lessons of truth and righteousness set forth in the Scriptures, and take them with them to their meetings to hear the Scriptures expounded by the called and qualified servants of God, and, under no circumstances, allow their minor children to be proselyted or made perverts to any false religion.

The atheistic Buddhists and the sensual Mormons are among the most zealous and successful proselyters in the world; and Catholics far surpass Protestants in the zealous propagation of their false religion. S. II.

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## PREACHING THE GOSPEL IN ALL THE WORLD.

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Before His crucifixion Jesus sent out His disciples to preach only to the Jews (Matt. 10:5, 6; 15:24), but after His resurrection He commanded them to preach not only to the Jews but also to the Gentiles, that is, to go into

all the world and preach the gospel to every creature, to all human beings to whom He directed them by His Spirit and opened the way of His providence (Matt. 28: 18-20; Mark 16:15, 16; Luke 24:47; Acts 1:8).

The Standard Dictionary (Funk & Wagnalls) defines the gospel as "good news or tidings, especially the announcement of the salvation of men through the atoning death of Jesus Christ." Alexander Cruden, of Scotland (1700-1770), in his "Complete Concordance," more fully defines the gospel as "a revelation of the grace of God to fallen man through a Mediator; or a wise, holy and gracious constitution of God, for the recovery of fallen, sinful and miserable man, from that deplorable state into which sin had brought him, by sending His own Son, Jesus Christ, in the flesh, to obey His law which man had broken, to make a proper atonement for sin by His death, and thus to procure pardon and the favor of God and eternal happiness for all that believe and repent and receive the gospel salvation; together with a promise of the Holy Spirit to work this faith and repentance in their hearts, to renew their sinful natures unto holiness, to form them on earth fit for this happiness, and to bring them to the full possession of it in heaven. "The word gospel, in the original," continues Cruden, "signifies good news, or glad tidings; and surely when a sinner, who is exposed to the wrath of God, is sensible of his guilt and danger, it must needs be glad tidings to him to hear of a way of salvation and an all-sufficient Saviour." The Apostle Paul says that "the gospel of Christ is the power of God unto salvation to every one that believeth" (Rom. 1:16); and that belief or faith is the work and gift and fruit of the Holy Spirit (1 Cor. 12:3, 9, 11; Eph. 2:8; Gal. 5:22). In 1 Cor. 1:18, 21, 23, 24, he declares that, while "the preaching of the cross or Christ crucified when preached, is, unto them that perish, foolishness, it or He (the preached Christ), is to them that are called or believe or are saved, Christ the power of God, and the wisdom of God." Inspired men "preached the gospel with the Holy Ghost sent down from heaven" (1 Pet. 1:12); but the Lord Jesus Christ is the Great Preacher (Isa. 61:1-3; Luke 4:16-21; Heb. 2:12); and unless He reveals Himself by

His Spirit in our hearts, all human preaching will be of no spiritual benefit to us John 15:26; 16:7-14; 1 John 2:27; Matt. 16:16, 17; 11:27; Gal. 1:11-24), and He will save all His people, infant and adult, Jew and Gentile, from their sins (Matt. 1:21; John 6:37-40; 2 Cor. 4:6; Rev. 1:5, 6; 5:8-10). The preaching of another gospel, which is not another, the perversion of the gospel of Christ into a system of legality, dishonors God and injures the hearer, and will receive the Divine condemnation (Gal. 1:6-9; 2:21; 5:4); but the preaching of the true gospel of Christ, in love, honors God and benefits man. No man or set of men has ever yet gone literally into all the natural world, and preached the gospel to every human being; but the true ministers are to do so, as God shall direct and enable them, and then shall the end of the world come (Matt. 24:14). S. H.

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### “WHO SHALL BE ABLE TO STAND?”

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Rev. 6:17.

This is a momentous question, involving the final destiny of the souls of men. The answer may be found farther on in the same book, and it is the object of the writer to search it out and present it to the reader as revealed in the Holy Scriptures. The preface of this wonderful book (Revelation) says, “The revelation of Jesus Christ, which God gave unto Him, to shew unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John; who bare record of the word of God, and of the testimony of Jesus Christ, and of all things which he (John) saw.”

A part of this divine revelation is the awful scene presented in connection with the above-quoted text. I shall not undertake to explain these wonderful displays of divine power, glory and majesty, such as the earthquake, the rolling away of the heavens, the change of the sun into blackness and the moon into the appearance of blood; but the dim eye of my mind is directed to Him who sat upon the throne of heaven, who alone of all beings in the universe was found worthy to break the seals of that book which contained, no doubt, the eternal will

and counsels of Jehovah, which are executed only through the great and only Mediator between God and men. By faith we see Jesus upon the throne of judgment, and the nations of the earth exposed to the wrath of God. "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us and hide us from the face of Him that sitteth on the throne."

These terrible scenes were caused to pass before the vision of the faithful servant of Jesus Christ; yet, while these things were so terrible and awe-inspiring, yet John was enabled by the Divine presence to gaze upon the scene and make a full record of what was said and done. He was not of that wicked host who were so terror-stricken that they could not bear to see nor to be seen by the great Judge of quick and dead. This awful condition is not confined to any one class of men, but extends to all classes, from the king upon his throne to the meanest subject of his kingdom. For, in the kingdom of humanity there is no difference, "There is no respect of persons with God" (Rom. 2:11). Kings are not any more able to stand in the judgment than the most abject slave. "For the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous" (Psa. 1:5).

Then who shall be able to stand? Is it not those who bear the seal of the living God (Rev. 7:2, 3; 2 Cor. 1:22; Eph. 1:13; 4:30), together with the great multitude, which no man could number, of all nations and kindreds and people and tongues, who stood before the throne, and before the Lamb, clothed in white robes and palms in their hands? Surely all these—the one hundred and forty-four thousand Jews that were sealed in their foreheads, and the innumerable host of the Gentiles that stood before the Lamb and His throne shall be able to stand in the great judgment day.

And how shall they stand? Ans. In a perfectly holy, innocent and justified state. By whom shall they stand in this holy state of justification? Ans. By Him who died and lives again, and who is alive forever more (Rev.



1:18); by Him who was delivered for their offenses, and was raised again for their justification (Rom. 4:25). Why was He delivered for their offenses? Ans. Because their offenses were imputed unto Him (Isa. 53:6). Why was their iniquity laid on Him? Ans. Because they were His in covenant relationship, and He was delivered by the determinate counsel and foreknowledge of God, the Father, who gave them to His Son, who by virtue of the covenant is their Surety.

Thus their debt was the debt of the Surety, and therefore He paid it all; hence they stand complete in Him, rooted and built up in Him, and complete in Him (Col. 2:7-10).

Those who shall be found in this holy and inseparable union with Jesus shall be able to stand in the great day of Divine wrath. And should the question arise in the mind of the reader, What defense can the sinner make? I answer, just such as John saw and heard from the lips of kings, and great men, and rich men, and bondmen, and freemen. Turn back and read it, and ask yourself, What reason have I to hope and believe that I shall be able to stand? None of us can stand in ourselves; for we are already fallen, and can rise only in the virtue of the great Redeemer.

J. E. W. H.

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### A FEAST AT HOME.

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DEAR BROTHER HASSELL:—The December GOSPEL MESSENGER reached me on Monday, November 23. I had returned to our little cottage home on the previous night after attending the monthly meeting of the church at Concord, which church I have been serving as pastor for the last six years. I had failed, on account of sickness, to attend this church at the time of their meeting in October, and felt a strong inclination to go this time, that I might be comforted together with them by the mutual faith both of them and of myself. (Rom. 1:12.) I was spared to go, and meet with the church at the house which they had built for worship; but alas! I found that I was still as blank as when I had tried to write an article for the December MESSENGER. But still I tried to sing with the church, tried to pray, read a chapter, and in a mere

mechanical way offered some comment upon the Scriptures. I really felt ashamed of the effort, and after the church had gone through the usual form of conference, we dispersed.

We met again on the next day (Sunday) and I had the same experience of darkness and destitution of the Spirit of the gospel. I read a portion of the next chapter following that which I had read on the previous day, and vainly strove to force my poor old, mortal tongue to speak some word that might comfort the dear little band who had met to hear some good message from the Lord by me; and O! how keenly I felt their disappointment.

I was anxious to get away from the place, and to find some refuge from the pain and anguish of my soul. I feared that I had presumptuously sinned against God by going to the place where I knew I would be expected to speak in His holy name.

I reached home Sunday night after nine o'clock, soon retired and slept, arose about six o'clock on Monday morning and, after breakfast, went to the post-office and got the GOSPEL MESSENGER. In it I found printed a sermon by Mr. J. C. Philpot, on the Parable of the Sower. The print was too small for my dim eyesight, so I could not read it; but my dear wife read it for me, and, although it had been delivered in the city of London, England, in 1843, the Lord, I trust, had preserved a copy of it for me as well as for thousands of others, and had so provided that through it I—even I—might share with the many a "feast of fat things, of wine on the lees, well refined." It is certainly the most instructive, comforting and satisfactory solution of this parable that I have ever read or heard. While listening to the reading of that discourse, I was brought through the most critical self-examination. I felt like I was being searched, and all my weaknesses and deformity laid bare, and yet my hope was encouraged withal. It was indeed a feast to my soul, whether my heart is a "gospel seed-bed" or not.

I hope that many other readers of the MESSENGER may be comforted by the Holy Spirit while reading this wonderful lesson.

Yours in bonds of love,

J. E. W. H.

RECOUNTING GOD'S MERCIES.

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May I, a poor, worthless sinner, come to you recounting the goodness and tender mercies of God? Much of late has my mind reverted to the manifold blessings and mercies of God. When a poor boy, in nature's night, an unseen hand guided me and kept me from being captivated by the vain allurements of the world. Though a poor orphan, thrown out homeless, friendless, and destitute of the temporal blessings of life, I tried to keep good company, shunned those who used profane or obscene language, the drinking saloon, and all who engaged in fusses, or fighting as was then not uncommon among boys. My mind at a young and tender age was engaged in humble, fervent supplications to God to have mercy upon me a poor sinner. My prayer to God was for guidance and to be kept from the evils of this world. I was led, I humbly trust, to the dear Old Baptists, and I found a sweet home and precious friends that are dearer to me than all this world. I loved them then; I love them yet. I loved the precious doctrine of grace, of election, predestination, the sovereignty of God, special atonement, effectual calling, and the final glorification in heaven of all for whom Christ died; and I felt that the church should stand aloof from the world and not affiliate with them, brother them, or join any of their secret orders. I feel the same way yet. While we are in the world we should be kind to all men, but stand aloof from all false doctrines and practices. My experience has taught me more and more of the vileness of my nature, of my helplessness, and that God is my all-sufficient aid. I have had to mourn time and again over my mistakes. I yet have to pray, "God, be merciful to me a sinner." The temptations, the darkness, the absence of the Spirit, self-aborrence, evil thoughts, produce doubts and fears in my poor soul. Have I ever known the Lord? Would a Christian have such afflictions in body and in mind? Would a true preacher feel that he is left alone and can not speak with feeling? Sometimes it seems but a letter service. Love grows cold, I do not appreciate my home in the church as I should, do not

have the zeal I once had, do not have the spirit of prayer and can not read God's blessed word as I desire. Here come afflictions in body, bitter persecutions, and it seems that my troubles are almost unbearable. What shall I do? I find myself praying for grace to bear it all. After this state I am burdened, troubled, have a thirst to read the Scriptures, a desire constantly to be engaged in prayer; my pleadings are for the Lord to deliver me and fight my battles and have mercy upon those who persecute me and spitefully use me. Lord, forgive them. Oh! Lord, lay not this sin to their charge. Deliverance has always come out of all the dark places through which the Lord has led me. I retrospect the year just past as fraught with many sorrows, heartaches, and briny tears. It seems that the older I grow the greater the responsibilities and sorrows of life. I have many times thought if I knew the future should be fraught with so many sore trials as the past I could say: "Come, welcome Death, I will gladly go with thee." But then I am sure that is wrong. I want to be resigned to God's will. What He does is best. I am in God's hands. How many are the blessings I have had? Oh, they are too good for me! Many joyful seasons indeed I have experienced this year. I have met so many lovely children of God that are so good and kind. The dear Old Baptists let me live with them and try in weakness to preach the sweet theme of grace that is so precious to my soul. Many have been the seasons that I felt that I could say with assurance, "The Lord is mine and I am His." Yes, the future has seemed bright a few times. Even in my bitterest grief I felt in my soul there is something good just beyond this darkness—something beyond this vale of tears that is worth ten thousand worlds like this. I have been made to thank God for the sweet fellowship of the precious brethren and sisters—I so much prize it. I want to live at their feet and never so act as to bring reproach upon the precious cause of Christ. All along the journey, I know I have made mistakes, but not intentionally. If I do wrong it is not my desire, for my blessed Lord knows I want to serve Him aright. I have contended and labored in love for peace among God's children all that I could. Where divisions have



been and propositions have been made for peace, I have endorsed them where no doctrine or principle of gospel order has been sacrificed. I have and do yet favor using scriptural expressions on controverted points and labor to get in closer touch with each other. We should love the sweet fellowship of one old sister better than anything that might be introduced to gratify the flesh. Extremes are dangerous, and we should avoid them. God has cared for us all thus far, and we feel to-day that we hope we can say with that sweet and implicit faith in the Lord that God is our refuge, and strength, a very present help in time of trouble. Then my hope is that He that has kept me and done so much for us in the past will soon take us to that sweet, bright, and celestial home where sickness, sorrow, pain, and death will never come. Thank God for His sweet deliverance during the past year! but what will the next year bring upon us? None but the Lord knows. Let us beg Him to make us all humble, loving, gentle, kind, tender, forbearing, forgiving, long suffering, and faithful in all things. I believe God will take care of His church, and we need not reach forth our hand to steady the ark of God.

May we all trust in the Lord forever, for in Him is everlasting strength.

L. H.

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### THE GIFT OF ETERNAL LIFE.

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“The wages of sin is death, but the gift of God is eternal life.”—Rom. 6:23.

Life and death are set over against each other; the one is wages—wages of sin, the other is a *gift*—not wages, but a free gift. “Freely by His grace.” (Rom. 3:21.) To say, “by His grace” would denote freeness; but to say, “Freely by His grace” makes it a gift, a free gift indeed. The wicked and the regenerate are not outside of or beyond God’s government, but they are under the law, which is a just and holy law, and requires His creatures to live a sinless life.

A gift is not the payment of a debt, but it bestows where nothing is due. This is why men find fault with free grace; they would be content with a good bargain, or with a view that gives them heaven at a low price, but if it must be had as a *gift*, free and unmerited, this is too

much for proud nature; but so it is none will receive it only "freely by His grace." Life of any kind is hard to comprehend. We can not understand or explain vegetable life. We know the evidences of its existence, but we can not see the cause of its existence. We see plants struggling for growth; we see the roots going downward and spreading out in the soil in search of nutrition, and we see the branches extending upward in search of growth, but these are evidences of life—motions of it; and, when we see these, we know there is life; but when the plant dies, we know no way of restoring its life. No human power can deal with death.

We find much the same conditions in animal life. Where it is we see motion, and a struggle for growth. The young instinctively search for the breast where wisdom has stored suitable food. We can see the evidences and motions of it, but not the cause. We can't explain or define it; we only know how to detect its existence and presence.

The same seems to be true of "Eternal Life." We know not how it is produced; we can not see it or define it; but we find in the Bible instructions as to the evidences of it, the motions of it, and the operations of it. We know that this life also reaches out for the food suited to its growth. It hungers and thirsts; it has feelings of poverty, of need; it reaches out for the promises of God; it lays hold of the things suited to its nature. We learn from the Bible how to detect its existence in ourselves or others. Oh! how good it is to see signs of its presence in ourselves.

Eternal life is a life that will never die, and a life that is the special gift of God. Though our outward man perish, yet this inward living man shall be renewed; and though this body must die, yet this life shall never be blown out; but after death, in the sweet felt presence of God, we shall live and love forever and ever.

J. H. O.

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### FROM PHARISEEISM TO INFIDELITY.

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The *Springfield Republican*, the ablest paper in New England, maintains that the prevalent faith among educated New Englanders is an utter disbelief in the life to

come. This is far worse than ancient or modern heathenism; for all heathens believe in the existence of the soul after the death of the body. The Norfolk *Virginian-Pilot* of November 27, 1908, declares that this worse than heathen position is "a natural reaction from the extreme tenets of Puritanism; the Devil reaps his largest harvest in souls caught on the rebound from fanaticism; the Pharisee is the forerunner of infidelity." The formalist is already an unbeliever in the spiritual truths of the Scriptures. God is a Spirit, and His law and gospel and service are spiritual. S. H.

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### QUESTIONS AND ANSWERS.

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1. Q. After divorce for the only scriptural cause, is the remarriage of either party during the lifetime of the other, scriptural? A. Some of our brethren infer, from Matt. 5:31, 32 and 19:9, that it is; but I, with the most of Primitive Baptists, think that Matt. 19:3-6, and Mark 10:2-12, and Luke 16:18 forbid it.

2. Q. What or who were the "barbarians" mentioned in the New Testament? A. The New Testament was originally written in Greek, and the Greeks called all other nations but themselves "barbarians" (Rom. 1:14), as the Jews called all other nations Gentiles. Greeks and Barbarians meant the whole human race; just as Jews and Gentiles mean all the race of man. Paul uses "Greeks" the same as "Gentiles" (1 Cor. 1:22, 24). The Greek word "barbaros" (barbarian) is thought to be imitative, or expressive of the repugnant sound of a foreign language to a Greek. In both the Hebrew Old Testament and the Greek New Testament, the original words sometimes rendered "Gentiles" are at other times rendered "nations," "heathen," and "people."

3. Q. Was Paul the wisest or most learned Apostle? A. He seems not only to have been better educated, naturally, than any of the others, but also to have been more fully instructed, by the Holy Spirit, in regard to predestination and election, and the difference between the law and the gospel, and the fulfillment and end of the shadows of the ceremonial dispensation in the perfect and eternal realities of the work of the Son and the Spirit of God.

4. Q. In what respect does the Apostle Paul mean that we are to "let our moderation be known unto all men" (Philip. 4:5)? A. In our personal variances with our brethren (Philip. 4:3), and in our cares and anxieties about natural things (Philip. 4:6). "The Lord is at hand," he says (Philip. 4:5); we are, therefore, to live and deal with others as in His immediate presence, and to trust in Him to provide for all our wants. The Apostle Paul did not compromise the truth, whether in doctrine or in practice, in any respect, nor does he exhort us to do so; but he wisely urges us to exercise reasonableness, equity, fairness, gentleness, and forbearance in our dealings with all men, contending, of course, earnestly for the faith once delivered unto the saints, but not endeavoring, like a pope, to force our views on others, and to lord it over God's heritage. We should allow to others that same liberty of conscience which we wish for ourselves. The Lord alone can reveal and impress the truth on the minds and hearts of men. S. H.

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### REMARKABLE PROVIDENCES.

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"Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."—Psalm 107:8, 43.

#### THE STORM AND THE CALM.

Some time ago, as we read in the *Family Circle*, a vessel named "The William and Ann," was wrecked near Dunbar, Scotland, at the mouth of the Firth of Forth. The night was terribly tempestuous with wind and snow, and the crew had to take refuge at the mast heads from the sea that was breaking over the ship. Here, with difficulty, from the rolling of the vessel and the coldness of the night, did the poor seamen hold on with no eye upon them but the eye of God. All were expecting death every moment. The men were in the greatest state of alarm, amid the roar of the tempest, begging the captain, who was a religious man, to pray for them—the hardest sinner crying the loudest for mercy. But while the captain did what he could to direct them to the Saviour, he felt that he had enough to do in trimming his own lamp in that awful hour. He was absorbed with



thoughts of his own safety; his mind ran from one thing to another; he looked first to his feelings, but those afforded him no comfort; he looked next to his practice, but with so much evil and shortcomings attached to everything he did, that his works would not bear inspection. He thought of his labors in the ministry, preaching in every port he entered; but these labors furnished no solid ground of hope or peace; imperfection marked all his doings, and his heart was ready to sink within him; when a happy thought, doubtless from the Spirit of God, entered his mind. It was as if these words had been whispered in his ear—"Look to Jesus; you have His atonement, what more would you have?" Immediately, as if a load had been removed from his shoulders, his soul bounded into light and liberty. Never before had Christ Jesus appeared to him so precious—Christ alone, Christ all in all, and the soul complete in Him. During the rest of that terrible night, the captain went through his dangers and duties with cheerfulness; the fear of death was gone. He was safe in Jesus.

Just after this, the ship was thrown over a large rock, and lay comparatively still; the captain ventured down on deck, and sung out to his crew to follow him; they launched the boat under the lee-side of the ship; the crew entered her, the captain followed, and, under the guidance of God, they safely reached the shore, where, wet and shivering with cold, they kneeled, and gave thanks to God for their marvelous deliverance.

Learn from this, dear children of grace, at all times, and especially in the hour of danger and death, to look, not to your works nor even to your feelings, for comfort and safety, but to Jesus Christ alone.

"Lo! the great High Priest ascended  
Pleads the merit of His blood;  
Venture on Him, venture wholly,  
Let no other trust intrude:  
None but *Jesus*, none but *Jesus*  
Can do helpless sinners good."

S. H.

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### IF IN ARREARS, PLEASE REMIT.

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Money has for a long time been very scarce with nearly all of us, but the crops have now been gathered and mostly marketed, and the financial stringency is

somewhat relieved. The actual cost of printing and mailing THE GOSPEL MESSENGER is heavy, and I am, therefore, compelled to request our subscribers who are in arrears to remit *the very small sums due* us as soon as they can conveniently do so, paying also for a year in advance, as I have to pay cash for all the expenses of the MESSENGER. Each amount is but trifling, but the entire amount is large to me. In making this urgent appeal, I do only as every one of our subscribers would do under the same circumstances. If I could print and mail the MESSENGER without money, I would charge nothing for it; and those who pay for it are helping me send it to hundreds of poor and afflicted people who love the truth it contains, and who scarcely, if ever, hear gospel preaching. I pay for the periodicals that I subscribe for, and would rather do without articles of food and clothing than without these mediums of instruction and comfort; and, if my subscription is overdue, I am not mad but glad for the editor to remind me of it, and I deny myself other things in order at once to remit the amount necessary for the renewal of my subscription. S. H.

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### EXTRACTS.

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GLENWOOD, ALA., November 18, 1908.

DEAR BROTHER HASSELL:—I will send you herewith a copy of the Minutes of our last Association.

Our manner of holding these Associational meetings is growing in favor among the brethren in the Western States. We enjoyed a very pleasant meeting at our home church, New Providence, last Saturday and Sunday; two members were added by baptism. The churches in this section are quiet and peaceful, and we have reasons to be thankful, for every day of peace and quietude in these times of trouble and peril.

Yours truly,

J. E. W. HENDERSON.

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OPELIKA, ALA., Nov. 10, 1908.

DEAR BROTHER HASSELL:—I herewith send P. O. order for two (\$2) dollars to pay J. W. Barron's and myself's subscription. I greatly appreciate your faithfulness, meekness and wisdom in publishing THE GOSPEL MESSENGER, and hope the brethren and friends will sustain you financially, to enable you to continue it. I often think each number is worth the price. May the Lord bless you and our dear Elder J. E. W. Henderson, with health to continue to write such good and instructive letters, as in the past.

We greatly enjoyed the meeting and hearing preach Elder Farncombe, at Mt. Olive in July—the appointment arranged by our dear pastor, Elder Satterwhite, and yourself.

Yours unworthily,

T. A. WHATLEY.

ELDORADO, ARK., Nov. 28, 1908.

DEAR BROTHER HASSELL:—I herewith send you P. O. order for two dollars, one to be applied to my subscription for THE GOSPEL MESSENGER, the other for sister Mamie Moore, of Hampton, Florida. If she is not taking the MESSENGER, please send it to her. My wife and myself have been corresponding with her for some time, and contributing to her help in a financial way. We have received many precious letters from her, telling of her sore afflictions and troubles. She has been bedridden for many years, not able to do anything, not even able to sit up. To read her pathetic and loving letters is enough to stir the sympathies and elicit the help of any one who has a heart to feel for the sorrows and afflictions of another. She is a true, faithful and noble Christian, one that has evidently felt and experienced that heaven born inspiration, that is begotten and implanted in the soul, by that divine power that touched Isaiah's hallowed lips with fire. She is truly worthy, and I hope her necessities will be responded to by the brethren.

Yours in love,

B. W. COOK.

Elder S. Hassell—

ROUND OAK, GA., Nov. 5, 1908.

DEAR BROTHER:—I will remit to you \$1.00 for Bro. J. P. Greene, Wayside, Georgia, which is to renew his subscription. He and all we have heard express themselves, are well pleased with THE GOSPEL MESSENGER, and its editors, and contributors, and the way in which it is conducted, "Speaking the Truth in Love," seeking for the things that make for peace. We have had delightful meetings at our Associations this fall. Ours (the Ocmulgee) convened near where I reside (my home church). There was not a jarring note—all was peace and love. I also attended the Echeconnee, and it was the same as ours. We felt it was good to be there. We also met many precious brethren and ministers, and were glad to meet Elder Gold, and companion of your State—had met him twice before. We found him, though advanced in age, to be greatly blessed from his appearance, in health, and also his companion. I do hope that brethren and friends will pay their subscriptions to you promptly. I would be truly glad if all our brethren would take the MESSENGER. May God's blessings rest upon you, and yours. I ask an interest in your prayers for me and my afflicted wife.

As ever yours in love,

J. H. GRESHAM.

LAGRANGE, GA., Nov. 19, 1908.

DEAR BROTHER:—I would like for you to publish in THE GOSPEL MESSENGER the following verse, which was published in the *Primitive Pathway*, in 1881.

"JUDAS ISCARIOT.

There was a man in days of old  
For filthy lucre his Master sold,  
And thousands in the present day  
Are selling His word in the very same way."

J. W. DAVIS.

The above statement is as truthful as it is awful; millions of professing Christians are as treacherous and sordid as was Judas Iscariot.

S. H.

NEWNAN, GA., Nov. 14 , 1908.

*Elder Hassell—*

BELOVED BROTHER IN THE LORD:—Enclosed find money order, one dollar to pay for another year's subscription to THE MESSENGER, for my subscription expired November, 1908. I like it. May it continue to be THE GOSPEL MESSENGER to the poor and afflicted people of God, to time's end; and may you be spared to live long, to so continue in the future as in the past, to conduct the paper to the glory of God and the comfort of His people.

Your brother,

A. M. KEITH.

PALMYRA, N. C., Nov. 8, 1908.

*Elder S. Hassell—*

BELOVED BROTHER IN CHRIST:—You will find enclosed one dollar P. O. order, for the dear GOSPEL MESSENGER, which is a great comfort to me to read, as it is so full of truth and soundness in the true doctrine of our Lord and Master. Now the reason I didn't write sooner was because I intended to come down and be with you all, at your quarterly meeting, but I was hindered. I would have been very glad this beautiful Sabbath morning to have been with you, and enjoyed the glorious feast of our blessed, kind, loving Saviour. O, how kind and merciful He has been to poor unworthy me in all my travails all through life. When I look back over my past life, and think of His love and kindness to me, it humbles me down at His feet, and still I am pleading for mercy and grace to help me on in my declining age. I need the dear Redeemer to lead me in the right way. Brother Hassell, I hope you are well. I pray that the good Lord may ever bless you all through life, and spare you to preach and write of His glorious Gospel to His dear believing children, even down to the tender little lambs, who need nourishment to keep them living in the right way. May God bless you with His divine Spirit in every needed time in the future as in the past.

Your humble sister, if one at all,

CHLOE A. BURNETT.

FARMINGTON, ROUTE 12, MARSHALL, CO., TENN., Nov. 8, 1908.

*Elder Hassell—*

MY EVER DEAR BROTHER FOR THE TRUTH'S SAKE, IF ONE SO SINFUL AND UNWORTHY AS I MAY CALL YOU BROTHER, ONE OF GOD'S CHOSEN ONES, AS I SINCERELY BELIEVE:—As the time to send for the dear little MESSENGER is near at hand. I will send money order for it, for 1909, as I want to continue to take it as long as I am permitted to live, as I dearly love to read the truths written for its pages, both by its able editors and all that write for its columns. I am getting old and can't get to hear the Gospel preached often. I will be 75 if I live to see the 31st of next January. I know I can't be here much longer, but I hope I love the truth and love to read it. THE GOSPEL MESSENGER and the *Primitive Monitor* is about all the preaching I get to hear now. Through the goodness of an all-wise God, I was permitted to visit my old home church in Bedford County, Old Bethlehem, this fall, where I first joined the church. But ah! the sad changes that have taken place since that time. There are none there that were there when I was young. It made me sad to look around and to know I was all that were living now of the members that were there at that time, but if I am just permitted to meet those dear ones that have gone on before me, it will be enough for me. But they still have



the Gospel preached in all of its purity. Old Bro. Cashion preaches for them; and he is a good humble preacher. I have so often wished I could hear you and dear Brother Henderson, also Brother Hanks preach, and Brother Oliphant also; but I feel thankful that I am permitted to read your able pieces in the dear little MESSENGER, and many good pieces from dear sisters and brethren. Remember me, dear brethren and sisters, at a throne of grace.

Your sister in hope of heaven,

MRS. R. J. CHILTON.

DALE, TEXAS, Oct. 31, 1908.

*Elder Sylvester Hassell—*

DEAR BROTHER IN HOPE:—As my subscription is about up for the dear old MESSENGER, and as I have been taking it so long, I don't see how I can do without it. You will please find enclosed, one dollar for the MESSENGER another year.

Please change my address from Upton to Dale, Caldwell County, Texas.

I am living now within 6 or 7 miles of the church, where my membership is, and I can ride down to meeting, and after preaching drive back home, and back the next day, and not feel wearied. I do hope I feel thankful to the good Lord, that I am blessed with the ability and chance of meeting with the dear brethren and sisters, at least once a month.

I am getting old—will be 78 the 22d of next month, if I live until then.

Dear brother I hope the good Lord will spare your life many years yet, to publish the MESSENGER.

Your unworthy brother in hope,

F. M. SCALLORN.

GRAHAM, TEXAS, Nov. 6, 1908.

*Elder S. Hassell—*

DEAR BROTHER:—My churches are all in peace, and we have never had any divisions here in Young County, where I have now lived for nearly ten years. Our preachers all feel to be little ones, and no one has thought of setting up a bar to fellowship on predestination. We have no organs nor extended protracted meetings, but endeavor to preach Jesus and His grace, and exhort the Lord's children to walk in obedience.

Yours in hope,

J. H. FISHER.

GAINESVILLE, TEXAS, Nov. 7, 1908.

*Elder Sylvester Hassell—*

MY DEAR BROTHER:—You will find enclosed in this a money order for \$1.00, to pay for THE MESSENGER another year, as my subscription expires with the December number, and I don't want to do without it, as it is all the preaching I hear. I do appreciate so much the letters of the able writers that write in it. I am now in my eighty-third year, and very much feel that I am nearing my journey's end. My life, it seems has been a journey for which I feel to have no reason to complain. When I look back over it, I feel that goodness and mercy have followed me all my life. May you long live to continue the publication of the MESSENGER.

Your old sister, I hope,

MRS. W. H. DANIELL.

## SELECTIONS.

## UNSPIRITUALITY OF MODERN RELIGIOUS INVENTIONS.

The *British Weekly* says at the recent meeting of the Baptist Union, when President Charles Brown spoke most emphatic words of warning against the many institutions, societies and movements which are sapping the strength of the churches, "there was universal applause, lasting long, which indicated a strong reaction against certain tendencies to-day."

The prevalence of bazaars, grab-bags, catch-penny shows, balls, euchres and other irreligious entertainments, given to secure money for churches, missions, and benevolence, is positively alarming. It seems to me it would require a wonderful stretch of imagination to believe that Paul ever participated in a Thanksgiving ball or a euchre club, or that Sister Priscilla was running a bazaar or a theatrical show, or that Mary and Martha were presiding at a rummage sale, cake sale, or a candy sale, or an oyster supper. I find in one single issue of one of our daily papers advertisements of one catch-penny social, one benefit, one tea for missions, one euchre, one lemon squeeze, one Thanksgiving ball, one candy sale, one rummage sale, one Christmas sale, one entertainment, one oyster supper, one theatrical play—The Noble Outcast, one Night in Flowerdom, one doll bazaar, one bonnet and apron sale, two cake sales, two suppers and socials, and five bazaars. All this in the name of religion.

I am sorry to note that two of the advertisements have direct reference to Baptist churches, one white and one colored. I am glad that no more of them are disgraced by such irreligious proceedings. Surely it is time to call a halt. Let the churches and pastors assert themselves, and not allow the worldly minded, thoughtless ones to run riot with matters which should be sacred. If other denominations will thus disgrace the name of religion, and injure the cause of Christ, we call upon our Baptist people to set their faces like flint against this inroad of worldliness. Such things never occur when there is pronounced spirituality in a church, and if it did the spirituality would not be pronounced very long, for the devil has very few more potent agencies with which to kill vital religion than a show like some of the above.—*Western Recorder*, Louisville, Ky.

## CHANGES OF ADDRESS.

Elder F. H. Sills, editor of the *Baptist Light*, has removed from Nashville, Ga., to 301 E. Bolton street, Savannah, Ga.

Elder C. B. Bird, Jr., has changed his address from Randolph, La., to Lillie, La., R. 1, Box 13—B.

Elder W. M. Little has removed from Donie, Tex., to Pottsville, Tex.

## THE HOLY SCRIPTURES ON WOMEN PREACHERS.

The above is the title of an excellent little book of 55 pages by Elder P. T. Oliphant, Buena Vista, Indiana. It gives the versions of different translations of the Scriptures and the views of leading commentators condemning the preaching or public teaching of women in the churches. Those who are interested in the subject should send ten cents to Elder P. T. Oliphant, Buena Vista, Ind., for a copy of this scriptural and unanswerable and Primitive Baptist exposition of the Divine and eternal truth in regard to this modern human invention, which makes void the commandments of God.

S. HASSELL.

Order Now—Remit When Published.

# BIOGRAPHICAL HISTORY OF PRIMITIVE OR OLD SCHOOL BAPTIST MINISTERS OF THE UNITED STATES.

Substantial Cloth Binding—Good Workmanship.

This work, which I hope to complete and publish this winter, will contain about 800 or 1,000 sketches, 200 or 300 pictures, brief notices and pictures of a few of our talented and spiritually minded sisters, a chapter on deacons with some personal mention of these worthy officers, together with an appendix of much useful information bearing on church history generally and our denomination particularly. No "bones of contention," personal allusions or private interpretations will be published, but only that which we hope will prove unifying, edifying and beneficial; *and if enough orders for the book are received to justify an edition of 1,000 copies*, the delivered price will be (sent to one person at one time) \$2.00 per copy from one to nine; \$1.90 in clubs of ten; \$1.80 in clubs of twenty-five; \$1.75 in clubs of fifty. Larger the shipment cheaper the proportional transportation charges. This will enable any one to act as agent in getting up clubs—thus saving the difference in price for their trouble. Orders previously received on same basis. Please assist me to publish this book by sending orders at once.

R. H. PITTMAN,  
LURAY, VIRGINIA.

## EDITH AUSTIN'S INQUIRY.

Or An Earnest Search for Truth, by Eld. P. T. Oliphant, Buena Vista, Ind. An interesting and able and valuable book of 155 pages, clearly stating the distinctive principles and policies of the Primitive Baptists, and strongly defending them from the Scriptures. Price, 25 cents per copy; or \$2.00 per dozen by express, or \$2.25 by mail.

Send all orders to the author  
ELDER P. T. OLIPHANT,  
Buena Vista, Ind.

## ENGLISH PUBLICATIONS—PRICES AND AGENT.

If any one wishes the following English publications, send the price in American money, by a postal or express order, or in a registered letter, to the American agent, J. T. Higgons, 241 West 132d street, New York:

### MONTHLY PERIODICALS.

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Memoir of Wm. Gadsby..... .40  
Kirby on the Higher Criticism..... .42  
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Three Years as a Nun..... .05  
Leaflets for Letters, per 100..... .24

## THE PILGRIM'S HYMNAL.

A book of choice hymns and tunes for all services of the churches. All the words have been most carefully edited and are not only suitable but scriptural. The tunes are attractive and musical—such as will reach the soul and live in the memory. It contains the old hymns, “ever new,” and many of the good new ones. Sample copy, neatly and substantially bound in cloth, sent postpaid for fifty cents. Special price if ordered by the dozen.

ELDER WILLIAM H. CROUSE,  
Graymont, Georgia.

## PROFESSIONAL NOTICE.

Dr. E. A. Gullledge, Union City, Obion Co., Tenn., is a general practicing physician. Any one suffering with Piles will do well to go to him and be cured. He treats without the knife. He is a member of the Primitive Baptist Church in that city and can give you good references as to his success. Any one suffering with Eczema, who wishes to try a remedy he formulated, can obtain a trial vial for 50 cents, which is about at cost. You will get results. He treats, without charge, afflicted, poor and deserving patients.

## TO WHOM IT MAY CONCERN.

I have suffered with Tetters on my hands for six years and have tried *Home-made Remedies*, *Patent Medicines*, and Doctors' Prescriptions. Two months ago I tried Dr. Gullledge's Eczema Cure and find it to be just what he claims. I cheerfully recommend it to all who suffer with this dreadful disease.

NANNIE STALLINGS.

Humboldt, Tenn., Aug. 18, 1908.

## ALLEN'S NATURE COMPOUND.

A safe vegetable cure of Liver, Kidney and Blood Diseases, Rheumatism, Neuralgia, Dyspepsia, Sick and Nervous Headache, Fever and Ague, Constipation and Skin Diseases. Your money back, if you want it. On receipt of a stamp we will send you a generous sample free. Six months' treatment for \$1. Sent postpaid on receipt of price. Agents wanted. Not for sale by druggists.

W. T. ALLEN MEDICINE COMPANY,  
Greenfield, Ind.

## NOTICE TO OUR SUBSCRIBERS.

I send the “Messenger” free to hundreds of our poor and afflicted ministers and members, and no date is written on their “Messengers.” When a date is written on your “Messenger,” that is a sign that you are charged for it. If you are in arrears and can pay for the “Messenger,” please do so as soon as convenient, as it takes not only a great deal of time and work, but a great deal of money to publish one “Messenger.” and as, according to the new postal regulation, it is very expensive and exceedingly troublesome to mail the “Messenger” to subscribers who are four months or more in arrears. I would gladly send the “Messenger” free to all who wish it, if I were able; but I am not able to do so. I would like, of course, to retain all my present subscribers, and also procure new ones to help me pay the heavy expenses of the publication of the “Messenger.” Few religious periodicals pay even their expenses.

SYLVESTER HASSELL.



Vol. 31.

No. 2.

# THE GOSPEL MESSENGER.

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.



PUBLISHED MONTHLY.

PRICE, \$1.00 A YEAR, IN ADVANCE. SINGLE COPY, 10 CENTS.

FEBRUARY, 1909.



All letters, remittances and communications should be addressed to SYLVESTER HASSELL, Williamston, Martin Co., N. C.

Write communications with pen, and on only one side of paper. Money should be sent by money order or registered letter.

Be certain to write names and post-offices plainly.

Subscribers not receiving THE MESSENGER should notify us.

Any one sending us five dollars for five new subscribers shall have one copy of THE MESSENGER for one year free.

# The Gospel Messenger.

FEBRUARY, 1909.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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VOL. 31.      WILLIAMSTON, N. C., FEBRUARY, 1909.      No. 2

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## KNOWLEDGE OF CHRIST.

Philip. 3:10.

'Tis life to know the dying Lamb,  
Eternal life is in His name;  
O may I in this knowledge grow,  
And daily more of Jesus know!

Know Him to wash me in His blood;  
Know Him to make my peace with God;  
Know Him for strength and righteousness;  
And know Him for receiving grace.

Know Him as my exceeding joy;  
Know Him, my praises to employ;  
Know Him in all the heights of bliss;  
And know and see Him as He is.

—*Richard Lee* (1794).

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30 IMPERIAL BUILDINGS,  
LUDGATE CIRCUS, E. C.,  
LONDON, ENGLAND, December 15, 1908.

DEAR BROTHER IN THE LORD:—I am glad to hear that your health continues good, and that your dear son is better; I hope, if the Lord will, he may soon be perfectly restored. I often think of my stay among you, and I felt particularly at home in North Carolina, as there was a gravity and sobriety about the people which I did not find in all parts of the U. S. A. It has been quite a revelation to our people here to learn that there is such a large number of persons in your country who hold—

and many among them, I doubt not, who love and believe—the doctrine of grace. I am exceedingly glad of the great influence which the Lord has given you among them, because you have always earnestly contended against abuses in doctrine and practice which have from time to time sprung up among your people. I was glad to see that you have reprinted a sermon by Mr. Philpot in the December MESSENGER.

As I dare say, you notice by our periodicals we are not in perfect agreement in England on all points, but, apart from a few extremists, there is a general tendency to tolerate on nonessential points. There is not that bitterness and hard language infused into our controversies as in America, and, generally speaking, controversy is kept out of our magazines. It by no means follows, however, that there are not times and seasons when controversy is absolutely necessary—yea, a bounden duty, if we are to contend earnestly for the faith once delivered to the saints. I pray that your valuable life may be lengthened out for the good of God's people and the glory of His holy name.

With every good wish, believe me,

Yours in love,

C. J. FARNCOMBE.

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### SOUND DOCTRINE.

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704 LINWOOD AVE.,

STATION L, BALTIMORE, MD., December 11, 1908.

*Elder Sylvester Hassell—*

DEAR BROTHER IN CHRIST:—I feel as though I would like to add my little testimony to that so ably and sweetly said in each number of the GOSPEL MESSENGER; and I have been looking around for some especial passage of Scripture concerning which I might make some remarks; but it seems none comes to me. Yet I know that Jesus is ever full of light, truth, and instruction, if only we are blessed to see Him, and have the blessed power to believe His word. He Himself is the living Word of God, and in Him is no darkness at all. Whatever, therefore, He says we know is the truth, whether it is according to our carnal reason or understanding or



not. Some said, in the days of His flesh, "these are hard sayings"; and now as then no one can receive the word of the Lord save those to whom it is given. Now, have we that Spirit in us that makes us willing to believe what He says although it is not according to our carnal feelings? Jesus said He came not to do His own will, but the will of Him that sent Him; and we who claim to be sent by Jesus Christ should always teach as He taught, and not according to our own carnal minds. The Apostle exhorts to an earnest contention for the faith which was once delivered to the saints. "To the Law and to the testimony; if they speak not according to this word, it is because there is no light in them." Vain man supposes that he has some virtue and power, and can do something to influence the God of heaven in his favor; but Jesus says, "Without Me ye can do nothing"; and Paul says, "By grace are ye saved, through faith, and that not of yourselves; it is the gift of God, not of works, lest any man should boast." Now this saying has never been taken back or disputed by any man of God, and so we know that it is the way, and the only way, that sinners are saved, notwithstanding what men have said and do say to the contrary; and he is an heretic who teaches otherwise. There are many mysterious things declared in the Scriptures; and some men dare to question them because they can not reason them out by their carnal powers. Paul most positively asserts that this natural body is raised spiritual and made like unto the glorious body of Christ; and some try to get around this by saying that the natural body is lost in the earth and a spiritual body given at death, thus declaring the resurrection past already. If that which was dead does not live again, it is no resurrection at all; and upon this fact the Apostle hinges the whole matter, saying, "If there be no resurrection of the dead, our preaching in vain, and your faith is also vain." "It is sown a natural body; it is raised a spiritual body," is the word of inspiration; and he who denies it is an heretic. Our Lord Jesus Christ said (John 5:28, 29)—"Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth, they that have done good unto the resurrec-

tion of life, and they that have done evil unto the resurrection of damnation." Then in Matthew 25:46, He says—"And these shall go away into everlasting punishment, but the righteous into life eternal." But some have grown so bold as to say that this is not true, saying that there is no future existence for those whose names are not written in the Lamb's book of life, thus giving the lie to Him who can not lie, and of whom it is said, "Let God be true and every man a liar." Brethren, let *us* be content to state and teach things as our Lord and His Apostles taught them; for he who does not is an heretic, and no heretic ever has or ever will arrange a system of doctrine in such perfect accord with Christian experience as that arranged and proclaimed by our Lord Jesus Christ, which truth is still taught by His humble servants. It is the safe, good old comforting way, and no other will do for the sheep and lambs of God. Every departure is sure to bring trouble among the Lord's people and dishonor the dear cause which I trust we love. I am content to believe what the Bible teaches on all subjects treated therein, and to preach them over and over again, as the dear Lord gives me ability, whether men will hear or whether they will forbear. One thought comforts me—"The foundation of God standeth sure, the Lord knoweth them that are His" (2 Tim. 2:19).

I believe these rambling remarks are the truth, and I could wish myself nor the reader anything better than that we might feel the power and sweetness of them.

Yours for the truth's sake,

JOSHUA T. ROWE.

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NEVADA, MO., December 6, 1908.

*Elder S. Hassell—*

MUCH ESTEEMED BROTHER IN CHRIST:—The December number of the GOSPEL MESSENGER has come, and I have been reading it since 1879, and wish to read it till, in the Lord's appointed time, my change comes. Yes, Brother Hassell, I can say our periodicals are a luxury to me, and I also deny myself of other things to pay for them in advance. It seems strange to me that Baptists neglect to remit for such comforting, edifying,

and instructive reading. I hope all your readers that can will at once come to your relief. Well, Brother Henderson, your "Blank" editorial was very interesting to me, as all your writings are. I am about six years older than you, and I have to go slow, as I am quite tottery, yet I about make a living for myself and wife on one-half acre of land. This month, fifty-five years ago, I joined the Primitive Baptist Church, but I see no Baptists for many years that I knew then, or any other person, except one brother in the flesh. I have ever contended for salvation by grace, and that the church of Christ in order is separate from the worldly institutions and organizations, and that the Bible furnishes all we should teach or practice as service or praise to God. The so-called good works, etc., highly esteemed of men, are an abomination in the sight of God (Luke 16:15). May Heaven's blessings rest upon you all,

JACOB CLOUD.

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### EXPERIENCE.

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FORT SMITH, ARK., August 25, 1908.

DEAR BROTHER HASSELL:—I have had impressions of late to write some of my experience and some of my past life. To be short, I will say that at the close of the War between the States I was twenty, and without hope or God in the world; but I hope God, who is rich in mercy, taught me to know or see my condition. "For as it is written in the prophets, they shall all be taught of God. Therefore, every man that hath heard and learned of the Father cometh to Me"; and as I believe that I was taught in this way, I began to plead with the Lord for mercy, which lasted about four years; but will not attempt to write all of my travels, but say there was a time in which my continuous prayer was, if not deceived (Psalms 42:1), "As the heart panteth after the water brooks, so panteth my soul after Thee, O God," which I hope was the work of the Lord. For it is written, "We are His workmanship, created in Christ Jesus unto good works, which He hath before ordained, that we should walk in them" (Eph. 2:10). This Scripture is sweet to me—as it is written in the Psalms: "He hath

taken my feet out of the miry clay and put them on a rock. He hath established my goings, putting a new song in my mouth, even praise unto our God." "After the love and kindness of God toward man appeared, not by works of righteousness which we have done, but by His mercy He hath saved us by the washing of regeneration and renewing of the Holy Ghost, which He shed on us abundantly." There is another Scripture that is particularly sweet to me. "The hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live." This is worth more to me than all the preaching I have ever heard; for, after I had gone to bed one night, before I went to sleep, I heard a voice speak to me, which voice I then believed was the voice of Jesus, notwithstanding I did not believe that I received life at that time, but was yet praying for an understanding concerning my condition. One evening, on returning home from an Association all alone, my mind was carried back to the time and place where I heard that voice with such power that it satisfied me that was all that was for me on that line. From the time I heard this voice I began to feast upon the gospel, and before I thought about shedding tears under the sound of the gospel they began to flow, which were frequent, but I could not tell what was the cause, but believe I have learned what was the cause. I believe it was because I had life, though I knew it not. I believe, when I see men or women shedding tears under gospel preaching, it is evidence of eternal life, for those tears flow from a source of love of God in the hearts of His children, which He hath shed upon them abundantly. "If any man be in Christ, he is a new creature; old things have passed away and behold all things become new, and all things are of God." Perhaps with some the inquiry will arise, What is the gospel, and who is benefited by the gospel? We must take God's word for that. Paul, in 1st chapter of Romans, says: "He is not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth"; now if it is to the believer, it is not to the unbeliever, for it can not be to both alike. "Whosoever believeth that Jesus is the Christ is born of God" (1 John 5:1). So it is plain that the believer is one that has been born again. "Marvel not



that I said unto thee, ye must be born again" (John 3:7).

"But we preach Christ crucified, to the Jews a stumbling block, and unto the Greeks foolishness" (1 Cor. 1:23)—not much comfort to this class, which I think are unbelievers, such as have not yet been born again, just as it was to Paul before he was born again. But the 24th verse is different: "But unto them which are called, both Jews and Gentiles, Christ the power of God, and the wisdom of God." Now, my Father's children, I want to refer you to Cor. 2:14—"But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, for they are spiritually discerned." There is a great deal to be learned from the 2d chapter of Ephesians and 1st and 2d chapters of 1 Corinthians. Written in love to all. Pray for me, brethren.

JOEL RIGGS.

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### FALLING ASLEEP.

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Even before we are conscious of our need of sleep it is still one of the greatest necessities of our existence. We need seasons of rest. We have no powers of long endurance without it. How much the infant and little child requires its sleep! We watch them sometimes, so engrossed with their toys and their play; they are loath to lay them aside. But after awhile they grow so weary their hands give these up, and they toss on their pillows, their eyes closed, and they fall asleep. So we, too, sometimes in our earth-born nature, cling to the things of earth and of time, yet knowing that our rest is not here, until one by one we tire of them all, and so we fall asleep. Those who sleep in Christ we understand to be those who were chosen in Him and then manifested in the flesh in which they are first born, and again born of His Spirit, by which He gives us to know something of our life and union with Him, and teaches us that we are but sojourners here, something like as He was, giving us to know that we are only to rest here and there a little by the way until our little work is finished, and His will with us is accomplished. Here we become so wayworn and weary that we try every way to obtain just a little

sleep, a little forgetfulness of our toils, sufferings, and trials; but, when we awake, it is to the same things again. And so we love to think of that "blessed sleep from which none ever wakes to weep." As one who is so thoroughly tired, worn out, and weary, I can truly say—

"Asleep in Jesus, O for me may such a blissful refuge be!"

Cement City, Michigan.

KATE SWARTOUT.

## EDITORIAL.

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Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., and Elder N. M. Cook, Goodwater, Ala.

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"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," 2 Tim. iii. 16, 17.

## GOD'S SUFFERANCE OF SIN.

We know, from the Old and New Testament Scriptures, that God's foreknowledge and purpose embrace all things (Acts 15:18; 4:26-28; Eph. 1:11; Psalm 76:10; Isa. 46:9-11; Dan. 2:35; Rom. 11:36; Rev. 1:11; 17:17); and yet that He is essentially, unde-

rivatively, perfectly, and unchangeably holy in His nature and in all His works of creation, providence, judgment, and redemption (Exod. 15:11; Deut. 32:4; Psalm 145:17; Isa. 1:4; 6:3; 57:15; Hab. 1:13; Matt. 3:17; Luke 1:35; John 17:11; James 1:13-17; Rev. 4:8; 15:4); and therefore His relation to sin is not one of creation, or compulsion, or instigation, but of sufferance and control, chastisement and forgiveness (Gen. 20:6; 31:7; Deut. 18:14; 1 Chron. 16:21; 2 Chron. 32:31; Psalm 66:9; 78:29; 105:14; 106:15; Jer. 7:10; Mark 1:34; Luke 4:41; Acts 2:23; 13:18; 14:16; Rom. 1:24, 26, 28; 9:22; Rom. 1:18; Matt. 25:41, 46; 2 Thess. 1:6-10; Rev. 21:8; Psalm 89:30-33; Heb. 12:5-11; Jer. 31:31-34; Acts 5:31; Eph. 1:3-7; Heb. 10:1-18). "LET GOD BE TRUE, AND EVERY MAN A LIAR" (Rom. 3:4). The denial or ignoring of any one of these eternal truths confuses and divides the people of God; but the recognition and admission of these and kindred scriptural truths, in word and deed, edifies and unites the members of the mystical body of Christ.

S. H.

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### "FEDERAL COUNCIL OF THE CHURCHES OF CHRIST."

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During December, 1908, there met in Philadelphia four hundred delegates of thirty-two Protestant denominations, representing eighteen millions of communicant church members and a family constituency of more than half the population of the United States, with the purpose of cooperating for the speedy evangelization and salvation of the world. The following denominations were represented:—"The various Baptist churches, the Christian connection, the Congregational churches, Church of the Disciples, Evangelical Association, Evangelical German Synod, Society of Friends, Evangelical Lutheran Church, the Mennonites, Methodist Episcopal Church, North, Methodist Episcopal Church, South, and both African fellowships of Methodists, Methodist Protestant Church, Moravian Church, the Presbyterian churches, Protestant Episcopal, Primitive Methodist, Reformed churches, Reformed Presbyterian Church, Seventh-Day Baptists, United Brethren, United Evan-

gelical Church, United Presbyterian Church, and Welsh Presbyterian Church."

This union movement of all the Protestant churches is on a line with a similar movement of all those churches at Shanghai, China, April 25, 1907, under the title of "The United Protestant Church of China." The object is the combination of all their money and efforts in the Home and Foreign Mission Fields for hastening the Christianization of the human race.

The Primitive or Old School Baptist churches, knowing that salvation is of the Lord, have nothing to do with this grand Protestant federation (Jonah 2:9; Matt. 1:21). They can not compromise one particle of divine, unchanging, and eternal truth (Psalm 117:2; 2 Tim. 3:16, 17; Jude 3); and maintaining that Truth in all its integrity, they feel that they must keep separate from the world (Lev. 20:24, 26; 2 Cor. 6:14-18), "do justly, love mercy, and walk humbly with their God" (Micah 6:8), "live soberly, righteously, and godly in this present world" (Titus 2:12), proclaim without money or price, by their ministry and by their lives, the loving and holy gospel of the Son of God to all who have ears to hear, eyes to see, and hearts to understand (Isa. 53, 54, 55, 61; Matt. 10:8; 11:28-30; 28:18-20; Rev. 3:22; 22:17), glorify God by obedience and submission to Him (Luke 2:14), and, "as they have opportunity, do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). S. H.

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#### DECEMBER TWENTY-FIFTH, 1908.

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They tell me this is Christmas day, or the birthday of the Babe of Bethlehem, our blessed Lord and King. I am at home to-day, sick with cold and cough, and suffering from many infirmities. This sacred morning dawned with a clear sky; the sun arose in his glorious brightness and lighted the earth and clear, blue skies, and spread his radiant beams over the visible creation of the All-wise and All-powerful Creator. But as the day advanced the clouds began to ascend and cast their dark shadows over the earth, obscuring the sun and skies, threatening to change the bright prospect into a



day of gloom and depression; and this brings to memory the following words of some (to me) unknown poet, who wrote:

“Though the morn may be serene,  
Not a threatening cloud be seen;  
Who can undertake to say,  
'T will be pleasant all the day?

Tempests suddenly may rise,  
Lightnings flash and thunders roar;  
Darkness overspread the skies  
E'er a short-lived day be o'er.”

But what of all these reverses, these changes of time and sense, if He whose advent was announced by the angel from heaven to the shepherds, and whose star guided the wise men to His humble birthplace be found of us as our Prince and Saviour, to give us repentance and forgiveness of sin—as our refuge and strength—as a light and salvation. O if we could but feel His holy, loving and lovely presence to-day, we would all celebrate His birthday in a more becoming, grateful, and acceptable manner; for this delightful presence of our glorious Redeemer would make this cloudy December morning as pleasant, as bright and lovely, as if it were a cloudless and balmy May-day.

#### AFTERNOON.

Since the morning clouds rose up and darkened the sky, and threatened us with a dark, unpleasant Christmas day, the wind has arisen out of the west and driven the clouds away, and God in His providence has given us a beautiful afternoon. The wind! What a mystery it is! We “can not tell whence it cometh nor whither it goeth”; and yet how powerful, how effective, how irresistible; it sweeps on, unseen, yet not unfelt, above all opposition. In Scripture, the wind represents the power of the Holy Spirit; invisible to all creatures, potent to fulfill the counsels of Jehovah, moving upon the face of the waters when the earth was without form and void, dividing the different elements by His Almighty word, He brought order out of confusion and glorious beauty out of chaos. This is the power that reigns over the universe; and but a word, a whisper, a gentle breeze from this source dispels the clouds and darkness from our poor, benighted minds, and quells our rising fears.

This is the Star of Bethlehem that led the wise men in their eager search for the new-born King of Israel; and by the same Spirit and guidance only can any poor, sinful mortal find "Him of whom Moses, in the law, and the prophets did write, Jesus of Nazareth, the reputed Son of Joseph." (John 1:45.) Yes, the sun, the bright and glorious luminary of the day, the mysterious and ample source of created light and heat, arose in majestic beauty this Christmas morning and blessed the earth's inhabitants with his beams of golden light, nor stayed in all his course towards the western hills, to fulfill the great Creator's unchangeable decree, and is now far past meridian height, and will soon sink below the western horizon, and we will say, It is Christmas night. Yet, the same sun will continue to shine on other parts of the earth with the same brightness and glory. So when we lift our eyes toward the starry heavens to-night, and view the countless, twinkling orbs in the firmament, we will have the evidence of the existence of the sun from which all their light and beauty are reflected. So we may retire from the scenes of earthly activity and rest in hope that, at the *exact*, appointed moment, that same sun that is withdrawn from us but for a few hours, will arise again in the east, and give us the light of another day. And while we are thus instructed by observation to accept these exchanges of day and night, of light and darkness, we are also taught in the Holy Scriptures of an endless day for the family of God, and also the blackness of darkness forever reserved for the wicked. This, then, is the momentous question: Am I a subject destined and ordained to the happiness of eternal day, or shall my poor, sinful, and justly condemned soul sink at last into endless darkness and despair? Dear reader, what is the ground of your hope? J. E. W. H.

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"HE SHALL NOT FAIL."

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Isa. 42:4.

The above four words of the Holy Ghost, if fully and firmly believed by all who profess the faith of Christ, would at once put a quietus to the clamor of the Modern Missionary work—mongrel crew. They affirm that

Christ has undertaken to save the world of mankind with everlasting salvation from sin, and deny the doctrine of sovereign discrimination in the strongest terms. They seem to ignore the fact that all power in heaven and earth is given into the hand of Him who, they say, desires to save the world, universally. If such be the will and purpose of God, why should any man doubt or deny the fulfillment of God's holy will and purpose? for to do so is to contradict the text at the head of this article and hundreds of other passages of Holy Writ. It is not only admitted by false teachers, but loudly proclaimed, that millions of sinners will be lost for ever, and why? Their answer is, Because the lost sinner failed to do His part. In that event Christ is also a failure; for if He desired to save a sinner and tried to save him, and yet that same sinner is lost, has He not failed in the undertaking? and all because the sinner was too obstinate—too strong for Him? Christ wanted him to go to heaven, but the sinner determined to go to the other place. Then Christ must have failed, and the sinner prevailed. Will the opposer of truth forever persist in the error, that the purpose of God to save the world is based upon such contingencies as the voluntary obedience of the sinner? They rely upon such passages as: "O, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her brood under her wings, and ye would not." This certainly teaches that if the inhabitants of Jerusalem had been disposed to obey the word of God by the prophets, they would have been spared the great temporal (not eternal) calamity which befell them, which was the destruction of their city and their dispersion among the Gentiles; and furthermore, it teaches that any system of salvation, whether temporal or eternal, that depends upon the will of the creature, man, will prove a complete failure. They "would not." Jesus said to the Jews, "Ye will not come to Me that ye might have life." Thus we see that the will of man is perverse, and therefore it would be an impeachment of the wisdom of God to say that His will and purpose depend upon the perverse will of man. "If, therefore, ye

have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" (Luke 16:11.) Who will deny that man has been unfaithful in everything of importance that has been committed to his trust? Did Adam not fail in the Garden of Eden? Did the Jews not fail under the law dispensation? Yes, indeed. And will God now trust the alien sinner for whom Christ died, with the everlasting salvation of his soul? Or will God not rather than suffer defeat of His holy purposes, put forth sufficient force to conquer and subdue the enmity of human nature and thus save the souls for whom Jesus died?

Is the deficiency found in the will of God? No; the Arminians say that God is willing and anxious to save every sinner in the world. Then we are forced to the conclusion that, if God wants to save the sinner, and yet he is not saved, the deficiency is found in the power of God to execute His will. Thus you see, dear reader, that He would fail, and the text falls to the ground.

As further proof of the fallacy of the popular idea, that sinners for whom Christ died may be eternally damned, we cite Isa. 53:10, 11; 42:16; 55:10, 11; Rom. 11:26; John 6:37. Many other passages might be cited, but these are sufficient to establish the fact that there will be no failure in the salvation of the people for whom Jesus died.

J. E. W. H.

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### THE LORD IS FOR HIS PEOPLE.

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"If God be for us who can be against us?"—Rom. 8:31.

God the Father is for His people, and did bless them with all spiritual blessings in Christ. He formed this people for Himself and they shall show forth His praise. He was for them in choosing them in Christ Jesus before the world began, that they should be holy and without blame before Him in love. He was for them in predestinating them unto the adoption of children and to be conformed to the image of His Son, and in loving them, writing their names in the Lamb's Book of Life, making a covenant of grace for them, and giving them to His Son, and giving them grace in Christ. The Son was for



them in loving them so greatly that He would come into this sin-cursed world as their mediator, having all their sins imputed to Him, obeying for them, bearing their sins in His own body, being crucified for them, putting away their sins by the sacrifice of Himself, removing them as far from them as the east is from the west, was delivered for their offenses and raised again for their justification. He redeemed them from under the law and its curse and by the offering of Himself without spot to God has forever perfected them. His blood cleanses them from all sin. His righteousness justifies them, and He is their wisdom, righteousness, sanctification, and redemption. Awhile ago their sins were against them, but Jesus has atoned for their sins, and made perfect satisfaction for them, blotting them out as a thick cloud, so they can never come against them any more. The devil was against them, but Jesus was manifested that He might destroy the works of the devil, and He destroyed him that had power over death, that is, the devil. So the devil is a conquered foe. The law was against them, but Jesus satisfied all the demands of the law and redeemed them from under its curse. The world was against them, but He separated them from the world. The grave was against them, but He conquered the grave. Death was against them, but the Spirit is for them and regenerates them, making them new creatures in Christ Jesus, shedding abroad the love of God in their hearts, leading them to repentance, to believe on Christ, to have an abiding hope of a blessed inheritance reserved in heaven for them who are kept by the power of God unto salvation ready to be revealed in the last time. The inheritance is kept for them, and they are kept for the inheritance. So there will be no failure. God the Father, Son, and Holy Ghost is for us if we are His chosen. His love, mercy, grace, election, predestination, redemption, atonement, effectual calling, pardon, justification, sanctification, preservation, resurrection, glorification, Heaven and immortal glory is for us. The church of God, the ordinances, the ministry of the word, the Bible with all its sweet promises are for us. If the Lord be for us in doing so much for us, who or what can be against us or come up in time or eternity

against us? He, as Zion's conquering King, is on our side and the victory is His. He fights our battles for us and no weapon that is formed against us shall prosper, and every tongue that rises up in judgment against us He condemns. He is for us as our dwelling place. "Lord, Thou hast been our dwelling place in all generations." If we are in Him before the enemy can reach us he must first destroy the dwelling in which we abide. How safe then and secure we are! Our light afflictions, tribulations, pain, grief, and sorrow, He overrules it all for our good and causes it to be a blessing to us. The Lord is so precious to us, oh that we may honor Him, love Him, walk in Him, follow Him, eat His flesh, drink His blood, and ever be loyal in obeying all of His holy commandments, and be carried safely home to spend an eternity in His dear embrace. Then, bless His holy name, the fiery furnace can not consume us; the den of lions can not devour us; the devil may worry us, but can not touch our lives; we may be cast into the Isle of Patmos, but God is there as a precious Comforter and Revelator holding the keys of death and hell; we may be incarcerated in prison for our loyalty to God, but the earthquake will come and open the prison doors, loosing our feet from the stocks, or send His angel in the silent hours of the night and will quietly bring us out. We hear the sweet, loving voice of our gracious Redeemer saying: "Fear not, for I have redeemed thee, I have called thee by thy name; thou art Mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour." Oh! if my poor soul could just be filled constantly with the sweet love of God, and I could get rid of those evil thoughts and sinful lusts that war against the soul. I want to bear His sweet image more, but I see so much in my depraved nature that I abhor. Oh! if I could bear His blessed image in part, then I could have the sweet assurance that I, some sweet day, shall be wholly, body, soul and spirit, conformed to His glorious image. My prayer, by day and by night, is that I can be humble, live at the feet of Jesus, follow Him, never murmur at

my lot, live in the sweet fellowship of my precious brethren, and that the dear Lord will forgive me for all of my sins, and that the dear saints can forgive all my mistakes, and that I can always be gentle, kind, tender, yet firm in the faith, enduring hardness as a good soldier, praying for my enemies, overcoming evil with good, committing my life for time and eternity into the hands of Him who loved me and washed me from my sins in His own blood, and made me, I hope, a king and priest unto God. What a precious friend Jesus is! L. H.

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### THE SECOND COMING OF CHRIST.

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The Saviour will come a second time. We read, "When the Son of man shall come in His glory—then shall He sit upon the throne of His glory." We do not know when this will be. "I will come on thee as a thief, and thou shalt not know what hour I will come on thee." "The day of the Lord so cometh as a thief in the night." The first coming of the Saviour was delayed long as some thought, but this promise was at last made good. The Saviour came as the prophets had foretold, and He will again come. While here He said, "As oft as ye do this, ye shall show forth My death till I come." This is a sweet thought to His people that He will again visit this world in person, when truth and righteousness shall be fully vindicated, and error shall be forever overthrown. As He sits upon the throne of His glory, "all nations shall be gathered before Him; and He shall separate them one from another, as a shepherd divideth the sheep from the goats. And He shall set the sheep on His right hand, but the goats on His left." This is lofty language and refers to the doings of God with all men—*all nations*. None but God could summon all mankind to this vast assembly, and bring the people from all nations together. "He will say to the north, Give up, and to the south, Keep not back; bring My sons from afar, and My daughters from the ends of the earth." Though we know not the time when this shall be, yet we know it shall be. "If we believe that Jesus died and rose again, them also which sleep in Jesus will God bring with Him." These



things shall be as sure as it is that "Jesus died and rose again." No doubt the Saviour did die and was buried and rose again; so no doubt He will come again, and those that sleep in Jesus will God bring with Him." These are sweet reflections to the dear people of God; the grave will not forever triumph; the time will come when we shall say, "O grave, where is thy victory?" If such scenes await us, and if it is true that our eyes shall see "the Son of man upon the throne of His glory," and hear His sweet, approving words, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world"—if these mercies are in store for us, we may patiently bear our toils while here. When we are in our graves, the time will not seem long. Our "sleep" will be ended, and we shall be permitted to share in the glorious victory of our adorable Redeemer. "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God." Note the words, "with a shout," a shout of victory; of triumph. The Saviour first came as a lamb, a sheep for the slaughter, a sin-bearer, to suffer and die for us; but His second coming will be "with a shout," with glory to "sit upon the throne of His glory." We should ponder such texts, and enter into their fullness and sweetness. Our eyes shall see these things, and our ears shall hear the trump of God that shall awake the sleeping millions of all the nations, and we shall be in that great assembly when the Lord will separate the people of God as His own bride, and place them on His right hand, and the wicked and finally impenitent shall be put on His left hand. At His coming, "The dead in Christ shall rise first." This will be the first act. "Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord." There will be a final and eternal separation of the just and the unjust. "And these shall go away into everlasting punishment, but the righteous into life eternal." Our Saviour refers us to the "last day." "I will raise him up again at the last day." "I know he shall rise again in the resurrection at the last day." This is the last day; it will be a great day, a blessed day for the Lord's people. As all Israel saw their enemies sink in



the sea as "still as a stone," so our eyes will see all our sorrows die, all our tears wiped away, and all our griefs banished forever. Let us pause and think what a blessed hope is ours. Let us think on the worth of our Saviour to us—how we should love His eternal truth and how sweet to us should be the company of His dear people.

"These shall go away into everlasting punishment." These words relate to an immense subject. They indicate the dignity of the law of God. The punishment of the wicked will be eternal. The punishment of the wicked will last as long as the joys of God's people shall be. We may learn from this how sinful it is to live in total disregard of God. If sin is measured by the dignity of Him sinned against, we find sin is infinite in its evil. There are no little sins, because there is no little God. The law is spiritual; it is infinite; it justly requires perpetual and perfect obedience; and when we think of the infinity of God, we know His law must needs be holy, and it must require holiness of all His intelligent creatures, and the penalty must needs be infinite. "The wages of sin is death." "Depart from Me, ye workers of iniquity; for I never knew you." It is true that sin is the cause of death temporal and of death eternal.

Dear reader, what are your hopes? Are you blest with a sweet hope that that Christ is yours?

"That awful day will surely come,  
The appointed hour make haste,  
When all must stand before the Judge,  
And pass the solemn test.

How could I bear to hear Thy voice  
Pronounce the sound, 'Depart'?  
The thunder of that dismal word  
Would so torment mine ear,  
'Twould tear my soul asunder, Lord,  
With most tormenting fear.

O wretched state of deep despair,  
To see my God remove,  
And fix my doleful station where  
I must not taste His love!

O, tell me that my worthless name  
Is graven on Thy hands;  
Show me some promise in Thy book  
Where my salvation stands."

Affectionately,

J. H. O.

QUESTIONS AND ANSWERS.

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1. Q. Is it known where was Mount Ararat, and also the other mountains mentioned in the Bible, and do they bear the same names? A. Yes; and some of them have other names given them by the Turks or Arabs or Persians or Armenians who live near those mountains. Ararat, for instance, is called by the Persians the "Mountain of Noah," and by the Armenians the "Mountain of the Ark," and by the Turks "Steep Mountain." There are two peaks of Mount Ararat, one about 17,000 and the other about 14,000 feet high. They are of volcanic origin, and the highest peak is covered with perpetual snow. They are on the boundary between Persia, Asiatic Turkey, and the Russian possessions. The mountains are emblems of the infinite greatness, righteousness, and unchangeableness of God; and, like themselves, so many of their ancient names are unchanged.

2. Q. What does Jesus mean when He says, "Except a man be born of water and the Spirit, he can not enter into the kingdom of God" (John 3:5)? A. The word rendered "and" here, as in more than a hundred places in the New Testament, means "even," and "the Spirit" is added to explain what is meant by "water," which is used repeatedly in the Old and New Testaments as an emblem of the Spirit because of its purifying or cleansing power (Num. 8:7; Psalm 65:9; 72:6; Isa. 41:17; 44:3; 55:1; Jer. 2:13; Ezek. 36:25; 47:1-12; Zech. 13:1; John 4:10; 7:38, 39; Eph. 5:26; Titus 3:5, 6, 7; Rev. 21:6; 22:1, 17). "Being born of water and the Spirit" is the same as "being born again or from above" (John 3:3), or "being born or begotten of God" (John 1:12, 13; 1 John 5:1). In the same conversation with Nicodemus, Jesus uses the wind as also an emblem of the Spirit, because of its invisibility, and its independence of man, and its irresistibility (John 3:8). He plainly shows, in this conversation, that the water and the wind are only emblems of the Spirit, and that the essential thing is being born again or anew or from above (John 3:3, 7), or born of the Spirit (John 3:6, 8). In some of the oldest versions the phrase "water

and the Spirit" in John 3:5 is rendered "the Holy Spirit." Romanists and Romanizing Protestants have designedly perverted John 3:5 into a support of the radical heresy of "baptismal regeneration," the horrible doctrine which excludes all unbaptized infants from heaven; and the most of these heretics have also perverted water baptism into sprinkling or pouring, instead of immersion; and the most of them also have the audacity to claim to be the church, the only church of Christ; and the Roman apostacy consigns to perdition all, both infants and adults, that do not belong to her communion!

3. Q. Why did Paul and Barnabas and other brethren have to go from Antioch to the Apostles and elders of the church at Jerusalem to decide the question as to whether circumcision is necessary to salvation (Acts 15)? A. Because of the great importance of that question, involving the decision as to the perpetual and universal obligation of the whole ceremonial law, and because the Apostles were divinely inspired to know and teach the will of God in this matter as well as in all other things that the church needed to know. The Lord Jesus Christ had fulfilled and forever ended the ceremonies of the legal dispensation (Matt. 5:17; Rom. 10:4; Heb. 10:1-14).  
S. H.

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## REMARKABLE PROVIDENCES.

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"Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."—Psalm 107:8, 43.

DEAR COUSIN STELLA:—I am alone, and feel like I would like to have a talk with you this beautiful evening. I am thinking of that dear Friend, who has promised never to leave nor forsake us. Other friends may forsake us and despise us, but He is our unfailing Friend, one that sticketh closer than a brother. If you will bear with me I will tell you of a circumstance that happened a few months ago. You perhaps remember the last time I missed meeting. I was taken suddenly ill. I had driven a few posts the day before; perhaps

this was the cause. I am not very strong, you know. Be that as it may, I was in a rack of pain, looked like more than I could stand. I went and lay down on the bed, almost ready to give up in despair. I was not only suffering, but could no longer feel the soul-cheering presence of Jesus. I was in darkness, so much I scarcely had a single hope of anything. The thought came to me, you will have a long spell of sickness, perhaps will never recover. Oh! how bad I felt! My friends reminded me of Job's comforters. I had a high fever, and some said I had the measles, as I had a "chance" for them; and I overheard pa talking in the kitchen, telling my brother that, if I did not get better soon, they couldn't plant all the corn, but would have to let a certain piece "lay out." I thought of the dear church meeting day. All this made me feel worse. My pains grew worse till it seemed like I just couldn't stand them. I didn't believe that there was any one else surrounded with so many troubles as I was. I wondered why the Lord would let me suffer so and not feel the presence of Jesus. As soon as the name of Jesus came into my mind, I began to meditate over His suffering. I thought of Him in the garden, when His sweat was as great drops of blood; how that Judas betrayed Him; how Peter denied Him, and all His disciples had forsaken Him and fled; how Pilate scourged Him and gave Him up to be crucified; how they placed the crown of thorns on His brow, and placed on Him the purple robe, hailing Him the "King of the Jews"; and then of Jesus taking up His cross and marching on towards Calvary. He gave out physically, and then they compelled another to bear His cross; and oh! those cruel hands that drove the nails through His dear hands and feet, then gave Him vinegar and mocked Him again, saying, "He saved others, Himself He can not save." They pierced His dear side with the spear. I thought of Him dying, the just for the unjust. I prayed the Lord that I might be reconciled and bear my afflictions with patience, since Christ had suffered so much for me. I then enjoyed the comforting influence of the Holy Ghost. I thought of the words of the poet—"Oh! I am my Beloved's and my Beloved is mine." I could say with David, "The Lord



is my Shepherd; I shall not want." My soul was overflowing with gladness. It was then, while my cup was overflowing with joy, that I thought of my pains, and, Behold! I had none; my fever was gone. I turned over on my side, but felt no pain. I lay there only a few minutes, got up, went into the kitchen, ate a light supper, felt no more pain, but was somewhat weak. That same evening about sundown I went over to a neighbor's on an errand, and the next Monday went to work as usual. Stella, I did not intend to tell any one of this, but could not get it off my mind, so I have told you. The name of Jesus, how sweet it sounds! It is a balm of Gilead to the sin-sick soul; it soothes our sorrows, heals our wounds, and banishes all our fears. Cousin, my desire is for a closer walk with God. Pray for me, that I may ever live at the feet of my brethren and sisters.

JOHN A. FINDLEY.

New Hampton, Mo.

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#### THE HERALD OF TRUTH SUSPENDED. THE GOSPEL MESSENGER TO BE SENT TO ITS SUBSCRIBERS.

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As the health of Elder J. M. F. Barron, of Milner, Ga., has failed, and as his monthly magazine, the *Herald of Truth*, had ceased to pay the expenses of the publication, and as he endorses the conservative course of the GOSPEL MESSENGER in regard to the new practices sought to be introduced among some Primitive Baptists, he has made an arrangement with me to send the MESSENGER to his subscribers. I expect, therefore, with the permission of Providence, to mail the MESSENGER to the subscribers of the *Herald of Truth* who have paid until their subscription expires, and I hope that they will then renew their subscriptions; and I will proportionately extend the time of those subscribers who are taking and have paid for both papers; and to those subscribers of the *Herald of Truth* who are in arrears, I expect to send the *Gospel MESSENGER* a while, and also send them statements of the amounts that they owe, for which they will please remit to me as soon as they can, and I will remit monthly

to Elder Barron that part of these amounts, as well as that part of the new subscriptions sent me this year by his subscribers, upon which he and I have already agreed.

SYLVESTER HASSELL,  
Williamston, N. C.

## SUFFERERS FROM THE GREAT EARTHQUAKE.

On December 28th, at 5 a. m., before day, there occurred the most terrible and destructive earthquake in Eastern Sicily and Southern Italy ever recorded in human history, accompanied by an icy, torrential rain, a great tidal wave, and falling buildings, and bursting and blazing fires. In less than a minute about two hundred thousand people are reported to have been killed, and a million rendered homeless—multitudes of them wounded, bereaved, without food, and with but little clothing. Those who are more favored of Providence, and who are able to do so, ought to help these wretched sufferers. If any of our readers or friends desire to contribute any money for their relief, and will send it to me, I will forward it without charge to the proper authorities.

SYLVESTER HASSELL.

## EXTRACTS.

KENNEDY, ALA., Dec. 6, 1908.

*Elder S. Hassell—*

DEAR BROTHER IN THE LORD:—I have received the December MESSENGER and read it with much comfort, especially Elder Philpot's sermon. When I read his precious sermon, my little hope was revived. This little hope is all I have in this world. I have no righteousness of my own, but I hope that God is my righteousness for I know He has been merciful to me all my life, and I hope He will still be merciful to me the remainder of my days on this earth, though I do not feel worthy of the least of all His blessings. This hope is an anchor to the soul, both sure and steadfast. Paul said, "If in this life only we have hope, we are of all men most miserable." We have a hope that, when we are done with this world, and the Lord in His allwise providence calls us home, we will see our blessed Saviour as He is; then we will be satisfied. We often feel cast down and forsaken, but our little hope still remains. David said, "Why art thou cast down? Oh! my soul, and why art thou disquieted within me? Hope in God, for I shall yet praise Him, who is the health of my countenance and my God." When we are troubled and cast down we have hope that we will yet be enabled by His divine grace to praise Him. We rejoice in this hope, and are patient in tribulations, hoping that these tribulations and perse-

cutions will have an end. This hope is so precious to us when we are cast out on the great sea of trouble; it is sure and steadfast, and will bear us up over the rugged waves. The reason this hope is so sure, is because it is laid up in heaven; for Paul said, this hope is laid up in heaven for you." Paul was speaking to the saints and faithful brethren in Christ. We hope and trust in God because He has promised to be with us in six troubles, and not forsake us in the seventh. We hope and trust in God because He is able to fulfill all His promises. He has promised to be merciful to our unrighteousness, and our sins He will remember no more. The mercy of God is from everlasting to everlasting upon them that fear and trust Him. When we can feel and see that the blessed Lord has been so good and merciful to us, we can say from our heart. "Bless the Lord, Oh! my soul, and all that is within me, bless His holy name!"

I will close hoping that the Lord will be with you in all your trials and conflicts of life, and I hope to be remembered by you in your prayers. Your little sister I hope.

B. A. CROWLEY.

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ROUTE 2, BUFFALO, ALA., Nov. 23, 1908.

DEAR BROTHER HASSELL:—Enclosed you will find \$1.00 for the MESSENGER for another year. I hope you may be spared many years yet, to contend so earnestly for the faith as it seems to me you have always done. May the Lord bless you abundantly with all that is needful for your comfort in this life, and prepare you for the world to come, is the prayer of an unworthy brother, if one at all.

W. C. LOWE.

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BARNESVILLE, GA., ROUTE No. 2.

*Elder Sylvester Hassell:—*

DEAR BROTHER IN CHRIST, I HOPE:—I will drop you a few lines, though quite feeble yet. I do hope it is the righteous will of our Heavenly Father to spare you many years yet, to stand on the walls of Zion, to speak and proclaim the things that become sound doctrine, as you have done these many years. Dear brother, I am now in my 77th year, and am quite feeble. I ask an interest in your prayers while at a throne of grace. Your poor old sinful sister in hope.

MRS. M. J. PARHAM.

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BUENA VISTA, GA., Dec. 7, 1908.

*Elder Hassell—*

MY DEAR BROTHER:—Enclosed you will find \$1.00 to renew for your paper, which I do appreciate. There are so many pieces that are worth the money to me; in fact, I could say each paper of late has been excellent—probably suited my needs. In the August number, Brother Luckett's letter to Sister Whitley I thought the best I ever read. May the Lord bless you and yours, and be a present help in time of need, is my desire. Your sister in tribulation,

CORNELIA LOWE.

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BENTONSVILLE, IND., R. 15, Box 21, Dec. 7, 1908.

DEAR BROTHER HASSELL:—As the time is drawing near to send remittance for 1909, you will find enclosed one dollar. I am pleased to tell you that our church is in peace, and we have had four dear ones to come and tell what great things the Lord had done for them, feeling

that God had been merciful to their unrighteousness, and pardoned their sins, and they were baptized by Elder Charley Ratcliff. I felt to rejoice. Amid many tears they were received in the church at Old East Fork. Dear Brother, I have received strength and encouragement and comfort to press on the rugged way, for stony is the path for the poor and afflicted people of God in this world to travel. O, bless the Lord, O my soul, for the able ministers He has sent us to comfort and cheer us on the way. Oh, how my heart has leaped for joy, as the words fell from the lips of the dear servants of God, that salvation is of the Lord, and free grace is the theme. Then it is food for the soul, is it not? If not, then I am alone. I have been highly favored of the Lord to be privileged to hear so much good preaching in the last two years. I never get tired of hearing the gospel of the Son of God.

Dear Brother, I received my books from Farcombe & Son, and enjoyed reading them so much; they gave evidence of our kindred in Christ, away across the briny deep. To-day the dear MESSENGER arrived. When I read the sermon by Mr. J. C. Philpot, I tried to search myself and apply my experience to see if I am the wayside hearer, or the stony-ground hearer, or the thorny-ground hearer. Oh, my soul, has God prepared my heart to be the fruitful hearer? If so, how thankful I should be! for my dear brother, I have no self-righteousness to offer. I feel I am less than the least in every way and in every sense of the word. I felt the thorny-ground hearer, hit me in many ways. Oh, then, how I did search my heart for evidences of the truth, as it is in Jesus; for the doctrine of grace is sweetness to my soul. When it pleased God to break up the stony-ground of my heart, my works proved unavailing with me, and God would have none of them. So I can only know the truth as it is being set forth piece by piece, for I have experienced these things, and have the witness with me to know that God gave J. C. Philpot the ability to preach that heart-searching discourse for the test and comfort of all God's people of every nation and tongue that is permitted to read it. His sermon in the October MESSENGER, and Philpot's "Heir of heaven walking in Darkness" are worth many times the price of what we give you for your good book that is worth its weight in gold to God's dear children in this world of confusion and strife. "Idolatry," by C. H. Spurgeon, is so true; and you seem never to tire, Brother Hassell, of setting good things before your readers at any cost, for them to feast on. Oh, if we could only appreciate it as we ought, and help you to bear the burden! How much better for all if they would pay you and relieve your burden in your old days, when you have been so willing to spend and be spent for the children of God. I do hope God will bless, and give you strength and means to continue your work.

ELIZABETH CUMMINS.

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JEFFERSON, N. Y., Nov. 23, 1908.

*Elder Sylvester Hassell—*

DEAR BROTHER:—I again take my pen to renew for your excellent paper, the GOSPEL MESSENGER. Please find enclosed money order for 1909. It may be the last, as I am 81 years old, and can not expect to be here much longer; and when I review the past it seems wonderful that I have been spared through so much trouble, sorrow, and sickness. It is not because I am better than my friends that have gone before. The only reason is because it seems good in His sight. I desire to thank Him for all the numberless blessings I have not merited, and trust Him for the future. I would be glad to meet you and hear you preach, also Elder Henderson. I love to read his writings, and felt



to sympathize with him in his sorrows and afflictions, but the Lord will not leave him comfortless. Many are the afflictions of the righteous, but the Lord will deliver them out of them all. And may you, Brother Hassell, be spared long to comfort the poor and afflicted ones, and may all that we are indebted to you be able and willing to pay you what they owe you. May God bless you.

EMELINE HIX.

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FARMVILLE, N. C., Nov. 19, 1908.

*Elder Sylvester Hassell—*

DEAR BROTHER:—The time has come for me to renew for our much esteemed paper, THE GOSPEL MESSENGER. I enjoy reading it, and hope you will be spared many years to preach the gospel in it, in truth and love. Enclosed find money order for one dollar for the MESSENGER. Your unworthy sister,

A. P. TURNAGE.

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R. 1, ANTIOCH, TENN., Nov. 17, 1908.

DEAR BROTHER HASSELL:—Through the kind providence of a merciful Father, I am permitted to again remit to you for THE GOSPEL MESSENGER, for which I feel humbly thankful. I derive great comfort and instruction from reading the MESSENGER. May God's grace at all times, "be sufficient for thee."

Very sincerely,

MRS. MATTIE H. SNEED.

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KENMORE, VA., Nov. 30, 1908.

DEAR BROTHER HASSELL:—Pardon this seeming neglect for not remitting sooner. I am aware my time expired for your valuable paper, "THE GOSPEL MESSENGER," in October, and this is the last day of November. I feel better to pay in advance than to be even one month in arrears.

Our hearts are sad in hearing the death of our dear and faithful brother, Elder J. H. Purefoy, of Ala. Although he had not traveled much in the last few years of his life, yet the Baptists everywhere will miss him, and his able visiting, and most of all his dear family. May the Lord in much mercy comfort them in this hour of distress. He alone can heal their broken hearts.

I hope this will find you, and your loved ones well; and may you be spared many years to publish the glad tidings of salvation by grace alone, through a crucified and risen Redeemer. Enclosed \$1.00 for 1909. May the Lord continue His blessings.

MRS. R. M. LEWIS.

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SNOHOMISH, WASH., P. O. Box 745, Dec. 5, 1908.

*Elder Sylvester Hassell—*

DEAR BROTHER IN CHRIST:—Please find one dollar, P. O. money order, to pay for THE GOSPEL MESSENGER for the coming year, 1909.

To me it is a very welcome MESSENGER indeed. Its pages are full and replete with comfort and consolation. For the seeing eye, and the hearing ear, and the heart that knows its own bitterness, nothing can be sweeter than the truth that is found written and advocated on its pages. Your sister in hope of a better world.

ELIZABETH CONKLE.

RIVER FALLS, WIS., Nov. 26, 1908.

*Elder Sylvester Hassell—*

DEAR BROTHER:—You will find enclosed the subscription price for THE GOSPEL MESSENGER. I do so enjoy our Baptist papers. I take the *Monitor* and *Advocate*, also the *Messenger of Peace*. They are all the preaching I get, as there is no church of our denomination anywhere near, that I know of, and the other churches that are here are no comfort to me, and I get awfully hungry to hear an old Baptist sermon sometimes. I hope you will be spared to edit the dear old MESSENGER for many years yet. I have read it a long time, as my parents took it many years before I did. Your sister I hope.

(MRS.) C. P. POMEROY.

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## OBITUARIES.

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"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

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### MRS. S. E. A. HARRISON.

It is with much sadness of heart that I attempt to write the obituary of my dear mother. Sabra Emily Allsbrook was the daughter of William and Penelope Elinor Allsbrook, and was born in Edgecombe County, N. C., near Rocky Mount, on the 30th day of May 1827, and died at her home near Plymouth, N. C., the 13th day of July 1908, making her stay on earth 81 years, one month, and thirteen days.

When she was about ten years old her father moved from Edgecombe County to Martin County near Williamston, and there on the 20th of September, 1842, she was married to my father Isaac Harrison, by Elder Humphrey Stallings.

Unto them were born fourteen children, six girls and eight boys, whom they raised to be grown men and women, and all married with families except one son William, who died in the civil war, including him five preceded her to the grave which leaves nine living, six boys viz: Elder N. H. Harrison, and James, Julian, Joseph, Willie and myself, three daughters, Mrs. J. T. Rowe, of Baltimore, Md., Mrs. C. W. Sykes, of Georgetown, S. C., and Mrs. S. O. Lynn, of Suffolk, Va., she also leaves seventy-six grandchildren and forty-six great grand children, making a total of 131 living descendants.

Mother obtained a hope in Christ and joined the Primitive Baptist Church at Morattock, Washington County, on Saturday before the third Sunday in July, 1875, and was baptized the next morning by Elder N. H. Harrison, and was never missing at her meetings unless providentially hindered, and it was her great delight to have the people of God to visit her at her home, and hear them talk of the dealings of the Lord with them and his wonderful power. Words fail to express the many lovely traits of character of my dear mother; she was so gentle and kind, self-sacrificing and patient through her many trials of this life, and none knew her but to love her. She no doubt passed through much suffering and sorrow, having given to the world many sons and daughters to rise up and call her blessed. She felt that the Lord had given her a blessed family as she lived to see nine of her fourteen children baptized in the Primitive Baptist Church to which she belonged. My love for her was inexpressibly tender, as it fell to my lot to have the whole responsibility of caring for her in her old age, and my hands never tired administering to her comfort day or night.

I remained at the old homestead for more than eighteen years, and so many pleasant hours we have spent together. She was always so comforting to me in my troubles, and Oh, how I miss the soft touch of her dear hand to soothe my aching head when sick. The dear Lord had blessed her with a bright active mind, and great energy, so that she was very industrious. My wife and I never tired in waiting on her when she was sick, and she so often told us that she hoped the blessings of the Lord would rest upon us and our children for our kindness to her.

For some time before she died she had seemingly been in better health than usual, and the day she died was so cheerful and bright until about twenty minutes before she died, when she complained with a pain at the heart which the doctor said was heart failure.

She would often say:

Oh! when shall my sorrows subside,

Oh! when shall my suffering cease

Oh! when to the bosom of Christ be conveyed

To the regions of glory and peace?

I feel assured she is now resting in the arms of Jesus, where the toils of this troublesome world are over. May the dear Lord direct her children to live a life of pure example as mother did, and die as peaceful in the full triumph of saving faith without a grasp or struggle. I can say in truth when she took hold of my hand telling me good-bye in death, it was the saddest parting of my life, but the time will soon come when we must say farewell to all of an earthly nature, and we hope by the love and mercy of God to meet mother and all our loved ones gone on before in that blessed world, where all but love is done away.

The funeral services were conducted by Elder M. T. Lawrence. It was her request not to have any funeral preached, but to have him to conduct services at the grave, and there amidst a host of sorrowing relatives and friends her body was deposited in its last resting place beside that of her husband in the family burial plot on the old farm where they lived happily together for forty-eight years.

May the six sons and three daughters be comforted, upheld and strengthened by the healing influence of the Holy Spirit, and at last be prepared by God's divine power to meet our dear mother in that sinless world where the wicked cease from troubling and the weary are at rest.

A. L. HARRISON.

Plymouth, N. C.

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#### MISS ANNA BELLE JONES.

It is with sadness we make the attempt to write the obituary of our dear sister. O, that we could give the subject justice.

Miss Anna Belle Jones was the oldest child of Simon and Elizabeth Jones. She was born on the 17th of November, 1856, and died October 21st, 1908, making her stay on earth 51 years, 11 months, and 4 days. She leaves a mother, four sisters, and four brothers to mourn their loss, together with many, many friends.

She was paralyzed in one side when three years of age, and was from that time a cripple. When only a child of 9 years, she dreamed of having a talk with the Saviour. The Saviour told her, in her dream, to obey her parents and to be good and true and one day He would take her home with Him. Yes, He has taken her with Him. She was a member of the Primitive Baptist Church about 25 years, joined one

month before mother did, being baptized in the fellowship of the church at Jamesville, Martin County, N. C., July 8, 1883, by Elder Joshua T. Rowe, now of Baltimore, Md., and she did so much enjoy being with the brethren and sisters, reading God's word, and listening to the good preaching. She taught school several years, from her 14th year, to support the family of ten, but spent most of her life at home taking a mother's place with her brothers and sisters, teaching and helping them in every good way. So industrious, so good, so true, always ready to lend a helping hand. She was so good in sickness that friends and neighbors would send for her. She could never do enough. She was a great sufferer all through life, yet cheerful, filled with the Spirit. She had a bad stomach trouble about 15 years. On October the 13th, 1906, she fell, giving herself such a hurt she could not again walk without crutches. Also in the winter of 1906 she took a severe cold, and from that time her lungs gave her much trouble. Everything was done that mother, brothers, sisters, and friends could do that she might get well, but no relief came until the Saviour took her to Himself. She was confined to her bed about three weeks, before she passed away. On Wednesday night one week before she died she sang the hymn "On Jordan's Stormy Banks I Stand." A few days before her death she would say, "Don't grieve when I fall asleep. I don't want you to think of me as being dead. Don't grieve, it will only be a few days and you can follow. So thoughtful, she knew we would miss her so much and would be so grieved. Few live such an exemplary life as she did. And she did have such a bright hope. She has left us here mourning, but she is enjoying peaceful rest. Yes, the Saviour came and took her home. Among her last words "O, come, and will you go?"

We all did love our dear sister so much.

Her youngest sister, Mrs. H. C. Spruill, Dardens, N. C., and her youngest brother, Thomas B. Jones, Jerome, Arizona.

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#### MRS. REBECCA SMITH.

Mrs. Rebecca Smith, *nee* Mitchell, was born Feb. 19, 1844, and in her early life obtained a hope in Christ, and joined the church at Maloney Springs, and was baptized by Elder Robert Daniel about the year 1868. She was true to every trust confided to her. She was a good neighbor, affectionate mother, and true wife, and best of all, a genuine Christian; she loved God, His cause, and His people. She was loved by all who knew her. Hers was a life of hardships. As her husband lost his right arm in the Confederate service, she labored to help maintain the honor of her home. She leaves 3 sons, her husband, and 4 sisters, and a host of friends and relatives to mourn her death. But we "weep not as those who have no hope," for her Beloved has called her from a world of sorrow and toil, and has given her a home in that "house not made with hands, eternal in the heavens." We say to the bereaved ones: Lift up your heads bowed with sorrow. Your dear mother, sister, and friend, has gone where sorrow can not go; and some sweet day you, by the grace of God, will be permitted to join her in that "Land that is fairer than day." She fell asleep in Jesus Dec. 3, 1908, and was buried at Maloney Springs the next day, the funeral discourse by the writer. Sister Smith was first cousin to the late Elder Wm. M. Mitchell.

College Park, Ga.

S. H. WHATLEY.



## JAMES JOSEPH WALKER.

Our dear father, the subject of this sketch, Jas. Joseph Walker was born in Georgia (about six miles South of Atlanta) July 16, 1847, and died at Luverne, Ala. Dec. 1st, 1907. His father, Felix Walker, moved to Pike County, Ala., when he was about nine years old, where he was reared to manhood. At the age of 17 he enlisted in the war between the States, serving nine months till the war ended, immediately after which he was married to Miss Mary Frances Folmar, in the winter of 1865 and 1866. To this union were born seven children, three girls and four boys; one of each preceded him to the grave, thus leaving his loving companion and five children to mourn his death. He joined the Masons about the year 1876, though he quit visiting their lodges several years before he died. He moved with his family to Texas in January, 1884; remained in the Lone Star State till October, 1888; had the misfortune to lose his right hand in a cotton gin, in Henderson County, Texas, Oct. 7, 1885; returned to Alabama and settled at Luverne, Crenshaw County, and made that his home till his death, except about two years when he lived in Troy, Ala. He gave some evidence of a change from nature to grace about the year 1880, after which he always seemed to love the Old Baptists, though he never united with any church organization, but his daily walk, his dealings with his fellow-man, together with his love for the people of God, were sufficient for us to believe that he had been made partaker of the Holy Ghost, and had tasted the good word of God and the powers of the world to come. He was serving his third term as Tax Assessor of Crenshaw County; in the discharge of this duty he contracted the disease (pneumonia) that brought with it the end. But dear mother, brothers and sisters, we should not mourn his death as one that had no hope, for I believe in the morning of the resurrection, his body will come forth changed and fashioned like unto the glorious body of our Lord and Saviour Jesus Christ. Yes, and I believe that right hand will be there too, though it was buried under a plum tree hundreds of miles away. May we all be enabled to follow the sweet example he set for us here in this life, and at last be enabled to meet him at the throne of God, is my prayer for Christ's sake, Amen. Written by one his boys.

*Laurel Hill, Florida.*

W. R. WALKER.

## W. P. BIRMINGHAM.

William Plato Birmingham departed this life Sept. 27, 1908, aged 65 years and 7 days, at his home 7 miles South of Texarkana, Texas, Bowie County. He just died sitting at the dinner table, seemingly in good health. It was an awful shock to his loved ones. He was born in Tennessee Sept. 20, 1843, and moved with his parents to Cass County, Texas, when he was 7 years old. He lived there until 8 years ago, when he moved to Bowie County, near where he died. He was first married to Miss Mary Jane Bizzell, Oct. 29, 1865. She lived 7 years, and died leaving him three little girls, one an infant only an hour old, who lived only three weeks. He was married the second time to Miss Emma F. Cummings Jan. 7, 1875. They lived happily together nearly 34 years. He leaves a grief stricken wife and two daughters, Mrs. Annie Dunson, and Mrs. Eula Cummings, eight grandchildren, and one sister, Mrs. E. C. Echols. He was a kind and affectionate husband and father, and an honorable citizen. He never turned any one from his door empty-handed that needed help. He was the most moral man I ever knew. He never made any public profession of religion, but left evidence of being an humble child of God. Written by his sorrowing wife.

EMMA F. BIRMINGHAM.

## CHANGES OF ADDRESS.

Elder J. T. Satterwhite has removed from Opelida, Ala., to Lafayette, S. C.

Elder Morgan Brown has removed from Chalybeate, Ga., to Cordele, Ga.

Elder H. C. Hogan has changed his address from Dickson, Tenn., to General Delivery, Los Angeles, Cal.

## HELP WANTED.

A few poor Primitive Baptists at Alpine, Ark., are very desirous of building a meeting house for the public worship of God. Even the smallest contributions will be thoughtfully received. Send by registered letter, to

ELDER J. H. LANGSTON,  
Alpine, Clark County, Ark.

## ONE CHURCH HISTORY IN FINE BINDING FOR SALE.

A sister has a copy of my Church History in Morocco Binding, Gilt Edges, about as good as new, which she is willing to sell, by registered mail for five dollars, the original price of the book in that style of binding. If any one wishes to buy the book, write to me, and I will give the sister's address.

S. HASSELL.

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This work, which I hope to complete and publish this winter, will contain about 800 or 1,000 sketches, 200 or 300 pictures, brief notices and pictures of a few of our talented and spiritually minded sisters, a chapter on deacons with some personal mention of these worthy officers, together with an appendix of much useful information bearing on church history generally and our denomination particularly. No "bones of contention," personal allusions or private interpretations will be published, but only that which we hope will prove unifying, edifying and beneficial; *and if enough orders for the book are received to justify an edition of 1,000 copies*, the delivered price will be (sent to one person at one time) \$2.00 per copy from one to nine; \$1.90 in clubs of ten; \$1.80 in clubs of twenty-five; \$1.75 in clubs of fifty. Larger the shipment cheaper the proportional transportation charges. This will enable any one to act as agent in getting up clubs—thus saving the difference in price for their trouble. Orders previously received on same basis. Please assist me to publish this book by sending orders at once.

R. H. PITTMAN,  
LURAY, VIRGINIA.

## TO WHOM IT MAY CONCERN.

I have suffered with Tetters on my hands for six years and have tried *Home-made Remedies, Patent Medicines, and Doctors' Prescriptions*. Two months ago I tried Dr. Gullede's Eczema Cure and find it to be just what he claims. I cheerfully recommend it to all who suffer with this dreadful disease.

NANNIE STALLINGS.

Humboldt, Tenn., Aug. 18, 1908.

## THE HOLY SCRIPTURES ON WOMEN PREACHERS.

The above is the title of an excellent little book of 55 pages by Elder P. T. Oliphant, Buena Vista, Indiana. It gives the versions of different translations of the Scriptures and the views of leading commentators condemning the preaching or public teaching of women in the churches. Those who are interested in the subject should send ten cents to Elder P. T. Oliphant, Buena Vista, Ind., for a copy of this scriptural and unanswerable and Primitive Baptist exposition of the Divine and eternal truth in regard to this modern human invention, which makes void the commandments of God. S. HASSELL.

## PROFESSIONAL NOTICE.

Dr. E. A. Gullledge, Union City, Obion Co., Tenn., is a general practicing physician. Any one suffering with Piles will do well to go to him and be cured. He treats without the knife. He is a member of the Primitive Baptist Church in that city and can give you good references as to his success. Any one suffering with Eczema, who wishes to try a remedy he formulated, can obtain a trial vial for 50 cents, which is about at cost. You will get results. He treats, without charge, afflicted, poor and deserving patients.

## EDITH AUSTIN'S INQUIRY.

Or An Earnest Search for Truth, by Eld. P. T. Oliphant, Buena Vista, Ind. An interesting and able and valuable book of 155 pages, clearly stating the distinctive principles and policies of the Primitive Baptists, and strongly defending them from the Scriptures. Price, 25 cents per copy; or \$2.00 per dozen by express, or \$2.25 by mail.

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## THE GLORIOUS TRIUMPHS OF GRACE.

Elder W. S. Craig, of Cozad, Nebraska, has published another edition of this work, in 13 chapters, 188 pages, being mainly an abridgment of the "Reign of Grace," published by Abraham Booth, of England (born 1734, died 1806). The original work is one of the ablest defenses of salvation by sovereign grace, but is out of print; and the first edition of Elder Craig's abridgment having been sold, he has now published a briefer abridgment, with alterations and improvements. Price 25 cents by mail. Send directly to him for the book.

S. HASSELL.

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S. HASSELL.

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SYLVESTER HASSELL.



Vol. 31.

No. 3.

# THE GOSPEL MESSENGER.

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"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

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Williamston, North Carolina.

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PUBLISHED MONTHLY.

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PRICE, \$1.00 A YEAR, IN ADVANCE.

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MARCH, 1909.

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# The Gospel Messenger.

MARCH, 1909.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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VOL. 31.      WILLIAMSTON, N. C., MARCH, 1909.      No. 3

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## THE LORD WILL PROVIDE.

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Though troubles assail  
And dangers affright,  
Though friends shall all fail  
And foes all unite,  
Yet one thing secures us,  
Whatever betide,  
The Scripture assures us  
"The Lord will provide."

The birds without barn  
Or storehouse are fed ;  
From them let us learn  
To trust for our bread.  
His saints what is fitting  
Shall ne'er be denied,  
So long as 'tis written :  
"The Lord will provide."

When Satan appears  
To stop up our path,  
And fills us with fears,  
We triumph by faith.  
He can not take from us,  
Though oft he has tried,  
This heart-cheering promise,  
"The Lord will provide."

He tells us we're weak,  
Our hope is in vain,  
The good that we seek  
We ne'er shall obtain ;

But when such suggestions  
Our spirits have tried,  
This answers all questions:  
"The Lord will provide."

No strength of our own  
Or goodness we claim,  
But since we have known  
The Saviour's great name,  
In this, our strong tower,  
For safety we hide;  
The Lord is our power—  
"The Lord will provide."

When life sinks space,  
And death is in view,  
This word of His grace  
Shall comfort us through.  
No fearing nor doubting,  
With Christ on our side,  
We hope to die shouting:  
"The Lord will provide!"

---

WINTER-LEA, BROCKENHURST ROAD,  
EAST CLIFF, RAMSGATE, ENGLAND, Jan. 18, 1909.

*Elder Sylvester Hassell, Williamston, N. C.—*

DEAR FRIEND AND FELLOW-LABORER IN THE ONE GREAT VINEYARD OF OUR LORD:—Grace, mercy and peace be unto you. I thank you for the GOSPEL MESSENGER which I receive from time to time, and I trust you also receive the *Christian's Pathway* every month. I am always rejoiced to see a unity in resisting false doctrine—false practices, and false interpretations of the Scriptures. In this country we are surrounded with all kinds of false teaching. In the land from whence the Puritans sprang have arisen most vehement opposers of their doctrines. Yet will their opposers (when it suits their purpose) shelter under the great names of our forefathers, yet, will build their sepulchers, and yet oppose, *bitterly oppose* their doctrine. The Strict and Particular Baptists, and a few Calvinistic churches which are not Baptists, are the only churches to-day offering any real and permanent resistance to the floods of error and



delusion. Many of the great men in all other denominations (if we except the Plymouth Brethren) believe in the limited inspiration of the Holy Scriptures, and more or less are in sympathy with the "Higher Criticism" and with *Evolution*. Yet many make a great show of love to their fellow-man; and many people are engaged in social reforms of a progressive character. But when one passes away from contemplating this social work, one can not but be struck with the absence of any real scriptural teaching (generally speaking) upon the sin of man—his lost and ruined condition, and his great need of a Saviour—One who is mighty to save. I do not mean by this that there are no individuals who try to lead the fallen to a true knowledge of the Scriptures.

The people I feel most hurt, or offended with, are those who turn aside, perhaps after years of profession, to fables or sin.

As I grow older, I find myself no better. I need keeping grace, and I am so glad at times that God is immutable, unchangeable, and here I find good anchorage ground, and believe that through His unchangeable mercy I shall not make shipwreck of faith.

Wishing you all needed help and much of the Lord's inward tuition,

Yours in the Gospel of Peace, F. J. KIRBY.

COLLEGE PARK, GA., January 18, 1909.

*Elder Sylvester Hassell—*

DEAR BROTHER:—I read with much interest, in the GOSPEL MESSENGER for December, 1908, the sermon of J. C. Philpot, headed *The Gospel Seed-bed*; and also the one preached by the same minister, published in the GOSPEL MESSENGER for January, 1909, headed, *The Bitter Waters Sweetened*.

Especially did I enjoy the one, *The Bitter Waters Sweetened*; because it came home to me in an experimental way, the way I love for preaching to come to me. Such preaching, scriptural, experimental and comforting, rises above all controversial, speculative, and dry, argumentative preaching. You need never to hesitate to publish such matter for your readers. Age seems to mellow such grand truths as are presented in these

sermons, rather than to cause them to become stale. In this way, in the providence of God, the useful writings of godly men and women, written in one generation, instruct and comfort those of the following generation; and in this way the writers, though dead, yet speak. David says, "One generation shall praise thy works to another, and shall declare thy mighty acts." Ps. 145:4.

The sermon that explains the Parable of the Sower is very searching, causing the reader to inquire into his own hope to see if indeed it is well grounded; if it is founded on a good reason. The suggestion sometimes comes to us, from Satan through the carnal mind, that perhaps all of our religious exercises and experiences may be traced to natural causes. But I suppose that the Christian, whose heart is the gospel seed-bed, is troubled with these questionings more than the carnal professor, if indeed the latter is troubled with them at all. But the believer in Christ hath the witness within himself. And the testimony of the Lord is sure, making wise the simple. God can and does give assurance as no one else can; in a convincing and sure way. Every child of God knows in whom he trusts. If one in a trembling way hopes and trusts in the Lord, he is all right. While a child of God may not trust in the Lord as he should, and as he desires to, being sometimes carnal, and sometimes not indoctrinated; yet I do not believe that the carnal professor trusts in the Lord at all, however much he may profess to do so.

Your brother in an humble but precious hope,  
T. J. BAZEMORE.

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### EXPERIENCE.

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DADEVILLE, ALA., R. F. D. No. 5, January 24, 1909.

DEAR ELDER HASSELL:—As I have had a desire to write to the MESSENGER, I will try in my weak way to tell what I feel the Lord has done for me. It was in the year of 1907, at the age of thirteen, I began to feel myself a lost and ruined sinner in the sight of God. Never before that time had I ever thought I was a sinner, and I said in myself that I did not love God neither did I fear Him, and all at once I began to think of death and who

would be my Saviour. I felt that God was turned away from me, and I had not a friend in the world, and I thought that God would not hear my prayers if I tried to pray. I was in trouble one long year, which seemed to me like three; and all the cares of this world I had were taken away, and all I cared for was peace with my God. And Saturday before the first Sunday in March, 1908, I went to preaching at Emmaus, a Primitive church, and Elder W. B. Morgan was pastor. And the Scripture he preached from that day was, "Seek ye the Lord, while He may be found; call ye upon Him, while He is near; for My thoughts are not your thoughts, neither are My ways your ways." And it seemed like those words were to me and nobody else, for I felt too sinful to be with God's people. And in Elder Morgan's talk that day he said that, after the Lord had brought His children out of Egypt, they had forgotten Him. This caused more trouble to come on me, to think that twelve years I had been in the world and had never thought of His love toward me, and never feared His name. On my way back home that day, if I ever have prayed in my life, it was then, and I continued to try to pray to God. And March 2, 1908, a day I think of every day of my life, was when I hope the Lord forgave me for my sins, and planted that love in my heart, which never can be expressed, and it was not until then I ever had any love for God. But it was not long till Satan came before me and told me I was deceived; but there was a little hope left. And on the first Saturday in April, 1908, I united with the church at Emmaus, and on the day following was baptized by Elder W. B. Morgan. And by my obedience to the command of my Lord and Master, I received a peaceable heart and easy conscience. Dear brother, it's sweet to me to meet up with Old Baptists, and there is a love flowing from heart to heart, which none but God's people know anything about. I would not give this life I live for all the world, although I am visited with the rod. But as the Scripture says, "I had rather be a doorkeeper one day in my Father's house than to dwell a thousand in the tents of wickedness."

Your sister, I hope, in Christ,

MYRTICE FULLER.

LIFE, EXPERIENCE, FAITH, AND FAMILY OF  
JAMES P. STEPHENSON.

ROOPVILLE, GA., January 4, 1909.

*Elder Hassell—*

DEAR BROTHER:—I want to write and have published a few points relative to my father-in-law, Jas. P. Stephenson, and his family. He lives in North Alabama, near Albertville; was born in DeKalb County, Georgia, December 29, 1814, and is therefore 95 years old. He was married to E. A. Stancel in 1834; to this union were born two sons and seven daughters. His wife died in 1865. In the latter part of 1866 he was married to Miss E. A. Gay, still living; to this union were born a son and daughter. He with his first family moved to Carroll County, Georgia, about 1857. I have thought he was as near perfect as man gets here, and still he felt to be the chief of sinners. He always carried the name of Happy Jim Stephenson. I don't think he had or has an enemy. In early life he received a hope in Christ and united with the Missionaries, and lived with them perhaps twenty-five years, until about 1866, when he became sufficiently stirred up in spirit to enable him to go to the Scriptures (unprejudiced) to hunt the church of God, and of course he there found an institution entirely separate from the world. He didn't find any of the many inventions that *men* brought in to save the world, that *caused* the division among the Baptists. He found there that Christ is the only Saviour and that He paid the last farthing of the indebtedness of every one He represented, who were all of the race of Adam that was embraced in the covenant of grace; that the angel brought the message from the Father, "Thou shalt call His name Jesus, for *He shall save His people* from their sins." Now if "His people" mean the whole family of Adam, then the Universalist is right. There is no condition on the part of the saved as to eternal salvation, for "the *gifts* and calling of God are without repentance." Repentance, faith, and all good works are not the cause of eternal life, but the result, the fruits of the Spirit. Then Jesus didn't come to make a way for the world to save itself, but to *save* His people *from* their



sins. Now this old brother believes that Jesus came down from heaven to do the will of the Father (not to try or endeavor, as we often hear from the pulpit), and "this is the will of the Father that of all Thou hast given Me I should lose nothing, but should raise it up at the last day." He says, "ALL that the Father giveth Me *shall* come to Me. Thy children *shall all* be taught of the Lord. Therefore (for this teaching) every one that hath heard and learned of the Father cometh unto Me." Then this old brother found in his search for the old paths that Christ did actually come exactly according to prophecy; when the time (God's time) was come, He (Jesus) was made under the law to *redeem* them that were under the law; notice, not to give the world an opportunity of redemption, but to actually pay the redemption price in full for *all* the *heirs* of promise. That they (His covenant people) had sold themselves for naught, and were ten thousand talents in debt, and had nothing to pay, insolvent, and the law required payment. Here are His people with the rest of Adam's race, justly condemned before God. I think this old brother thinks to redeem is to buy back something that was yours before it was lost. Or, this way: A has a lot of land and perfect title to it from the right authority. The laws of our land require the owner to pay tax on the land, and, if he fails, the property must be sold for taxes. B buys it. The law wisely gives A a certain length of time to redeem said land. Now C, D nor any other person can redeem the land, but A comes and offers the redemption price according to law and thoroughly establishes a prior ownership by deed; the debt is paid; the handwriting against this land is taken away. So Jesus, by deed of gift from the Father, had a right, and did come under the law to redeem His bride and fulfill every demand of the law that stood against her, and in *due* time died to satisfy divine justice. Paul says, "He was delivered for our (His bride's) offenses and raised again for our justification." So the old brother found that by and through the resurrection of Jesus all the family of God stood justified; that by one offering He perfected forever them that are sanctified; that by His stripes they are all healed; that the debt was paid in full *by Him* for every one that reaches heaven, and that all the wisdom,

power, means, or money in the world can not add one to the number that Christ redeemed from death, nor can Satan with all his wicked devices erase one from the Lamb's book of life; for "the foundation of God standeth sure, having this seal, The Lord knoweth them that are His"; and that He, the Holy Ghost, will bring this salvation that was finished on the cross by Jesus experimentally home in the hearts of His people by regeneration and renewing of the Holy Ghost, by giving them a new heart, and writing His law in it, and putting it in their minds. And then this is all done for them individually, and they are subjects of gospel address, and the *true* gospel will reach the heart, and that gospel says to that individual, Repent and follow Christ; don't ask man, for perhaps a dozen men will tell you that many ways. There isn't but one true way, and you will find it spoken of from Genesis to Revelation—one Lord, one faith, one baptism. I think our old brother and father believes that the Spirit and the bride (church) say Come to Jesus; and that that is the object of the preaching of the word, to bring the children of God into the unity of the faith by edifying, comforting, and encouraging the little ones, and that takes all. Now, after searching the Scriptures over and over, he became thoroughly convinced and satisfied that he had never joined the church that Jesus and the Apostles set up, and that Christ said He would build and the gates of hell should not prevail against it—He believed, therefore, that it was here yet, and he found a people at Bethlehem that could tell him about his troubles and sorrows on the one hand, and joys, happiness, and praise on the other, and tell him of the whys and reasons for these things, and that preached exactly what the Spirit preached (taught) in His heart, and he began to feel that the goodness of God was leading him to repentance. So that he did repent and believe the gospel (power of God), and was baptized into the full fellowship of the church of God. He afterward moved to North Alabama, and the last time the writer saw him, ten or twelve years ago, he was still earnestly contending for the faith once delivered to the saints. By walk he never did anything to bring a reproach on the cause. Oh! that the God whom he serves may give him grace sufficient to sustain him the few remaining days here, is

our prayer for Christ's sake; and may the great army of his descendants be enabled to imitate his godly walk and example. If I have misrepresented him on one point of doctrine, I will gladly correct. I give the number of his descendants—11 children, 51 grandchildren, 156 great-grandchildren, 6 great-great-grandchildren, in all 224, besides sons and daughters-in-law.

W. P. MERRELL.

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## EDITORIAL.

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Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., and Elder N. M. Cook, Goodwater, Ala.

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"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," 2 Tim. iii. 16, 17.

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## NO SUBSTITUTE FOR THE GOSPEL.

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The gospel is good news—the good news of a free, full, holy, almighty, and everlasting salvation of a poor lost sinner from sin and hell, according to the eternal love and purpose of God the Father, by the atonement of God the Son, and the regeneration of God the Spirit—in

other words, by the sovereign, discriminating, and effectual grace of the Three-One God. Paul says that "the gospel of Christ is the power of God unto salvation to every one that believeth" (Rom. 1:16); and that "the preaching of the cross, or Christ crucified, preached, is, to those who are called and believe and are saved, Christ the power of God, and the wisdom of God" (1 Cor. 1:18-24). In brief, God Himself is our only and entire Saviour (Isa. 43:3, 11; 45:15, 21; Luke 1:47; 2:11; Acts 5:13; 2 Tim. 1:10; Titus 1:4; 1 John 4:14), our only and entire salvation (Exod. 15:2; Psalm 27:1; 62:2, 6; 118:14; Isa. 12:2; Jonah 2:9; Acts 4:12). Thus, as there is no possible substitute for God, there can be no substitute for His gospel. All that man can think or do is no substitute for the gospel of Christ. Human philosophy, science, art, righteousness, inventions, ceremonies, priestcraft, societies, lectures, riches, honors, morality, or benevolence are no substitutes for the gospel of Christ—no substitutes for God, our Saviour and our Salvation, in comparison with whom the whole universe besides is nothing and less than nothing and vanity (Isa. 40:17). S. H.

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### "I AM THE LORD THAT HEALETH THEE."

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Exod. 15:26.

The above is the language of God to His people, Israel. And so David called upon his soul to "bless the Lord, who healeth all thy diseases" (Psalm 103:3).

It is the Lord who really heals all the diseases of our bodies and our souls, whether we employ any humanly suggested remedies or not. It is not so-called "Christian Science (the most unchristian and the most unscientific humbug of modern times), nor superstition, nor the physician, nor medicine, nor place, nor habit, that heals the diseases of our bodies or souls, but it is the Lord who does the real healing, although He may bless the skill of men and the remedies used to our relief and restoration; if He does not so bless them, we know that they will be of no avail. I desire most thankfully to testify that the Lord has healed me of what I thought would be fatal diseases of the lungs, bowels, kidneys,



liver, brain, and heart, and cancer; and that He has healed my four living children of what are often fatal diseases; and, what is of far more importance, because eternal in its consequences, I feel that, by the blood of His dear Son applied by the power of His Holy Spirit, He has healed my soul of the prevailing diseases and love and practice of sin. For these bodily healings, and especially for this great spiritual healing, may I love and praise and adore and serve Him forever; and may other suffering sinners who long for such healings, earnestly look to Him and find them in Him. S. H.

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### THOUGHTS ON THE SHORTNESS AND VANITY OF HUMAN LIFE.

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"The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off and we fly away." *Psa. 90:8, 9, 10.*

Time is measured by seconds, minutes, hours, days, weeks, months, and years. When one has lived out 70 years he has lived 25,550 days; add to this the extra six hours for each year, and we have 25,567½ days. This is a long time to stay in this prison-house of clay, and yet, as they have a beginning, these years also have an end. Since the Holy Ghost has stated the number of man's years, we are bound to accept it as the standard length of human or mortal life. The text supposes that some may live more than 70 years; but we know that many fall short of that number. Howbeit, the beginning and the end mark the bounds of human action, and the brevity of this active stage is based upon a solemn fact which can not be changed nor altered; it begins with life, it ends in death: "For there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." (*Ecc. 9:10.*) This fact should stir us up and incite us to activity in every good work which God has ordained for us to walk in. (*Eph. 1:10.*) Great loss results from our failure to devote our time in obedience to the rule which our Creator has given us. He that wastes his precious time in willful sin and folly robs himself and others of the good results of a well-spent life.

But God's testimony by the inspired apostle is positive as it is true, that "All have sinned and come short of the glory of God." And since the imagination of the thought of the depraved, sinful, and deceitful heart of man is only evil continually, Solomon gives us the final verdict, saying, "Better is the end of a thing than the beginning thereof, and the day of death than the day of one's birth."

As introductory to the sentiment of the text at the head of this article, it is written: "Thou hast set our iniquity before Thee, our secret sins in the light of Thy countenance. For all our days are passed away in Thy wrath; we spend our days as a tale that is told." Thus the cause of all human ills is brought to view, as well as the brevity of human life, and the final, solemn end is death! The iniquities of our race are *set* as the seal of our just condemnation; they are ever exposed to God's view; no matter to what extent they may be hidden from ourselves and others, the eye of infinite justice is fixed upon the iniquities and sins of men and of nations. Therefore "All our days are spent in Thy wrath" and "as a tale that is told." A tale that is told has its beginning and its ending; so of man's days and years upon the earth. As we advance in age we make a record by every thought, every word and every act. (Prov. 4:9; Matt. 12:36; Ecc. 12:14.) Is there one on the face of the earth who can stand the test of this standard? Not one.

This is the 22d day of January; to-morrow will be my seventieth birthday. Seventy years of labor and sorrow are behind of the life of one who has been a sinner all these years, forty-seven of these years have been spent in hope that Jesus died for my sins, and thirty-nine have been devoted to the gospel ministry, if I have not been altogether deceived or mistaken in the calling. I am thoroughly alive to the fact that I must soon lay my armor by and cease from the walks of men. What my future state will be is known to God; I hope that it will be at least as satisfactory as was the bright summer day when I rejoiced all the day, from noon 'till night, in the sense of the pardon of my sins.

J. E. W. H.

## A CALL TO REPENTANCE.

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Zech. 1:3.

“Turn ye unto Me, saith the Lord of hosts, and I will turn unto you, saith the Lord of hosts.” Thus the Lord of hosts addressed His people by the mouth of the prophet, because they were His people; for it pleased the Lord to make them His, not because they were more in number than any other people, nor because they were better than others; but because He loved them. They were the direct descendants of Abraham, and heirs of the promise or first covenant, and set as a type of the church, the chosen of God in Christ. They had already been delivered from bondage in Egypt, and had passed through the wilderness, and gone into the land of promise; and now they had gone astray from the commandments of the Lord which He had given them by Moses, thus turning their backs to the Lord, and He had turned from them in withdrawing His merciful providences of peace and prosperity as a people or nation and as individuals. Doubtless they were in great trouble and distress, and imagined that the Lord had utterly forsaken them. In all these things the people were in fault; but their relation to God as His chosen nation was still the same, and He knew just how to deal with them in order to reclaim their backslidings, and therefore visited their transgressions with the rod and their iniquities with stripes, and finally sent the proposition to them as expressed in the text above quoted: “Turn ye unto Me, and I will turn unto you.”

No such message had ever been sent to any other people; no such proposition had ever greeted the ears of any nation of the Gentiles; and I feel assured that no such proposition will apply to alien sinners as a condition of life and salvation from sin and everlasting destruction. “Turn ye unto Me,” is a command rather than a proposition, as I have termed it, and is connected with the promise by the conjunction, “and I will turn unto you.” Although it might be said that repentance is the condition to be complied with, yet those people were not left to repent or not as they would, but God so

dealt with them as to lead to that end by His merciful chastisement. They did turn to the Lord, and He did turn to them, as the history of the case clearly shows. "God is not slack concerning His promises," and whatever may arise as an obstacle, His power and wisdom is sufficient to remove or overcome. All the means necessary to the accomplishment of God's plans and purposes are provided by Him, and whenever repentance on the part of His people is contingent for the fulfillment of His promise He brings it about in His own way and by means of His own appointment. The Israelites had no inclination to turn to the Lord voluntarily and repent of their idolatry; but when the rod of divine wrath fell upon them, they did repent, time and again.

Jeremiah lamented thus: "Wherefore dost thou forget us forever, and forsake us so long a time? Turn thou us unto Thee, O Lord, and we shall be turned; renew our days as of old." (Lam. 5:21.) This shows that they would not turn to the Lord without some efficient cause outside of their own voluntary will. The calamities of which they complained were the means which God employed to bring them to repentance, and to prepare them to gratefully receive His promises. And so in the dispensation of His saving grace the Lord quickens the poor alien sinner and opens his blind eyes to see himself as he is, a guilty and condemned sinner before God, and he becomes penitent and prayerful at once under the merciful, yet severe dealings of the Lord, and thus "the goodness of God leads him to repentance." Divine quickening from a state of death in sins is the cause, and repentance is the effect.

And underlying this operation and influence of the Holy Spirit is the fact of God's electing grace, and His eternal purpose to save His elect from sin by the efficient means of redemption by the blood of Christ, justifying them by the imputed righteousness of the holy Redeemer and giving them to Him, first in the everlasting covenant, and, second, giving them to Him by regeneration and renewing of the Holy Ghost. In the former sense these people are His in covenant relation, and were His before the foundation of the world; but in the latter sense they are none of His until God sends forth



the Spirit of His Son into their hearts, crying, Abba, Father. First. They are the property of the Son of God by the gift of the Father, chosen in Him and predestinated unto the adoption of children by him. Second. They are now all His by actual redemption from sin. And, third. They shall all be His, by regeneration and final adoption into the heirship of heaven and immortal glory.

The Son of God is exalted at the right hand of God the Father "to give repentance to *Israel*, and forgiveness of sins." The term *Israel* refers to God's chosen people, of and out of every nation, kindred, tongue, and people. Therefore, whatever means may be or is needful to effect the salvation of *Israel*, whether repentance, faith, belief, obedience or any other means whatsoever, they are all provided and will be administered by the Holy Comforter at the proper time and in the proper way. "What shall we say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"—Paul.

Finally, dear children of God, if we, or any of us have turned away from God by way of disobedience, and have become involved thereby in trouble and sorrow, let us "return unto the Lord, and He will have mercy upon us, and to our God, for He will abundantly pardon."—Isaiah.

J. E. W. H.

### "HE THAT SPARED NOT HIS OWN SON."

Rom. 8:32.

Though Christ was God's own Son and His *only Son*, and One "in whom" He was "well pleased," yet He *spared Him not*. When He took our place—when He "bore our sins in His own body—not His sins, but ours, then He spared Him not. If God would not spare His own Son, when our sins were upon Him, would He have spared us if our sins were upon us? The fact that God spared not His own Son, when He took our place, argues that if He had not taken our place, then we would not have been spared. To say that God will, at last, justly punish the sinner, on the ground that Christ had died

for Him, is to say that had not Christ died for him, then it would not have been just in God to punish him. If we would learn what it would have been just in God to do with us, let us consider what God did with Christ when Christ took our place. If God's wrath fell upon Christ when He only bore the sins of others, what would His wrath do with us who were black with our own sins? Again, if God could not justly punish the sinner until Christ died for him, then he would have been safe had not Christ died for him. We learn from all this that Christ did not die for sinners in order that God might justly damn them, for had they not been justly condemned without His death, then His death was an unnecessary thing—it would have been a misfortune. The object of Christ, in dying for sinners, was to save them, not to vindicate the justice of God in their condemnation. "Who gave Himself for our sins that He might deliver us." "As Christ also loved the church and gave Himself for it, that He might sanctify and cleanse it." The whole tenor of the Scriptures teaches this—that He died for sinners, with the design of saving them; and in no place are we told that He died for sinners in such a way that God could justly damn them on that account.

If we fail to see that we would be justly condemned, had not Christ died for us, we never can understand the nature of the atonement, nor the riches of His grace in our salvation. God, in teaching His people by His Spirit, makes them know the sinfulness and corruption of their nature, and brings their sins to their memory, so as they can see their condemnation just, and thus He prepares them to know the riches of His grace in their salvation. We read, "The wages of sin is death." Death here is set in antithesis with eternal life. "The wages of sin is death, but the gift of God is eternal life"; so death is in no sense a result of Christ dying for them, but it is a result of sin. Eternal life is not a result of sin nor works of any kind, but it is a "gift." If it were a debt, or a reward for obedience it would not be a gift, but it would be a debt. When all this is considered, it will appear that death temporal and eternal is a result of sin. "When sin is finished it brings forth death." "Death by sin, so death is passed upon all men, for that

all have sinned." Death—eternal death—is the wages of sin; so the punishment of the wicked will be eternal. There is a tendency among some to explain eternal punishment away, or to show that the wicked and impenitent will be annihilated. Such sentiments show a desire to apologize for sin, or to furnish some mitigating circumstances in connection with it. Spurgeon once said, "There will be no little sins till we have a little God." If the "law is spiritual," that is if it requires holiness—if it requires that all men "continue in all the things written in the law," then there can be no little sins; all sins are "mortal," and "He that offends in one point will be guilty of the whole law." We have held all along that there are but two places where men go after death; one is heaven, and the other is hell; there is no third place or purgatory. "These shall go away into everlasting punishment, but the righteous into life eternal." Saints and sinners are here mingled together, but they shall be separated "as a shepherd divides his sheep from the goats." "Between us and you there is a great gulf fixed: so that they which would pass from hence to you can not; neither can they pass to us that would come from thence." I know this is a terrible doctrine, and calculated to shock the polite and great of earth; but God is a great and terrible God, and sin, when fully understood, is exceeding sinful. It is a great thing to tell that some shall go where "the worm dieth not, and the fire is not quenched," where "the smoke of their torment ascendeth up forever and ever." Men may complain that such a view represents God as being severe, but we are not prepared to pass judgment of this great matter unless we understand the law fully; unless we could understand the infinite dignity of God and purity of His law, we never can understand what penalty is due those who are exposed to the curse of the law.

If He "spared not His own Son," neither will He spare any that are exposed to the curse of the law. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." The law would not spare the Saviour when He assumed our place, nor will it spare any who live and die in sin, but an eternity of death shall come to those who die in their

sins. We have great reasons to be thankful to our Saviour who hath saved us from so great a death. His suffering was not eternal, but His person was of infinite value—it paid the debt. An eternity of suffering by a sinner never settles the debt, but Jesus paid it all.

We have much to love the Saviour for. He died for us. He bore the "dreadful curse for my soul." He put His own body and soul between us and the curse of the law.

"How ardent ought my love to be  
For Him who did so much for me,  
My constant service, faithful free,  
My ransomed powers employing!

I ought His cross with pleasure bear,  
And place my whole affection there,  
In His reproach most gladly share,  
In tribulation joying."

J. H. O.

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#### SECRET SOCIETIES.

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There are many secret orders in existence now arraying one portion of the people against another. Many avocations of life have their secret societies for their own selfish motives. Every effort is made, it seems to me, to array one class against another, and confidence is being lessened, and selfishness encouraged. When men are guilty of the worst vices, they want to keep their actions a secret. The murderer wants to conceal his crime; the thief, the night rider, the sensualist and other transgressors of a similar nature want to conceal theirs. The very fact of combining themselves into an oath-bound secret society shows a spirit of conspiracy, and that there are evil motives behind it all. Doubtless there is no greater curse in our country to-day than secret societies.

Mr. Charles A. Blanchard says in his "Modern Secret Societies": "Free Masonry was organized in London in 1717, and will soon be two hundred years old." \* \* \* "It is religio-political or politico-religious like the Romish orders." "It has followed that Free Masons have organized and controlled the swarm of little lodges which are born and die like the flies of a summer time. These inferior orders are baited with various pretenses to attract those who are indifferent or hostile to lodgism. Patriotism, temperance, sociability or love of home are drafted into the service of lodgism." Wendell Phillips said: "Secret societies are not needed for any good purpose, and may be used for any evil purpose whatsoever." These secret orders have their forms of worship, and claim, when a secret order brother dies, that he has gone to Heaven, notwithstanding he has never borne any fruits of Christianity. The drunkard, gambler, sensualist and murderer have membership in these societies—men that never made any pretensions to Christianity. The Masonic Lodge has its altar, Bible and religious services. Men are deluded by these societies to ignore the grand institution that Christ has set up for a society of men. Some of their members have said that



Masonry was a good enough church for them—they have told me so. See what Mr. Blanchard says: "Like all evils, lodgism grows worse as it goes on. One who believes the teachings of the first three degrees would never be a Christian, but in the thirtieth degree of the Scottish Rite men are directly instructed to keep out of the church of Christ. It seems incredible that bodies of men should dare such high-handed treason to earth and Heaven as is found in Free Masonry. \* \* \* Unfortunately the evidence is overwhelming. No thoughtful man who knows Free Masonry can become or remain a Mason if he is controlled by the Holy Spirit. Its silly titles, its bloody oaths, its shameful rites, its unchristian companionship, all will be loathsome to Him. Hundreds and thousands have already abandoned it." Again Mr. Blanchard affirms: "They are not only religions, but they are pagan religions; they are a great system of idolatry existing in Christian lands. The proofs of this position are numerous and overwhelming. Each requires the candidate to avow belief in God. That is a religious act, and has no necessary connection with an order which is social or for insurance. Each has its altar, and an altar is a place where men meet God in sacrifice or praise. No business house or political party as such has an altar. Each of these societies has a religious ritual, a ceremonial. Prayers, lectures, songs and the like are woven together for the recitation of members at their meetings. Each professes to teach men to live moral and upright lives. Masonry does this; Odd Fellowship does it. Both profess that their members dying go to heaven because of their lodge relations. These facts and others which might be enumerated establish the religious character of these lodges beyond peradventure." \* \* \* "Pagan faiths which by reason of ignorance or ill will have excluded Jesus Christ, have always made their devotees partial, untruthful, dishonest and impure. That Masonry and Odd Fellowship are in the list of pagan religions, no one can deny. They both exclude, in one way or another, the Saviour of the world. They have altars, but they are Christless altars. They put the Christian's Bible on their altars, but they do not allow him to utter his Saviour's name in some degrees or to obey his command in any of them. They do not require him to confess and forsake his sins. They require him to pay and swear, and pay and swear, or promise, and if he "obey" and "pay" and "conceal" he is a good law-abiding lodge man, though he may be in every particular a child of the Devil. Yet when he dies they declare that he has gone to Heaven and thus encourage others also to live and die, denying Jesus Christ, who alone died for the sin of the world. In their teaching of salvation by ceremonies and works, their sacrilegious use of the Word of God, and their toleration of all forms of sin, these orders prove themselves parts of the great system of idolatry which from the beginning until now has degraded and ruined our race."

Mr. Blanchard further states that the Blue Lodge Masonry is justly criticised because it carefully excludes all mention of the Saviour from its scripture readings, lectures and prayers. \* \* \* If Masonry should become universal, the name of Jesus could not be found in the whole earth." You can see from the foregoing that Christ the Saviour of sinners is ignored, and they are not allowed to use the name of Jesus in their formal prayers. How can a Christian unite with such a Christless institution? How can he engage in such an idolatrous worship? How can he be combined with the Jew who ignores Christ, with the various Arminian creeds who ignore His grace and power in the salvation of sinners, as well as ignore His sacred ordinances? Secret orders are anti-Christian orders. They take religion and law into their own hands. They take the liberties away from the people. Their influence opposes good government. Just read their horrible oaths that

they take when initiated in certain degrees, that they will defend a brother lodge man, when the hailing sign of distress is given, whether right or wrong. Let a lodge man be guilty of crime to-day, and get a secret order jury to try him, then convict him if you can. I have known the willful murderer set free that belonged to secret orders. How can the law be executed when it is taken into the hands of secret orders? I heard a secret order man say that he belonged to three secret orders, and it was no place for a member of a church, but if a person was going to be guilty of a real dirty trick he would advise them to join a secret order, for they would protect him. Think of the increase of crime and the little regard for law and order! Doubtless secret orders are largely responsible, as the law is not executed as it should be. They claim to be benevolent societies. If it was indeed a benevolent institution, why do they not take the poor, the maimed, halt, and blind who are really in need of true benevolence? They want sound persons who have money to pay their dues. They do not need the poor. They receive a great deal more than they pay out. Secret orders exclude true objects of charity from membership. "Those who are members are turned out if they are unable or indisposed to pay. They promise aid in case of sickness, accident or death, only to these thus selected, who have paid up to date, and to certain relatives. Those who make reports show that they receive from those whom they aid for far more than they return. And then persons call these charitable organizations! And they compare them with the church of Jesus Christ to the disadvantage of the latter, when all know that the church receives rich and poor, learned and ignorant, men and women, whole and maimed, sick and well, without money and without price."

Here is a statement from the Lutheran Synod: "*We will not tolerate our members uniting with the Masonic or other infidel societies*"—Mod. Sec. Societies, page 36. The Arminian world have made great endeavors to capture our children in these societies, and doubtless feel that they are stepping stones to their churches, since they have to abandon all these things to join the Old Baptists. I have made these plain quotations and statements in love for the good of God's humble children that may be entangled in those things. Let me beg you all to come out from them and be ye separate, saith the Lord. Christ's kingdom is not of the world. You should stand aloof from the world and have no fellowship with the unfruitful works of darkness. Christ did His work openly. If anything is good we are not ashamed for people to see it. Even if there are some commendable things in secret societies, there is something far better in the church of God. "Many daughters have done virtuously, but thou (the church) excellest them all." This church is the mountain of the Lord's house and is established in the top of the mountains and exalted above the hills—societies of men. These are evil things that are creeping in to-day that would make inroads into our churches. Let us abstain from all of them. Shun every appearance of evil, and live near to our God. The love of God in our hearts should make us benevolent. Let us exhibit that true benevolence, prompted by love, in caring for our precious afflicted members. "He that seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in that man?"

The church is a distinct body from the world now; let us ever keep up that line of distinction.

May God bless His people and cause them to sacrifice every idol for the sake of the lowly Jesus. I never want to belong to anything but the dear Old Baptist church, and for me to join these orders would be spiritual adultery.

L. H.

## REMARKS.

The book from which Elder Hanks derives the most of his statements is *Modern Secret Societies*, written by Mr. Charles A. Blanchard, President of Wheaton College, Wheaton, Ill., and President of the National Christian Association; and it may be had for one dollar, postpaid, from the National Christian Association, 221 West Madison street, Chicago, Illinois. Send to the same Association for the price list of their Anti-Secret Publications. For a few dollars you can get all the worthless secrets of all these modern so-called Secret Societies, told by men who know far more about them than ninety-nine hundredths of their members, and who have left them in disgust. The Secret Societies in the United States claim, no one knows how truthfully, eleven million members, male and female, white and colored; and that two hundred thousand persons join them yearly. But I am glad to see the statement that about thirty thousand persons quit the so-called "Masons" every year; if all but real masons (that is, builders of brick and stone structures) left them, but few would remain in the lodges; and if all professing Christians belonging to them, would hearken to God instead of man (2 Cor. 6:14-18), they would at once quit all secret societies forever.

Twenty Protestant denominations in the United States do not allow their members to belong to secret, oath-bound, Christless societies—do not allow their members to substitute human lodgism for Divine Christianity. The fifteen million Roman Catholics in this country do not tolerate Protestant Secret Societies; but they have many secret orders of their own. It would not be surprising if these Protestant and Catholic secret societies finally come into armed and exterminating conflict with each other like the ancient Midianites (Judges 7:22).

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 QUESTIONS AND ANSWERS.
 

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1. Q. Were Mark and Luke Apostles? A. They were not. The list of the 12 Apostles of Christ is given in Matt. 10:2-4; Mark 3:16-19; Luke 6:13-16; and Acts 1:13, 25. Mark (called also John Mark) was called by the Apostle Peter his son (1 Pet. 5:13); it was to the house of Mark's mother, Mary, in Jerusalem, that Peter went after the angel of the Lord delivered him from prison (Acts 12:11, 12); and some of the earliest Christian writers of the second century called Mark "the interpreter of Peter," and they believed that Mark wrote his Gospel under the instruction and direction of Peter, and of this there are many internal proofs in the Gospel of Mark. Luke was called by the Apostle Paul "the beloved physician" (Col. 4:14); we see, from Acts 16:4, and throughout the remainder of Acts, that Luke, its author, was the constant companion of Paul; in Paul's last letter he touchingly says, "Only Luke is with me" (2 Tim. 4:11); so that there can be but little doubt that

Luke wrote his Gospel under the instruction and direction of the Apostle Paul. Since the first century the church has believed that the Gospels of Mark and Luke, as well as those of Matthew and John, were divinely inspired and authentic accounts of the life and teachings and works of Christ.

2. Q. In what sense are husband and wife one flesh (Gen. 2:24)? A. In the sense that, according to God's purpose and command, they are united in body and soul, and only one woman is to be married to one man, and their marriage should be indissoluble except by death (Mal. 2:15; Matt. 19:3-6; Mark 10:2-12; Luke 16:18; Rom. 7:2, 3; Eph. 5:22-33).

3. Q. The Apostle Paul says—"We have not a high priest which can not be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin" (Heb. 4:15); how could Christ be tempted to a thing without a desire for it? A. Christ was perfect man as well as perfect God; and, as man, he "had all the original feelings of humanity—hope, fear, desire, joy, grief, indignation, shrinking from suffering, and the like"; He thus, as man, experienced all the infirmities or weakness of a human creature, including the power of temptation; but, as God, He perfectly resisted all the temptations of the Devil to put these feelings of human nature before the Fall into sinful exercise. With millions of other mysteries in the universe, this is one that we can not fully understand; yet we fully receive all that the inspired writers say on the subject. As man, Christ sympathizes with us in all our trials and weaknesses; and, as God, He succors and sustains us in our temptations and infirmities.

4. Q. Is there any scriptural authority for public prayer meetings? A. Yes; in Acts 1:13, 14; 4:23-32; 12:12; 16:13; Isa. 56:7; Matt. 21:13; Mark 11:17; Luke 19:46.

5. Q. What does "salt" in the Scriptures represent? A. Grace (Lev. 2:13; Mark 9:49, 50; Col. 4:6); and those who have grace (Matt. 5:13). Grace, like salt, is pure and purifying; it should keep our old corrupt nature in subjection, and have a wholesome influence on others whom we meet. If one who has grace, does not



heed its teachings, but walks disorderly, he or she should be excluded from the church (Matt. 5:13; 1 Cor. 5:5-13; 2 Thess. 3:6). Salt, applied to land, is used in the Scriptures, as a symbol of barrenness, as it makes land unfruitful (Jud. 9:45; Zeph. 2:9). But the grace of God, in our souls, should make us fruitful in good works (Titus 2:11-14; Eph. 2:10; Rom. 6:1-23). S. H.

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## REMARKABLE PROVIDENCES.

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"Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."—Psalm 107:8, 43.

### IS GOD CRUEL?

The above seems a queer question to ask, and yet many persons rebel against Providence and accuse God of being cruel in His dispensation, when if we could understand, we would know "He doeth all things well."

"God moves in a mysterious way,  
His wonders to perform."

We are not expected to pierce the mystery of life; all we can do is to wait and have faith. The little incident we give below illustrates forcefully that there is no cruelty in even the darkest dispensations.

Sometimes Providence seems to us almost cruel. It was twenty-five years ago, in the pioneering days in Montana. The means of travel in the section where the incident occurred was by lumbering stage coaches.

One morning the stage driver started on his route. His only passengers that day were a mother and her infant child. But one of those sudden drops in temperature, not unusual in that region, made the air bitterly freezing. Every wrap the driver could possibly spare was yielded the mother and her child.

But thinking the babe was kept warm, struggle against it as she might, the fatal drowsiness, which is the vestibule to death by freezing, began to seize and numb the mother. Anxious glances into the stage showed the driver what was wrong in it. While the mother hugged the babe to herself, her head was swaying helplessly.

The driver stopped the stage, opened its door, and took the babe from the mother's arms; wrapped it thickly in blankets and furs; placed it securely under the shelter of the seat. Then he pulled the mother out of the stage. The shock and the necessity of standing on the ground partially awakened her. Then he slammed the door, sprang to his seat, whipped up his horses, and left the woman standing there. This brought her to her senses. At once she began to run after the stage, screaming, "My baby! my baby! Oh, my baby!"

Forced into this rude exercise, her blood began to flow swiftly and warmly. The manacles of the death sleep were broken from her. As soon as he dared, the driver stopped the stage, assisted the now thoroughly aroused and warmed woman into it, and, putting the babe back into her arms, wrapped both as protectingly as possible, drove the saved mother and the saved babe to where complete shelter could defend both.

And that stage driver was not cruel. Nor, when that mother came to understand it all, did she think him cruel. And so "a frowning Providence may hide a smiling face."  
—*Selected.*

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### ELDER R. H. PITTMAN'S POSITION.

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Elder R. H. Pittman, of Luray, Va., expects, D. V., to publish next spring his "Biographical History of Primitive or Old School Baptist Ministers of the United States"; and he desires to state his position in reference to the new principles and practices introduced among some of our people during the nineteenth century.

In the Circular Letter, which he wrote, of the Ebenezer Association, of which he is Moderator, after plainly affirming the great truths usually set forth in Primitive Baptist Articles of Faith, he says:—

"Now, brethren, are not these principles the plain teachings of the written word of God, witnessed to in our hearts and believed and loved by true Primitive Baptists everywhere? If so, we want to walk in this good old way; we want no new doctrine, no modern practice, no perversion of Scripture; we want no golden calves, no pharisaical religion, no modern mission system, Sunday

Schools, theological seminaries, salaried ministry, musical instruments in the church; no Arminianism, fatalism or any other ism. We want only that doctrine and practice authorized in God's word, for this alone will glorify our precious Redeemer and benefit His people. May we add nothing to nor take from the testimony of Jesus, but earnestly contend for the faith once delivered unto the saints by speaking, at all times, the truth in love, and be content to be plain, humble, old-fashioned Baptists. The name Primitive or Old-school Baptist is an honorable one. John was a Baptist and primitive in his ways; so were Peter and James, Matthew, Mark and Luke, Paul and Silas. Their doctrine and practice are good enough for us. It can not be improved by all the wisdom of the world; and may we ever say with David of old: "We shall be satisfied with the goodness of Thy house, even of Thy holy temple." S. H.

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### EXTRACTS.

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BARWICK, GA., Dec. 9, 1908.

*Elder J. E. W. Henderson—*

MY VERY DEAR BROTHER:—I received the November MESSENGER and found your article to be on the subject of "Rest." What great comfort I had in reading it! Words fail to express the pleasure I derived from it. I have read it over and over again. Your many expressions of love and Christian fellowship are sweetly and indelibly impressed upon my heart. It seems that I can walk with you in some of your trials, for I, too, am getting near the end of my journey. I will be 77 next June; so you see "Rest" is needful for me. I have lost the wife of my youth and the mother of my 11 children, 3 of whom have gone on to that sinless land. I have married again and made a change in residence, moved from Echols to Thomas County. I am now very comfortably situated near Pavo, Ga., and have been greatly blessed with good health all my life, and have accumulated means enough to make me comfortable in my old age, so I can find "rest" in that; but oh, this old wretched carnal mind! how I do abhor it. And, while reading your letter, my heart went out to you in Christian love, and I so much desire that you could be here with me, talking face to face. What a blessed privilege I would esteem it! I can not find words to express the awful darkness, the sorrow and despair I have to struggle against, and how deep and dark have been the waters I have passed through to learn the bitter lesson "The Sorrow of the World Worketh Death." When sunk so low, what devices Satan has used and with what force has he brought human reason to argue against the longing of my soul after God, and how hard has he tried to break down the stronghold of my hope and faith and trust in the living and glorified Redeemer! How hard it is to bear the cruel thrusts of Satan when darkness envelopes us on every side; but, if through grace we can say,

"Get thee behind me, Satan"; "Though he slay me, yet will I trust in Him"; then we may count the victory ours. So whether we are sailing upon a bright clear sea made manifest by His righteousness, or whether we are tossed upon a dark, dark sea, gliding beneath a clouded sky with no feeling sense of love, it is still Jesus leading us; and not till the last sea is crossed, the last storm-tossed billow passed, and the wondrous journey of life is done, can we triumph fully over all, and shout, "Grace, free atoning, redeeming grace!" Who indeed but Christ, our Lord, can comfort us? How it chastens one's soul to trace the footsteps of this dear One, meek and lowly in heart, born in a stable. His childhood days spent amid poverty and want, in His manhood scoffed at and derided, later on mocked, spit upon, crowned with thorns, and forced to carry the heavy cross until He fell beneath its weight, and see Him in the garden of Gethsemane sweating as it were great drops of blood in anguish more deep than human tongue ever could utter, crying, "Father, if it be possible, let this cup pass"; yet, in holy submission, saying, "Thy will, not Mine be done"; and then upon the cross nails were driven through His tender hands and feet, thorns piercing the lovely forehead, His precious side torn, suffering all those three long hours, and then saying, "My God, My God, why hast Thou forsaken Me? Then at the very last saying, "It is finished." Would it not melt the most hard-hearted? What had He finished? The work His Father gave Him to do, the saving His people from their sins by giving His life for them. But wonder of wonders does it seem when we apply it to ourselves. When we read that Jesus, whose name is called "Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace, suffered all this to redeem poor sinners like myself, I know that He does not afflict willingly, that He is very pitiful, full of love and of tender mercy. "Like as a father pitieth his children, so He pitieth them that fear Him." "There remaineth, therefore, a rest to the people of God." So, dear brother, it matters not what our condition is if we have our garments made white in the blood of the Lamb. Our bodies shall be made spiritual bodies, fashioned like unto the Son of God; and rest, sweet, longed-for rest, will be the more sweet because of the toil, the weariness, the unrest, and pain we have undergone here. My precious brother, we will not rest only for a moment, an hour, or a day, but rest through all eternity. May the Father ever keep you and yours is the prayer of your brother.

J. D. SMITH.

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HAZEN, ARK., Jan. 7, 1909.

*Elder Sylvester Hassell—*

DEAR BROTHER IN HOPE:—Seeing that my subscription expired with the January number of THE GOSPEL MESSENGER, I herewith send P. O. money order for one dollar to renew my subscription another year. We are so well pleased with the dear old MESSENGER that we do not want to be without it as long as we are able to pay for it. Mr. J. C. Philpot's sermons, both in the December and January numbers, were indeed a feast to our hungry souls. Notwithstanding they were delivered so long ago, and across the big waters, yet they are fresh and full of encouragement to us in our old age. When I read the sermon in the last number entitled *The Bitter Waters Sweetened*, my dear old companion remarked, "Well, that piece alone is worth the subscription price of the MESSENGER." Now may the good Lord guide you in the future as we sincerely believe He has in the past; for we believe that the doctrine as set forth by the MESSENGER is the doctrine of God our Saviour. Your little brother in hope of eternal life,

S. B. MINTON.



LAKE CITY, FLA., R. F. D. 5, Dec. 28, 1908.

*Elder S. Hassell—*

DEAR BROTHER:—I see that my subscription for the MESSENGER has expired; and feeling that I can not do without it, I enclose P. O. order for two dollars to pay for my subscription to MESSENGER two more years. Myself and wife enjoy reading the MESSENGER very much, and feel that yourself and associates advocate the true doctrine of God our Saviour, to the edification and building up of the children of God in the most holy faith, therefore do not want to be without it while we live. Brother Hassell, I pray that the dear Lord will bestow His choicest blessings on you and your family during life, and finally receive you to Himself in glory. I remain your brother in hope,

L. W. RIVERS.

CLARKSVILLE, FLA., Jan. 25, 1909.

*Elder Sylvester Hassell, Williamston, N. C.—*

DEAR BROTHER:—As it is time for me to renew my subscription to THE GOSPEL MESSENGER, I herewith enclose one dollar. I enjoy reading the MESSENGER very much, and I have especially enjoyed reading the two sermons you have printed of Mr. Philpot's. I just enjoy reading every word of THE GOSPEL MESSENGER, and feel that it has some very able writers, and I sincerely trust that you and the many writers may be spared for many years to come, to publish God's truth. As ever your true and devoted sister,

(MISS) MARGARETTE A. PIPPEN.

ROCKY FORD, GA., R. F. D. No. 1, Jan. 24, 1909.

*Elder S. Hassell—*

DEAR BROTHER:—You will find enclosed a money order for one dollar to pay for THE GOSPEL MESSENGER. Dear brother, I am well pleased with the MESSENGER, and hope the Lord will continue to bless you in your labor of love. I have been taking the MESSENGER every since the first year it was published, and I have every copy but one; the November copy of 1879 got misplaced. I just put 12 copies together, which makes a good book. They will do for others to read when we are gone. I am as ever, yours in Christ, I hope,

AARON MUNLIN.

ACKERMAN, MISS., ROUTE 3, BOX 35, Jan. 31, 1909.

*Elder Sylvester Hassell—*

MY DEAR AND PRECIOUS BROTHER:—I see my time is near at hand when my subscription is out for your paper. I am poor as far as this world's goods are concerned; but I can't see how I can do without your paper; for one piece that you or Brother Henderson or Brother Hanks or Brother Oliphant writes pays me for the paper. I love to read all the brethren's and sisters' letters; for they are food to my hungry soul. Now, brethren, I do hope the good Lord will enable you to go on contending for the faith which was once delivered unto the Saints, neither turning to the right nor to the left. For we have no use for anything among us but the good old way.

I want to ask a little assistance from the dear brethren and sisters. We have a little church in our Association that wants to build them a house. There are only a few of them, and they are poor, and they don't want to build a fine house, but an ordinary house. Now if any of the brethren see fit to contribute a little mite to them, it will be

highly appreciated. You can send the money to me and I will hand it over to them. Now, brethren, remember your duty towards each other, and you will be blest.

Brother Hassell, I will enclose a remarkable providence and a song I have clipped from a paper, and you will find enclosed one dollar to pay for my paper another year. I am yours in hope,

(DEACON) J. W. BROOKS.

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241 W. 132d St., NEW YORK CITY.

"How light, while supported by grace,  
Are all the afflictions I see,  
To those the dear Lord of my peace,  
My Jesus, has suffered for me!  
To Him every comfort I owe,  
Above what the fiends have in hell;  
And shall I not sing, as I go,  
That Jesus does everything well."

After reading some of the pieces in the February MESSENGER, especially the letter from Elizabeth Cummins, I would like to sit down beside her, and talk of the many and varied experiences we have passed through.

Fifty years ago, last March, was I brought out; aye, into a wealthy place. The terrible sin of unbelief has had its way with me sometimes; for the adversary loves to torment, though he may know he can not destroy; but I bless God this minute, that He hast enabled me to say, "My Jesus, hath done all things well"; and I have felt He hath said, "Thus far shall thou go but no farther." Many sweet and blessed memories are surging through my mind, at this moment, of the dear ones that have finished their course with joy—entered into their rest, that rest that remaineth for the people of God. Rest! oh! how sweet the thought to the tired, weary one, tired of sin, tired of the world, longing to fly away and be at rest. But I am rambling on, so that I fear you will be tired of this scrawl, which, yet, is penned in hope that some one of the weary sisters may see some little sweetness in it. If so, let us give the praise to "Him who is worthy to receive honor, praise, and glory, who sitteth on the throne forever—Amen and Amen."

SARAH M. HIGGONS.

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76 SOUTHBRIDGE ROAD, CROYDON, ENGLAND, Jan. 13, 1909.

*Miss Maggie A. Staton, Bethel, N. C.—*

DEAR SISTER:—I safely received your kind letter and was much interested in reading it. I am sorry that I have not been able to reply sooner, but I have been exceedingly busy the last few weeks. It would have been a great pleasure to me to have met you when I was in North Carolina, and to have had a conversation with you. I felt very much at home with the dear friends in your State, it seemed to me so much like being in England—the manners and ways of the people are so much like ours, and there was such a harmony between us in spiritual things.

I sympathize much with you in your affliction, but rejoice that the Lord has not left you in it without comforting you. We read in the Word of God—"Many are the afflictions of the righteous," and you are not destitute of this mark of being among them. In the course of my life I have proved the benefit of sanctified trouble—I have proved the truth of the word—"The Lord also will be a refuge for the oppressed—

a refuge in time of trouble." It is my desire for you that the Lord Jesus may oftentimes visit your soul with a sense of His love, and that He will reconcile you to the heavy cross of an afflicted body, and enable you to say, "He hath done all things well."

Should I be spared once again to visit your country, I trust, if the Lord's will, I may have the pleasure of meeting you.

With every good wish, believe me to be, yours in Christian love,

C. J. FARNCOMBE.

POLKTON, N. C., Jan. 8, 1909.

DEAR BROTHER HASSELL:—I had thought I could not take the MESSENGER this year, but it seems I can not decide to do without it. So I am enclosing you a check to renew my subscription.

The sermons of C. J. Philpot alone are worth more to me than the price of the paper. I have just received, read, and enjoyed the number for January, 1909. I specially enjoyed the editorials of each member of the editorial staff.

Elder J. E. W. Henderson expressed my feelings so well in relating his own experience, in regard to his blankness and destitution. I often realize the same darkness and destitution in listening to the blessed Gospel preached. I feel to know the minister is telling the truth—presenting it in richness and beauty; and yet I can not enter into the joy of it.

I had the pleasure of meeting and hearing Elder J. T. Oliphant preach at the Black Creek Association the 4th Sunday in October; and much enjoyed the clear and impressive manner in which he speaks.

I was much favored last year in being blessed to hear the truth preached by the servants of God, as I trust, from different States—all telling the same blessed story of the mercy of the dear Lord in the redemption of poor sinners from the wrath to come.

I attended the Upper Country Line, Pig River and Black Creek Associations, and enjoyed them very much. May the blessings of the Lord be continued to you. Yours in hope.

LOUISA A. EDWARDS.

LURAY, VA., Jan. 7, 1909.

*Elder S. Hassell, Williamston, N. C.—*

DEAR BROTHER HASSELL:—Enclosed find my check for another year's subscription to the MESSENGER. Since I united with the dear church in my early manhood I have been a regular subscriber and close reader of the MESSENGER. I feel it has been a blessing to the dear people of God. Its spirit of "speaking the truth in love" is admirable and worthy of emulation. The truth is what we need, but even the truth needs to be spoken in love. May God give us all more love for Him, His cause and His people, and enable the household of faith to value more highly the sweet fellowship and sacred communion of each other than they value the local practice, unscriptural expression or sandy foundation of any man or set of men. The "man of God" is thoroughly furnished, by the Scriptures, with all good words and works. Let us stand or fall by them.

May God ever bless you with all needful grace in the battle of life, sustain you in death, and give you an abundant entrance into the kingdom of God's dear Son when you are called hence. Your brother,

R. H. PITTMAN.

MARSHALL, VA., Nov. 16, 1908.

DEAR BROTHER HASSELL:—What joy and peace to a hungry soul to read the editorials in the dear old MESSENGER. I have been reading it regularly for twenty years or more, and I can truly say that I have not read a discordant sound in it, without a rebuke from you. May God bless your efforts in the future as in the past, for I believe the MESSENGER has been a great blessing to our cause, besides a comfort to every believing reader. When I am cast down with the cares and turmoils of life and can get the dear old MESSENGER the clouds are often raised, and I can praise and thank God, and take courage, especially when I hear others make my dear Saviour a mere creature, instead of creator, who can be moved by man to accept a sinner when he gets ready and not by the power of God, which was given in Christ Jesus before the world began. Yours unworthily,

H. E. UTTERBACK.

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## SELECTIONS.

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### JESUS OUR ALL.

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“When Christ died on the cross our hopes began, when He rose they were confirmed, when He went up on high they began to be fulfilled, when He comes the second time they will be realized.”

In this world we shall have pilgrim's fare and a table spread in the presence of our enemies, and in the world to come we shall possess the land that flows with milk and honey, a land of peace and joy, where the sun shall no more go down, neither shall the moon withdraw herself. Till then we hope, and our hope layeth hold on the promise.”

SPURGEON.

When by faith (which is the gift of God) we beheld the dying Saviour on the cross, suffering, bleeding and dying for our sins, and felt the precious evidence, each for Himself, that He was suffering for our sins, our hope began; when by the same divine gift we believed the record true, that He rose from the dead our hope was confirmed; when the same eye of faith followed Him in the ascension into heaven, we wondered and rejoiced in hope that He will come the second time, in fulfillment of His promise, and take us to Himself in glory where the sun nor moon (nor any created light) are necessary to reveal the beauty and glory of our everlasting and perfect abode; for God and the Lamb are the light of it.

J. E. W. H.

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## OBITUARIES.

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“Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them.”—Rev. xiv. 13.

### ALEXANDER DELLINGER.

The object of this sketch was born March 31, 1827, and died March 25, 1905, making his stay on earth 78 years lacking 6 days. He received a hope in Christ in early life, and joined the Primitive Baptist Church at Macedonia in July, 1855, and was baptized by Elder Allen Pinson. He was carried into the water and baptized in a chair, having been stricken with rheumatism when about 21 or 22 years old, and soon be-



came perfectly helpless. I doubt whether a similar case could be found of such a long life under like conditions, but he bore his sufferings with great patience, and was sometimes even cheerful especially when speaking of Jesus and the wonderful doctrine of grace. He delighted to speak of God's dealings with him, a poor sinner, giving God all the glory in his deliverance from sin. The writer has spent many hours with him, and has been often comforted by his gracious words of praise to God, being reminded that, though the outward man perish the inner man is renewed day by day. For many years he could not use hand or foot or in any way help himself; yet he was still blessed to see, hear and taste, and to speak, and with a sound mind only at short intervals when he had violent spells of suffering. Dear relatives and brethren, we believe he will come forth in the resurrection a perfect man like Jesus, with all these deformities taken away, and we hope to meet him with all the blood-washed throng around the dazzling throne of God. One brother has since followed him, two sisters having preceded him. Of a large family of brothers and sisters two sisters survive him. He was laid to rest in the cemetery at Macedonia, surrounded by relatives, brethren and sisters, and many friends, who felt sad to part with him, yet feeling our loss in his gain. Services were conducted by the pastor, Elder B. L. Abernathy. Thus closes a scene common to poor frail humanity. I was requested to write in his memory shortly after his death; but, before it was finished I was taken sick, and afterward went to Florida, and somehow was impressed that it was attended to, but recently found the partly finished work. Hence this late appearance.

W. H. LEONARD.

---

JAMES O. LEE.

My dear husband, James O. Lee, was born in Stafford County, Va., Oct. 8, 1847; was married to me (Lucy A. Luck) Dec. 17, 1873; we were baptized together by Elder John Clark, in the fellowship of White Oak Church the fourth Sunday in April, 1879; and he died at his home Oct. 11, 1908. We had nine children, of whom three died in infancy. Those living are Nora Lee, Robert M. Lee, Mamie Custis Lee, John Luck Lee, James O. Lee and S. Hilda Lee. My husband dearly loved to read his Bible by day and night, and read the New Testament through every year; and he enjoyed reading *Zion's Advocate* and THE GOSPEL MESSENGER. He was clerk of his church for the past 25 years, and held prayer meetings regularly for many years. He glorified the name of his Saviour by a godly walk and a godly conversation. He was, for several years, one of the supervisors of his county, and had the confidence and esteem of all who knew him. He was at meeting Saturday and Sunday, Sept. 26th and 27th; and arose before day Monday morning, Sept. 28th, and harnessed his horse to go to the court-house on business. I had also arisen, but, as it was raining, and I thought he would not go, I had returned to my couch and fallen asleep. When I awoke, I heard a far-off call, which I thought was some one calling their stock. I prepared breakfast, and called him, supposing he had gone up stairs where he kept his papers. As he did not answer, I ran up to find him, but he was not there. I then ran around to the stall, and, though his horse was harnessed, he was nowhere to be seen. My son came in and said that there was a noise out at the old barn, where we kept hay, about 400 yards from our dwelling. Going there, he found that his father had fallen from a ladder, and broken his back, and was unable to move. He returned and told us, and we hastened there with blankets, and brought him to the house. He suffered untold agonies, and was never able to sit up again. The doctor visited him every seven hours,

but could only relieve, but could not heal him. He said that he felt reconciled to his fate—that all things work together for good to those who love God. I thought he was getting better, but he suddenly and gently fell asleep in Jesus Christ about 8:30 o'clock on a beautiful Sunday morning, Oct. 11th. Elder C. H. Waters, of Washington, D. C., preached his funeral at his home, from John 11:25, 26 to an attentive and sympathetic audience. The hymn, "When Bending o'er the Brink of Life," was sung. I am greatly afflicted, and feel sorely bereaved, but desire to be resigned to this severe dispensation of divine providence. We mourn not for the dear husband and father as others who have no hope; for the Spirit of Him who raised up Christ from the dead, dwelt in him, and will quicken that same body, and change it into the likeness of Christ's glorious body when the Lord Jesus comes personally again to the world.

Passapatanzy, Route 1, Va.

MRS. LUCY A. LEE.

---

MISS MAUD M. MILLER.

Miss Maud M. Miller, daughter of Shade W. Miller and wife, was born Oct. 26, 1889, and departed this life May 24, 1908, at 12:20 p. m., aged 18 years, 6 months, 28 days. She professed a hope in Christ May 20, 1908. Her Saviour appeared to her, she thought, in the form of a bird. She remarked to some of her friends that God had shown her that the old Baptist was the only true church. She talked to her sister about joining the church. She told her mother that she would rather sit and listen to the old Baptists preach than to be in company with young people. She also craved to get well and join the church. The night before she died, she was reaching her hands upward, and her friends asked her what she was doing, and the reply was, "I am shaking hands with Jesus; don't you see him? He looks so white and sweet, I wish you all could see Him. She told her sister that she was ready to go. Her stepfather was sitting by her bed and heard her pray one of the best prayers he ever heard. The writer wishes to say she was one of the best girls in this country. While it is our loss to give her up, it is Heaven's gain. Her mother, who is our dear sister in the church, requested this obituary to be read in the church.

O! may we be prepared by God's grace to tell to those around our dying bed that we are leaving a world of sorrow, sickness and death, and going home to die no more.

Funeral services were conducted by Bro. J. B. Johnson, in the presence of a host of sorrowing relatives and friends.

O! I am so sad and lonely,  
This world is naught to me,  
Because of one so lovely  
I never more shall see.

I'll mourn in sad bereavement  
Till Jesus calls me home;  
Then gladly yield this body  
To rest within the tomb.

Lebanon, Va.

WILLIAM HELTON.

Will the *Landmark*, *Banner*, and other Baptist papers please copy?

---

MARY BELLE SEAY.

Our sweet little girl Mary Belle Seay, was born Sept. 13, 1906, and departed this life Aug. 27, 1908. She was the daughter of Daniel and Elizzie Seay. Little Belle stayed with us nearly two years. Her sweet

little tongue is missed so much by us. Ofttimes when I would come home from my appointments little Belle would run and meet me, saying, "Pa, Pa," and put her little arms around my neck. She would say the night before she left us about daylight next morning, "Pa, rock She," and sang "Bye Bye"; then say to her mother, "Ma, rock She," and sang "Bye Bye"; then she would say, "I tired, I tired." She was having one hemorrhage of the bowels right after another, where the fever had settled. Oh! how lonesome and sad home is without little Belle. We did all in our power to stay the hand of death: but the Lord's will be done, not ours. Elder Gibson spoke to our comfort; then her sweet little body was laid in the tomb to sleep that sweet sleep, while her sweet spirit was gone to live with Jesus. We have given up near ties, but this is the first time we had give up one of our own dear children. But, dear brethren and sisters, Heaven seems nearer to us since little Belle has gone there. Her father,

DANIEL SEAY.

*Trough, S. C.*

*Primitive Baptist and Primitive Monitor* please copy.

---

#### CHANGES OF ADDRESS.

Dr. E. A. Gullledge has removed from Obion, Tenn., to Gibson, Tenn.

Mrs. R. Anna Phillips has changed her address from Rural Route 1, Walden, Ga., to Rural Route 3, care of James Moore, Macon, Ga.

Eld. J. T. Satterwhite has removed from Opelika, Ala., to LaFayette, Alabama.

---

#### SONGS IN THE NIGHT."

This is the title of a little book now in the hands of the printer, containing the last five beautiful and richly experimental poems which my brother, James B. Durand, wrote during the last year of his life; also a memoir of his life, prepared by me; his experience of grace, and an account of his last hours, closing with an account of his wonderful return from apparent death, to tell of the exceeding love and glory of the dear Saviour which had broken in upon his soul.

I have been asked by friends to publish these poems in book form. I know the book will be of exceeding interest to those to whom I am addressing this notice. It will be neatly and attractively bound in cloth, and will likely be ready to send to subscribers early in February. The price will be fifty cents, send by mail postpaid. I will be glad if those who wish to get the book will send me their orders as soon as convenient.

Address orders to

SILAS H. DURAND.  
Southampton, Pa.

---

#### PROFESSIONAL NOTICE.

Dr. E. A. Gullledge, Union City, Obion Co., Tenn., is a general practicing physician. Any one suffering with Piles will do well to go to him and be cured. He treats without the knife. He is a member of the Primitive Baptist Church in that city and can give you good references as to his success. Any one suffering with Eczema, who wishes to try a remedy he formulated, can obtain a trial vial for 50 cents, which is about at cost. You will get results. He treats, without charge, afflicted, poor and deserving patients.

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This work, which I hope to complete and publish this winter, will contain about 800 or 1,000 sketches, 200 or 300 pictures, brief notices and pictures of a few of our talented and spiritually minded sisters, a chapter on deacons with some personal mention of these worthy officers, together with an appendix of much useful information bearing on church history generally and our denomination particularly. No "bones of contention," personal allusions or private interpretations will be published, but only that which we hope will prove unifying, edifying and beneficial; *and if enough orders for the book are received to justify an edition of 1,000 copies*, the delivered price will be (sent to one person at one time) \$2.00 per copy from one to nine; \$1.90 in clubs of ten; \$1.80 in clubs of twenty-five; \$1.75 in clubs of fifty. Larger the shipment cheaper the proportional transportation charges. This will enable any one to act as agent in getting up clubs—thus saving the difference in price for their trouble. Orders previously received on same basis. Please assist me to publish this book by sending orders at once.

R. H. PITTMAN,  
LURAY, VIRGINIA.

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The above is the title of an excellent little book of 55 pages by Elder P. T. Oliphant, Buena Vista, Indiana. It gives the versions of different translations of the Scriptures and the views of leading commentators condemning the preaching or public teaching of women in the churches. Those who are interested in the subject should send ten cents to Elder P. T. Oliphant, Buena Vista, Ind., for a copy of this scriptural and unanswerable and Primitive Baptist exposition of the Divine and eternal truth in regard to this modern human invention, which makes void the commandments of God.

S. HASSELL.

EDITH AUSTIN'S INQUIRY.

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## THE GLORIOUS TRIUMPHS OF GRACE.

Elder W. S. Craig, of Cozad, Nebraska, has published another edition of this work, in 13 chapters, 188 pages, being mainly an abridgment of the "Reign of Grace," published by Abraham Booth, of England (born 1734, died 1806). The original work is one of the ablest defenses of salvation by sovereign grace, but is out of print; and the first edition of Elder Craig's abridgment having been sold, he has now published a briefer abridgment, with alterations and improvements. Price 25 cents by mail. Send directly to him for the book.

S. HASSELL.

## NOTICE TO OUR SUBSCRIBERS.

I send the "Messenger" free to hundreds of our poor and afflicted ministers and members, and no date is written on their "Messengers." When a date is written on your "Messenger," that is a sign that you are charged for it. If you are in arrears and can pay for the "Messenger," please do so as soon as convenient, as it takes not only a great deal of time and work, but a great deal of money to publish the "Messenger." and as, according to the new postal regulation, it is very expensive and exceedingly troublesome to mail the "Messenger" to subscribers who are four months or more in arrears. I would gladly send the "Messenger" free to all who wish it, if I were able; but I am not able to do so. I would like, of course, to retain all my present subscribers, and also procure new ones to help me pay the heavy expenses of the publication of the "Messenger." Few religious periodicals pay even their expenses.

SYLVESTER HASSELL.

## TO WHOM IT MAY CONCERN.

I have suffered with Tetter on my hands for six years and have tried *Home-made Remedies*, *Patent Medicines*, and Doctors' Prescriptions. Two months ago I tried Dr. Gullledge's Eczema Cure and find it to be just what he claims. I cheerfully recommend it to all who suffer with this dreadful disease.

NANNIE STALLINGS.

Humboldt, Tenn., Aug. 18, 1908.

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S. HASSELL.

## BE MODEST.

Be extremely small and lowly in your own eyes; soft and yielding as a dove, loving lowliness and cultivating it faithfully. Make good use of every opportunity for so doing. Do not be quick of speech, rather let your words be slow, humble and gentle, and let your modest, thoughtful silence be eloquent. Bear with your neighbor, and be ever ready to make excuses for him. Do not philosophize over the contradictions which beset you; do not dwell upon them, but strive to see God in all things, without exception, and acquiesce in His will with absolute submission.—*Unknown*.

Vol. 31.

No. 4.

# THE GOSPEL MESSENGER.

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Williamston, North Carolina.



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Edwards and Broughton Printing Co., Raleigh.

# The Gospel Messenger.

APRIL, 1909.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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VOL. 31.

WILLIAMSTON, N. C., APRIL, 1909.

No. 4

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## DELIGHT IN GOD.

BY FRANCIS QUARLES.

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Francis Quarles was born in 1592, and died in 1644. He was a graduate of the University of Cambridge, and secretary to Archbishop Usher in Ireland. On the outbreak of the civil war he joined the royalists.

“Polyphonian” means “many-sounding” or “many-voiced.”

---

I love, and have some cause to love, the earth,  
She is my Maker's creature, therefore good;  
She is my mother, for she gave me birth;  
She is my tender nurse, she gives me food:  
But what's a creature, Lord, compared with Thee?  
Or what's my mother or my nurse to me?

I love the air; her dainty sweets refresh  
My drooping soul, and to new sweets invite me;  
Her shrill-mouthed choir sustain me with their flesh,  
And with their polyphonian notes delight me:  
But what's the air, or all the sweets that she  
Can bless my soul withal, compared to Thee?

I love the sea, she is my fellow-creature,  
My careful purveyor; she provides me store;  
She walls me round; she makes my diet greater;  
She wafts my treasure from a foreign shore:  
But, Lord of oceans, when compared with Thee  
What is the ocean or her wealth to me?

To heaven's high city I direct my journey,  
Whose spangled suburbs entertain mine eye;  
Mine eye, by contemplation's great attorney,  
Transcends the crystal pavement of the sky:  
But what is heaven, great God, compared to Thee?  
Without Thy presence heaven's no heaven to me.

Without Thy presence earth gives no reflection;  
Without Thy presence sea affords no treasure;  
Without Thy presence air's a rank infection;  
Without Thy presence heaven's itself no pleasure:  
If not possessed, if not enjoyed in Thee,  
What's earth, or sea, or air, or heaven to me?

The highest honors that the world can boast  
Are subjects far too low for my desire;  
The brightest beams of glory are at most  
But dying sparkles of Thy living fire;  
The loudest flames that earth can kindle be  
But nightly glow-worms if compared to Thee.

Without Thy presence wealth is bags of cares;  
Wisdom but folly; joy, disquiet—sadness;  
Friendship is treason and delights are snares;  
Pleasures but pain, and mirth but pleasing madness;  
Without Thee, Lord, things be not what they be,  
Nor have their being, when compared with Thee.

In having all things and not Thee, what have I?  
Not having Thee, what have my labors got?  
Let me enjoy but Thee, what further crave I?  
And having Thee alone, what have I not?  
I wish nor sea nor land; nor would I be  
Possessed of heaven, heaven unpossessed of Thee!

---

“FROM EGYPT EVEN UNTIL NOW.”

---

Numbers 14:19.

That was a marvelous display of the sovereign and covenant love of Jehovah when He redeemed and with His outstretched arm brought the tribes of Jacob from Egyptian bondage.

That night, to be much remembered (Exod. 12:42) of the solemnities of the passover and exodus from Egypt, and that night also when they passed through the Red Sea and were baptized in the cloud and in the sea (1 Cor. 10:2)—these two nights were memorable times to Israel. God made a way through the sea for His ransomed ones to pass over. The angel of the Lord which went before the camp of Israel removed and went behind them, and the Pillar of cloud went from before

their face and stood behind them, and it came between the camp of the Egyptians and the camp of Israel, and it was cloud and darkness to the Egyptians; but it gave light by night to the Israelites, so that the one came not near the other all the night. At the break of day all Israel had passed through the sea, which the Egyptians essaying to do were drowned; the depths covered them; they sank to the bottom as a stone; the right hand of the Lord had dashed the enemy in pieces. Then sang Moses and the children of Israel this song, "I will sing unto the Lord, for He hath triumphed gloriously" (Exod. 14:19, 20; 15:1). "Happy art thou, O Israel, who is like unto thee, O people saved by the Lord!" Was there ever a nation so signally favored? Deut. 4:32-39. But they soon forgot His works; they rebelled; they made a calf in Horeb, and worshipped the molten image; they forgot God, their Saviour, who had done great things in Egypt; but the Lord wrought for His name's sake, and many, many times pardoned their iniquities; for He delighteth in mercy (Psalm 106:8-43; Ezek. 20; Micah 7:18). Moses contemplated all this in his fervent intercession for Israel. The greatness of God's mercy had been so manifest he believed in the Lord who abundantly pardons. How fervent, how effectual was his intercession! Surely Moses loved the nation of Israel as this fourteenth chapter of Numbers clearly shows: And he said, "Pardon, I beseech Thee, the iniquity of this people, according unto the greatness of Thy mercy, and as Thou hast forgiven this people, from Egypt even until now. And the Lord said, I have pardoned according to thy word."

"From Egypt even until now." Yes, "Once we were bondmen, far worse than Egyptian; till the arm of the Lord with might led us forth." Christ our passover was sacrificed for us (1 Cor. 5:7). The Holy Spirit wrought in us, moved us to hope in Jesus's precious blood, and forgiveness and salvation was our soul's sweet portion.

"He ransomed me from hell with blood,  
And by His power my foes controlled;  
He found me wandering far from God,  
And brought me to His chosen fold.  
He cheers my heart, my want supplies,  
And says that I shall shortly be  
Enthroned with Him above the skies;  
Oh! what a friend is Christ to me."

But have I rendered unto the Lord that gratitude and glory due unto His name?

“Ah, no, my inmost spirit mourns,  
And well my eyes with tears may swim,  
To think of my perverse returns;  
I’ve been a faithless friend to Him.”

When first we tasted that the Lord is gracious we could not believe we should so often go astray. The Lord says, “I knew that thou would’st deal very treacherously and wast called a transgressor from the womb” (Isaiah 48:8). The Lord knew this; we did not. Ah, we did not know the deep depravities of our earthly nature.

Look over your life from Egypt even until now. What has it been? God-glorifying? Rather, how many have been our failures, our offenses; what sinfulness, yes, what vilenesses have been discovered to be in us! Often we have strayed away; the world, the flesh and the devil have allured and ensnared us. Ah, many, many have been our backslidings in heart, though, to the appearance of men, all our walk was circumspect.

How forgetful we have been of the loving kindnesses of the Lord and of our obligations unto Him! What ingratitude, yes, and at times peevishness and rebellion over His providences! I am constrained to sigh over my own poor failure of a life; but this I see, and I am moved with affection and praise to the Lord. He has innumerable times wrought for His name’s sake, in fatherly chastenings, with rebukes of love He has humbled my soul, and with a contrite heart He has moved me, a poor sinner, to pray for His compassion. Pardon has been sought, and His pardon most freely bestowed. Forgiveness, sweet word!

“Of this the best of men have need;  
This I, the worst, receive.”

From Egypt even until now streams of mercy never ceasing call for songs of loudest praise.

Because the Lord is so rich in mercy shall we continue in sin that His grace may abound toward us? I think my heart has entered into and throbbed in unison with the apostle Paul’s, “God forbid” (Rom. 6:2).

If in very truth we have tasted the blessedness of the



man whose iniquities are forgiven and whose sins are covered then sacred reverence and adoration have been felt in our hearts unto the Lord. "There is forgiveness with Thee that Thou mayest be feared."

"Freely loved" (Hosea 14:4), "Abundantly pardoned" (Isaiah 55:7). Yet at what a cost are we so richly pardoned?

It flows to us through Jesus's precious blood (Ephes. 1:7). Without the shedding of blood there is no remission of sins (Heb. 9:22; Matt. 26:28).

"Much we talk of Jesus' blood,  
But how little's understood!  
Of His sufferings so intense  
Angels have no perfect sense.  
Who can rightly comprehend  
Their beginning or their end?  
'Tis to God, and God alone,  
That their weight is fully known.  
Dearly are we bought, for God  
Bought us with His own heart's blood.  
Boundless depths of love divine!  
Jesus, what a love was Thine!"

The contemplation of Christ's sufferings forbids that sin should be thought a trifle, that we should go on in sin.

Let us review all the way from Egypt even until now. Here and there all the way we see transactions, internal and external, over which the heart must sigh before the Lord, and then how sovereign and abundant has been the pardoning grace of God! His mercy has been a flowing stream, so needed, that we have reason to sing:

"Without Thy sweet mercy I could not live here;  
Sin soon would reduce me to utter despair;  
But through Thy free goodness my spirits revive,  
And He that first made me still keeps me alive."

Through trials and griefs and many a stretch of rugged journeying we have held on our way, because upheld by our compassionate God. O what gratitude we owe to the Lord! I look back over my life—with self-satisfaction? Ah, no! It has been so imperfect, so sin-stained, I say as I contemplate it all my righteousnesses are as filthy rags; I cast it aside; my soul refuses it; I sigh over the whole of it. I think upon the dealings of the Lord with a poor sinful worm all this time and my

heart is melting, and sweet gratitude moves me to praises and adoration, and these words in my heart I am saying:

“Kind Author, and Ground of my hope,  
Thee, Thee, for my God I avow,  
My glad Ebenezer set up,  
And own Thou hast helped me till now.  
I muse on the years that are past,  
Wherein my defense Thou hast proved,  
Nor wilt Thou relinquish at last  
A sinner so signally loved.”

FREDERICK W. KEENE.

North Berwick, Maine.

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\*EXHORTATION.

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DEAR BRETHREN:—Some expressions which in time past I have heard used by those who were good brethren in the ministry, and by some not in the ministry, and which have seemed to me contrary to the letter and spirit of the word have been in my mind to-day, and I feel like calling attention to them for, I trust, our mutual consideration and profit. What I allude to is language addressed to those without, who have a feeble hope in Christ but lack much confidence, and who therefore do not come to the church, but linger at a distance. To such ones I have heard it said: “Now, don’t come as long as you can help it”; “Stay away as long as you can”; “The Lord will compel you to come in when he is ready”; “The Lord will bring you in when he gets ready,” etc. I desire to call the attention of brethren to some reflections in connection with such expressions as these:

1st. I can thoroughly understand how brethren have been led into the use of such expressions. They saw, before the division took place and in the division fifty years ago, the effects of undue eagerness to gather members without very much regard as to whether they had been born from above or not. Much bad timber, as the result of this fleshly lust after members, had been gathered in. And by a natural reaction many God-fearing men were led into the opposite extreme, and got to using language that was equally contrary to sound doctrine

and sound practice, like that quoted at the head of this letter. But one extreme does not justify another. Two wrongs do not make one right. To err from the way on the left is as bad as to err on the right. To not run at all is as bad as to run too fast. If it be wrong to gather in those who know not the truth it is equally wrong not to gather in those who do love the truth. If good brethren had remembered this, while they would have exercised discrimination in judging of the experience of those who came to the church, they would also have seen to it that the Lord's people were told to be obedient to God and to follow His commands as soon and as rapidly as possible.

2d. Some brethren have been much exercised in mind about some getting into the church that ought not to be there, while I have seldom heard any fear expressed that anybody will stay out that ought to be in. I fail to see why there is any more danger on one side than on the other. I do not see that God's sovereign will is in any more danger of being thwarted by too many getting in than by too many staying out. Why should we fear on the one side more than on the other? If the will of God can be disobeyed on one hand it can be disobeyed equally as well on the other. Brethren, let us be consistent. If we believe that God will bring in His own at His own time and in His own way let us feel equally sure that He will, in His own way, keep out those who ought not to be in. God's sovereignty does not excuse vigilance on our part either in one way or another. We are to watch and strive to gather in the lambs as well as to keep out the wolves and goats. Let us, brethren, not be afraid of doing right because enemies of God and truth push that right thing too far. If they go to extremes to gather in their votaries we should not therefore fail to encourage believers to come into the true fold.

3d. We should be careful lest we hurt the feeble ones and cause them to offend or turn the lame out of the way. Ought we not to remember that the comfort of the timid child and the glory of God is involved in the advice and admonition which we give to them? If their feet be guided into the wrong way it is to their harm,

for every act of disobedience shall receive its due reward. And if we have caused one of the little ones to offend it were better for us that a millstone were hanged about our neck and we drowned in the depth of the sea. Certainly language like that referred to at the head of this article is chargeable with this sin, if anything ever was. The willing and obedient eat the good of the land, but the disobedient shall be beaten with many stripes. And shall we help to bring stripes upon our own brethren by telling them to disobey their Father's command, and continue disobeying it as long as they can? And besides, *it is not true that God will compel them to come into the church in any such way as the language referred to implies.* God has made it the business of His servants to go out into the streets and lanes, the highways and hedges, and compel them to come in—that is, the lame, the halt, the maimed, the blind and the poor. Woe to us if we neglect our duty and take shelter under God's decrees and say He will bring them in when he gets ready, and so leave these suffering ones out in the cold to still be shelterless and hungry and thirsty.

4th. What is faith given for if not to produce obedience? And does the Father in heaven require that the works should be one or ten years behind the faith which He gives? The express command is that we should show our faith by our works. In no other way can it be known that we have faith. Faith dwelling in the heart will always prompt to obedience. If then we say to those who know the Lord "Do not obey as long as you can help it" are we not calling upon them to stifle the faith that is in them, and to do despite to the Spirit of grace, and to trample upon the blood which has been shed for them?

5th. In saying things like the above we are preaching disobedience to God. We are saying to the children that they should disregard what their heavenly Father says to them. Suppose I should go into the well-ordered home of any brother or sister who reads the MESSENGER and should begin to say to the little children of the family, "Now, don't you mind what your parents say to you as long as you can help it. If you are out of doors don't come in until they compel you to do so. They will oblige you to obey by and by; they will force you to come in



when they get ready. And then you will know that you are their child and that you have a right in the house," etc. I have no doubt that I should be firmly warned to desist; and that if I persevered I should be told to find a home somewhere else. At least I should take that course if any one should talk to my children that way. Does not the Almighty Father care to have His children obey him as well as we our children? How dare we say to them, "Do not obey Him!" Then will He not turn that servant or that church into outer darkness that thus advises His children? I believe that I know of some churches that have suffered such a fate for this very cause.

6th. Why should the duty of baptism be put upon ground so very different from any other duty? It is one act of obedience just as all other duties are, severally, acts of obedience to God. We all recognize our duty to reprove, rebuke and exhort in all other things that belong to the life of a believer. Why make an exception of this? Can any good reason be alleged for so doing? All the commands of God are equally binding upon His people, baptism no less than any other. It is the first step in Christian obedience, but it is no more and no less sacred than any other step.

7th. What is the teaching and example of the word upon this matter? Of this a careful study of the word will not leave us in doubt. Once Pharisees and scribes were rejected, and told to show that they had been given repentance by their works; but in no case is it recorded that an humble, penitent believer was put off or told to wait one day when he came, desiring baptism. Let us remember the three thousand upon the day of Pentecost. Of them it is said: "Then they that gladly received His word were baptized, and *the same day*, there was added to them about three thousand souls." And we are not told that one of them was told to wait until the Lord compelled them to come in. *They were added to the church the same day that they gladly received the word.* Examples of the same sort are found in the jailer, convicted and baptized the same night; of Lydia, of the eunuch, and of Paul, who was baptized as soon as he had received his sight. And not one instance to the contrary is recorded.

8th. Another declaration is sometimes to be heard, for which there is no more warrant in Scripture than for those which we have been considering, and that is, that those who have experienced a hope in Jesus should wait for a special impression before coming to the church and being baptized. I have never been able to understand why we should be told to wait for such an impression regarding baptism any more than with regard to any other command or duty. We do not wait for special impressions to visit the sick, to feed the hungry, to contribute of our substance to the support of church expenses, to come to the supper, etc., etc. Why then do we need a special impression to entitle us to be baptized? It seems to me that the love of God shed abroad in the heart will create a constant and abiding impression to obey the Lord in all things; and this will include baptism as well as everything else that constitutes obedience to the will of the Lord. If I may speak for myself I will say that my desire to follow my Lord in baptism twenty-two years ago was of precisely the same kind as is my present desire to follow the Lord in my daily life, and to use whatever powers I may possess to His glory. Every day this is my special abiding impression, to know and to do the will of God.

9th. It is a solemn truth that God will chastise His children for their disobedience. And it is equally true that chastisement for their disobedience is one of the distinguishing marks of those that belong to the Lord. But then shall we therefore say to others, "Continue in your disobedience that it may be manifest by chastisement that you are a child?" God forbid! And yet this is what the language I am combating implies. So, dear child, my advice is, don't wait to be whipped into obedience. When I was a boy I never could bear that my brother should be punished for disobedience; and so, many a time, I recollect exhorting him to at once obey father and mother in order to avoid the correction. And this is just the way I feel toward my brothers and sisters spiritually. I don't like to see them suffer chastisement, and so I would exhort them to obedience.

And lastly, our duty, brethren, is to exhort the Lord's children to obey him at once. Nothing can excuse us

from this duty. May God help us to help the feeble on their way rather than say to them, don't come, wait, etc., etc.

I remain as ever, your brother in hope of life through our Lord Jesus Christ. F. A. CHICK.

Reistertown P. O., Baltimore Co., Md.

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### MISTAKES.

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1. Not long since it was published in one of our papers that General George Washington was a member of the Baptist Church. This is a great mistake, for he belonged to the Episcopal Church, and never was a Baptist.

2. The second mistake is published in another one of our papers, namely, that Andrew Fuller was the first man that introduced instrumental music in and among the Baptist churches. It would be difficult to make a worse mistake than this; and to prove the truth of this statement it is only necessary to quote what he says upon this subject. In reply to a correspondent of his, who writes in favor of instrumental music in Baptist churches, Mr. Fuller makes quite a lengthy answer, a part of which is here given.

He says: "In short, instrumental music, the more I think of it, appears with increasing evidence to be utterly unsuited to the genius of the gospel dispensation. There was a gale, if I may so express it, which characterized even the divine appointments of Judaism. An august temple, ornamented with gold and silver and precious stones, golden candlesticks, golden altars, priests in rich attire, trumpets, cymbals and harps; all of which were adapted to an age and dispensation when the church was in a state of infancy. But when the substance is come it is time that the shadows flee away. The best exposition of harps in singing is given by Dr. Watts: 'Oh may my heart in tune be found, like David's harp of solemn sound.'" Vol. 3, page 517.

Before Mr. Fuller closes he gives a history of the introduction of instrumental music among professed Christians as follows: "The history of the church during the first three centuries affords many instances of

the primitive Christians engaging in singing; but no mention, that I recollect, is made of instruments. Even in the times of Constantine, when everything grand and magnificent was introduced into Christian worship, I find no mention made of instrumental music. If my memory does not deceive me, it originated in the dark ages of popery, when almost every other superstition was introduced under the plea of its according with the worship of the Old Testament. At present it is most in use where these kinds of superstitions are most prevalent and where the least regard is paid to primitive simplicity. I remember lately to have noticed a description of modern Paris by one of their writers. 'If,' says he, 'you are attached to religious solemnities you will find some of all sorts. Catholics, who offer up their prayers to the Deity with the sound of musical instruments. Lutherans, who calmly listen to the lectures from the Bible and the gospel. Theophilanthropists, worshipping deists, who flourish in language and sing as if they were at the opera.' I conclude with reminding you that on the principle of *discretionary* worship you may introduce the dance, and commence Welsh Jumpers; the surplice, and become Episcopalians; and even the miter, and shake hands with his Holiness. I doubt not but *your* discretion will keep you from these things; but if there be no bar but discretion I do not know what right you have to censure them in others." See Fuller's works, Vol. 3, page 520.

Now, my dear brethren, if I know my own heart I want to do right, and do not want to hurt the feelings of any who may differ from me, and will say that I think the views of Mr. Fuller upon this subject are right, and that it would be best for all our churches to strictly adhere to the primitive principles and practices of Christianity. Let us sing with the spirit and also with the understanding. Peace and love to all.

Petersburg, Ind.

J. W. RICHARDSON.

#### REMARKS.

Of course George Washington was a member of the Church of England or the Episcopal Church. It has been repeatedly published, during the last year or two in some of our periodicals, that he was baptized by



John Gano, a Baptist minister, and one of his chaplains during the Revolutionary War. I expect, D. V., soon to state, with authority, whether such was the case or not.

Mr. Andrew Fuller well states his great objection to the use of instrumental music in church services. I would humbly and earnestly beseech all our dear brethren to do away with this return to the law and to the Dark Ages, and thus regain the fellowship of the great majority of Primitive Baptists who stand in the good old paths of doctrine and practice trodden by the Lord Jesus Christ and His apostles. S. H.

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### SOLEMN TRUTHS AND ADMONITIONS.

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“Why do ye not understand my speech? Because ye can not hear my word” (John 8:43).

These words of the Christ addressed to the unbelieving Pharisee who was so ready to oppose and dispute the teachings of Christ, bring to our mind the real cause of so much unbelief and Pharisaical idolatry which we see in the world to-day. The doctrine taught in this text by him who knew the real condition of the human heart and mind in reference to spiritual things is to-day disputed, ridiculed, and even denied by the great body of professed Christians; and the few who are still contending for and teaching this doctrine of the depravity of the mind and heart of the unregenerated sinner are held up to scorn and derision. But this question can not be settled to the understanding of any one only by experience or by the light of life; for “in Him is life, and the life is the light of men (John 1:4), and it is light that makes manifest.” How true with every poor sinner that has enjoyed this spiritual light! What a change it makes in the understanding and feelings of the sinner! How forcibly and truly the teachings of Christ and the apostles apply to the one that has been given this divine light! Such a one can say: “I feel its truth; I know I was blind; I could not see; I could not hear; I could not understand. I did not think I was so depraved. I thought I was a free agent; that I could do many good things for the Lord, and that for these good

deeds God would save me; and that if He did not save me after I had done so many good things, He would be very unjust indeed. But how different now! All my righteousness is filthy rags; I am full of uncleanness; I am black with defilement; how can such a sinner be saved?" But, says Christ, "I came not to call the righteous but sinners to repentance." This godly sorrow for sin worketh repentance unto salvation not to be repented of. How true, when a sinner is thus brought to Christ, that he is satisfied to depend on Christ for all his salvation and consolation! It is the experimental understanding of the doctrine of human depravity, and of the blindness of the mind and heart of the race of man, and that nothing but the power of God, by the work of the Holy Spirit, can remove this blindness or awake the deadened sensibilities of the carnal mind. This truth marks the difference between the Primitive Baptists and all other religious societies; and for the same reason Primitive Baptists have stood opposed to any and all human devised agencies that claim the power to remove the blindness and deafness of the sinner—knowing by experience that nothing but the work of the Spirit can bring the sinner to know his lost condition, and to know God, whom to know is life eternal. The preached gospel, the Sunday School, tract societies, protracted or revival meetings, mission societies, begging money for the Lord, and all other things concerning which the world is so busy and so proud, have never and can never teach one poor, blind, deaf sinner to hear or understand the words of Christ. The most learned of men in the days of Christ's personal ministry on earth were just as ignorant as the most illiterate in regard to the doctrine of Christ. God hath hid these things from the wise and prudent, and hath revealed them unto babes. So to this day the blessed knowledge of Christ and His teaching or doctrine comes by revelation. Paul said he did not receive it of man, neither was he taught it by man, but by the revelation of God.

I would say to the dear saints of God everywhere that believing this Bible truth, that the poor sinner must be born of God or he can not see the kingdom of God, we should try to be engaged earnestly in prayer to God,

who alone can save poor sinners, to save, if it is His will, those who are near and dear to us by the ties of nature. I think the only one that is in a condition to pray in truth is the one that has been made to understand that all is in God and must come from Him. "In Him," says the prophet, "is all my salvation." The whole Arminian world is drifting very rapidly into materialism, either denying the truth of inspiration or failing to teach it, and especially in reference to human depravity, holding forth that falsest of all falsehoods—that the sinner can if he will, and that he can will if he wants to; but says Christ of the sinner, "You will not come to Me." And again says Christ, "No man can come to Me except the Father draw him."

Dear Brother Hassell, how sad it is that, with eternity so near to all the living, dying creatures should be filled with gospel flattery, which the world's preachers are so fond of using and the blind sinner is so glad to receive concerning the ability of sinners to save themselves! Mothers and fathers are teaching this dreadful heresy and delusion to their children, and hiring others to teach it to them, and they are very anxious to get the opportunity to teach this same heresy to the children of Old Baptists. I think that Primitive Baptists should try to keep their children away from such idolatrous influences, and see to it that they attend the services of the Primitive Baptists, where they will hear the truth of God preached, which will do them no harm, but may prevent them from going into the company of antichrist. If I were rearing a family of children I would not buy a home upon which to live unless I could have a Primitive Baptist meeting convenient to which to take my children. I feel to deplore the fact that some Primitive Baptists seem to be so indifferent in regard to their children's attending their meetings. I do hope, dear brethren and sisters, that as God-fearing saints you will wake up in this time of darkness and declension, to that solemn injunction of your Heavenly Father to "bring up your children in the nurture and admonition of the Lord."

Yours in hope of eternal life,

S. A. ELKINS.

Montgomery City, Mo.

OXFORD, MISS., February 2, 1909.

DEAR BROTHER HASSELL:—The MESSENGER comes to us as usual so richly laden with the precious truths of the gospel—feeding the hungry and soothing the sorrowful and heavy-laden soul; the editorials have been especially comforting. Dear Bro. Henderson, it seems, mellows with age. He writes with such gravity and sincerity, but he with many of us will soon lay our armor by to sweetly rest at home with Jesus.

Oh! that sweet home of unalloyed bliss, where the saints of God shall forever rest in sweet repose, and then we shall be satisfied. May the special blessings of Jesus be yours to enjoy in your ministrations of truth, both in the church and in the press. May the blessed Lord grant you many days yet with His people, to comfort them in the future as you have done in the past.

A. B. MORRIS.

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Route 2, MACOMB, ILL., February 8, 1908.

*Elder Sylvester Hassell—*

DEARLY BELOVED BROTHER:—I feel I have neglected a duty I owe to you, as I have been in the habit of writing you about once a year in regard to my mother, and whether she still receives the MESSENGER. But I have neglected writing to you during the last year. She wishes me to write to you for her, and desires to be remembered to you in bonds of Christian love and fellowship.

She is truly grateful to you for your kindness in continuing the MESSENGER to her, which she prizes very highly. She says one number sometimes is worth the price of a year's subscription. She reads four of the Old Baptist periodicals, though now she is in her eighty-ninth year. Her health is very good for her years. Her eyesight is especially good and she enjoys reading, especially the Old Baptist papers and publications.

She holds you in high esteem, and also loves the other editors of the MESSENGER and their writings.

The Baptists here are scattering; no very large churches, but they are sound in the faith, not being troubled with any departure from the faith, for which I hope we are thankful. Our ministers seem to be rooted and grounded in the faith, and preach Christ and Him



crucified, and are not ashamed of the gospel of Christ. Our association in September passed off very harmoniously, thirteen preachers being present, who all, without exception, preached salvation by grace alone, predestination, election, God's sovereignty and the resurrection of these mortal bodies with great ability and in demonstration of the Spirit and power. Much love and fellowship was manifest among the brethren, and it was a sweet meeting and long to be remembered.

I heard a young minister of our order of much promise and with an able gift, a short time ago, say he would rather be carried to his grave than give countenance to any new thing or any departure from the faith, or in any way remove the ancient landmark the fathers have set. I pray the Lord's blessing upon such as he. For we are satisfied with the "good old way" and with the goodness of our Father's house, for He surely foresaw and provided all things necessary for the good of His children and the government of His church.

Dear Elder Hassell, I esteem it a gracious favor to be permitted to read your writings, which I regard so highly, so firm and sound in the faith, not giving or lending countenance to disorder or error or false doctrine, you contend earnestly for the faith, in plain, unmistakable language, yet in a kind, brotherly manner, manifesting a spirit of meekness and long-suffering like your blessed Master, who, when reviled, reviled not again.

"Speaking the truth in love" is not only characteristic of the MESSENGER in general, but it seems applies to yourself in particular. May heaven's blessings rest upon you and may it be God's will to spare you yet for years to come to comfort Zion and to labor for peace among God's people.

Dear Elder Henderson, I do so sympathize with you in your afflictions, and your articles are read by this poor one with comfort and consolation. Your editorial on "Blank" was not a blank to my poor soul, but was a sweet morsel telling my own feelings so plainly, so barren, so void of any good, so sinful and unworthy. The "Gospel Seed-bed" was also a feast to me. While reading it I was brought low, yet rejoiced in hope.

Elder Hanks, your writing as well as Elder Oliphant's are always read with much satisfaction, and I trust you

will still go on writing of these precious, glorious things of God's kingdom, which is food to God's hungry and tempest-tossed children.

Now, may grace, mercy and peace be with the editors and readers of the dear GOSPEL MESSENGER is the desire of your far-away but loving sister in bonds of fellowship.

SARAH E. RUNKLE.

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#### SOME APOSTOLIC EXHORTATIONS.

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Finding a vacant space on this page, I will give in it same beautiful and blessed exhortations of the Apostles to the people of God. S. H.

"Let not sin reign in your mortal bodies, that ye should obey it in the lusts thereof." "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Romans 6:12, 13.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Dearly beloved, avenge not yourselves, but rather give a place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." Romans 12:1, 2, 16, 19-21.

"Let us therefore follow after the things which make for peace, and things wherewith one may edify another." Romans 14:19.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10.

"Walk in the Spirit, and ye shall not fulfill the lust of the flesh." "Let us not be desirous of vainglory, provoking one another, envying one another." Gal. 5:16, 26.

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:1-6, 31, 32.

"And be not drunk with wine, wherein is excess, but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God." Eph. 5:18-21.

## EDITORIAL.

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Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder Lonnie Holloway, R. 1, Box 17, Graymont, Ga.

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The time of the *expiration* of your subscription is placed on your paper, or on the wrapper; *remit* when your time expires, or *give notice* at once if you wish the paper discontinued.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," 2 Tim. iii. 16, 17.

## SIMPLICITY AND BLESSEDNESS OF TRUE FAITH.

True faith is the gift of God to the renewed heart (Eph. 2:8, 9; 1 John 5:1; Rom. 10:10); its possessor believes in God and in His written word, the Old and New Testament Scriptures, with the humble simplicity with which a little child believes in his earthly father and his teaching (Gen. 15:6; 1 Sam. 3:10; Matt. 18:3, 4; 2 Cor. 1:12), and reverently and lovingly desires to obey all his Heavenly Father's commandments (Rom. 3:31; 13:10; Heb. 10:9, 16), and to be uncomplainingly submissive to all His dispensations (1 Sam. 3:18; Job 1:21; John 18:11; Matt. 26:39; 6:10). Neither the

Devil and his angels nor any of his human emissaries can, by false reasoning and philosophy and pretended learning, or by seductive appeals to his own fleshly nature, dislodge the child of God from the solid rock of scriptural and eternal truth, upon which his Divine Saviour has planted him (Matt. 16:18; Eph. 2:19-22; 2 Tim. 2:19; John 10:27-30; 1 Pet. 1:1-5; Jude 24). The possessor of the faith of God's elect, the faith of the operation of God (Tit. 1:1; Col. 2:12), steadfastly believes in a perfect, sovereign, infinite, eternal, unchangeable, Three-One-God, and that he himself is saved, if saved at all, not by any works of his own righteousness, but according to the eternal purpose of the Divine Father, by the all-sufficient atonement of the Divine Son, and the almighty power of the Divine Spirit (Tit. 3:4-7; 2 Tim. 1:9, 10; John 1:29; Heb. 10:14; 1 John 1:7; John 3:3-8; 6:62; 16:7-15; 1 Cor. 12:3; 2 Thess. 2:13). Thus, believing that his salvation is of the Lord, and by grace (Jon. 2:9; Acts 15:11), he ceases from his own works, in the sense of seeking justification by them, and enters into spiritual rest (Heb. 4:3; Matt. 11:28), trusting in the finished and perfect atonement of Christ for acceptance with God (John 19:30; Heb. 10:14; Eph. 1:6, 7), and delights to follow his adorable Redeemer, the lowly, loving and sinless Jesus (Matt. 11:29, 30; 16:24; John 10:27), and to bear fruit unto holiness (Rom. 6:22; Psalm 1:1-3), and loves God and His children (Rom. 5:5; 1 John 5:1), serves the Lord and ministers to His people (Rom. 12:1; Matt. 25:34-40), desires to do to others as he would have them do unto him (Matt. 7:12), is kind, tender-hearted and forgiving towards offending brethren (Eph. 4:31, 32; Col. 3:12, 13), and even towards his persecutors (Luke 23:34; Acts 7:60; Rom. 12:19-21). This subject of grace hopes to be "kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Pet. 1:1-5), and to "depart and be with Christ" when his spirit leaves his body (Philip. 1:23, 24), and that his body will be raised incorruptible and immortal at Christ's second personal coming to the world (1 Cor. 15), and that he will be satisfied when he awakes in his Divine Saviour's likeness (Psalm 17:15; Philip. 3:20, 21; 1 John 3:2).

S. H.



THE GARDEN.

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This is the first day of March and not a seed has yet been sown in our garden. The weather is fine for garden work, and the soil is in good condition to receive the seeds, and I am impatient to get to work in the garden; but before me is a letter from dear Brother Hassell, in which he says, "Please send me your editorial for the April MESSENGER." But, lo, I have no article written for publication, and the above-named circumstances and facts concerning the garden restrict my thoughts to this subject, and who cares to read about my garden? It is a small piece of ground enclosed and appropriated to plants, herbs, etc., having been chosen according to that purpose, and surrounded by a picket fence to protect the plants from destruction by animals and domestic fowls.

So it will be understood by the reader that there was a purpose and predetermination on the part of the husbandman, in pursuance of which the little plot of ground was chosen. Thus you see that my mind is drifting toward the Bible doctrine of predestination and election, and the holy purpose of God in the building of the church.

Practically I have proceeded so far as to determine beforehand to build a garden; I have chosen the piece of ground for that purpose and built a fence around it; I have also spread a quantity of fertilizer upon the surface, and had it plowed under, so as to mix it with the native soil and enrich it for the production of larger and more vigorous plants; all this has been done, and yet the object of it all is not reached; much more labor remains to be done in order to obtain the desired end. Moreover, I have chosen the seed which in pursuance of my plan and purpose are yet to be sown in my garden. The seeds are in my possession, lying here in my desk, before my eyes; the garden is about one hundred feet back of the house. These elements must be brought together, the seed must be planted in the soil. The first abode of man was the beautiful garden which the great Creator planted eastward in Eden, and his first duties

were assigned to him in the garden; and there was committed his greatest offense, that by which he and all his progeny are condemned to death. Gen. 2:8:3, 23. He was sent forth from that earthly paradise, and has never been able to reinstate himself; but, in a multiplied state, he has a larger field of labor and toil to earn his natural food. Active, ever active, is this family of apostates in deeds of sin and folly.

But we note the fact that the lineal descendants of Abraham received promise of better conditions following their long period of servitude in Egypt. The God of Abraham would give them a country, not like the land of Egypt, from whence they came out, when they sowed the seed and watered the soil with their own hands, as a garden of herbs; but a land of hills and valleys, and that was watered by the rains of heaven; a land that the Lord cared for, constantly looked upon, from the beginning to the end of the year. This land yielded spontaneously to supply their wants; but, alas! they were to enjoy those benefits on condition of obedience to His commandments, and to love God, which they were not inclined to do; for, had they done as they were commanded, they would have been defended against invasion and destruction. Deut. 11:10-13.

But we wish to return to the subject of the garden. Solomon, speaking by the Holy Ghost, says: "A garden enclosed is my sister, my spouse, a fountain sealed, a spring shut up." Cant. 4:12. This leads to a view of God's husbandry, God's building, 1 Cor. 3:9, a tabernacle that will stand in every test against the opposition of the enemy of God and His people; a tabernacle that shall not be taken down. Isa. 33:20. This is the true tabernacle which God hath pitched, and not man; this is the garden of the Lord, and He has chosen it and prepared the soil, sown the seeds and waters the plants with the rain and dew of heaven. This is the Eden that is watered by the ever-flowing river of divine and heavenly grace. This garden is protected by the walls of salvation, the eternal bulwarks which God has appointed, the strong city, the secure abode of the children of the most High. Isa. 26:1.

In the midst of this beautiful garden stands the Tree

of Life, the true Vine, the glorious character who supports every branch and gives them life and fruitfulness to the honor and praise of his Father, the great Husbandman, whose prerogative it is to choose, ordain, prepare and set the plants in His garden, or kingdom; and Jesus says that all other plants shall be rooted up. The seed of all seeds that spring up and prosper in this garden is the First-begotten of the Father, full of grace and truth, and the branches in Him are the seed of Abraham and heirs of the promise of eternal life which God, who can not lie, promised before the world began.

Now, I have devoted several hours in preparing this article, and only feel that it is a display of my weakness and imperfections, notwithstanding I have endeavored to point toward the fact of the infinite wisdom and power of God and the perfection of His work in securing the objects of His everlasting love within the walls of eternal salvation. So I will now, D. V., lay aside my writing implements and fold up the manuscript and mail it to Brother Hassell, hoping that if it should be admitted to the columns of the GOSPEL MESSENGER the readers may have the charity to excuse my imperfections and pray that the effort may be sanctified to the comfort of some who have a similar experience.

J. E. W. H.

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### "STUDY TO SHOW THYSELF APPROVED."

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"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

Paul loved Timothy, loved the church, and desired her spiritual welfare. He calls Timothy his son in the ministry. The older ministry should feel a deep interest in the welfare of young preachers; and young preachers should not get to feeling their importance and that they are superior to the older ones. Young preachers should appreciate the fatherly care of old fathers in the gospel. How many have been the hardships, privations, persecutions, heartaches and briny tears of the careworn servants of God! Before the departure of this faithful servant and apostle he gives the heavenly exhortation to

study to show thyself approved unto God. This inspired injunction doubtless reached the heart of Timothy, not as something unreasonable or too demanding, but it, no doubt, was felt in the heart of Timothy that he wanted to so live as to have God's approval. It is the desire of every true preacher to live right in the sight of God. Fame and notoriety of men amount to nothing with him. That which exalts and pleases the flesh will tend to degeneration. The exhortation, "Study to show thyself approved unto God," belongs to God's ministers to-day as much as it ever did. We should study the Scriptures carefully and prayerfully as our only rule of faith and practice. We should accept it as all that we ought to believe or practice as the church of God. The Bible should be our daily companion. When any suggestion is made to us, either of faith or practice, we should ask ourselves what does the written word of God say about it? If the Bible is silent we should let it alone. We should prayerfully meditate upon the goodness of God and how to behave ourselves in His house. We should be firm, but in our firmness be controlled by love and kindness. We may contend for righteous principles in a fleshly spirit. The truth may be preached in a fleshly spirit, which will not meet God's approval. The truth should be spoken in love. Foolishness, levity, slang and abuse should never enter the pulpit. We should ever remember that we are in the solemn and august presence of God. We should not forget our high calling enough to act so as we could not be told from the world. Jestings, unchaste language and seeking worldly company are not marks of a true, faithful servant of God. A minister should be honest, truthful, sober and upright in his daily walk. We need godly men as pastors. It is sad indeed for a preacher to act so as to bring shame upon himself, his profession and the church of God. We need firm men who are soldiers of the cross and can endure hardness as good, faithful soldiers of Jesus. We all should so act as we will not have to look back with regret when we come to press a dying pillow. A preacher should rightly divide the word of truth—apply it where it belongs. In this we should remember that life must precede action. Spiritual obedience be-



longs to spiritual subjects. Good fruit is borne by a good tree only. No unregenerate person is exhorted to born himself, to quicken himself, or regenerate himself. All who are commanded to perform spiritual service are born again. We should be careful, in the division of truth, not to conclude that every character described in the Bible is a child of God. There is an endless haven of sweet and glorious happiness prepared for the children of God. There is an everlasting punishment prepared for the Devil and his angels and wicked human beings. We should not make it appear that devils are God's children, and we should not explain away the heaven of heavens with the joys we experience in time. Let us all so live that we shall not be workmen that are ashamed of ourselves, ashamed of the course that we have pursued and departures that we have made. We are poor, imperfect beings, and need to crucify the flesh with its affections and lusts, to put off the old man with his deeds. We all make mistakes that cause us grief, no matter how much we may be on our guard.

May the Lord guide us all.

L. H.

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### PAUL'S LAST WORDS TO THE ELDERS OF EPHESUS.

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Acts 20:18-28.

Paul was then an aged man (Philemon, 9) familiar with the trials of a faithful minister. His trials had done much to prepare him to comfort the people of God (2 Cor. 1:4, 5); and as he spoke to them he was sure it was his last address to them, and that he would bear testimony with his blood to the truth.

He reminded them of his own life—"What manner of man I have been with you at all seasons." He had not been greedy or covetous; he had not sought the praise of men; but he had been a faithful man. Before his death he said, "I have fought a good fight and kept the faith." A true minister is manifest in his every-day life—his walk and conversation, and Paul pointed to his record. When Samuel was old he said, "Whose ox have I taken, or whose ass have I taken, or whom have I defrauded?" He invited them to look into his record.

Blessed is the aged minister that can do this. "Serving the Lord with all humility of mind and with many tears." They knew he had been an humble man; in all his labors he felt his weakness and trembled as he went to his ministry. These qualities are ornaments of the true minister.

"With many tears"; this evidences sincerity. "I ceased not to warn every one night and day with tears." I feel the need in myself of this tenderness. If we could see the subject in all its vast importance, if we were rightly impressed with our low estate and with the mercy of God in our salvation, our eyes would swim with tears often as we speak of these things. "I kept back nothing that was profitable unto you." We should study the needs of our people in our preaching, not seek to please them but to benefit them. Our people need doctrine and to be reprov'd, rebuked and consoled. They need to be fed and strengthened. Paul preached to the people what was good for them to hear. We see one come in the audience lately bereaved; another, who has gone astray; another, we hope, to be burdened with a sense of sin and guilt before God; and another who is careless and unconcerned. Would the Lord give us a subject and help us to deal with it right? Our prayer should be that the Lord would bless speaker and hearer. Thus Paul taught them publicly and from house to house; he embraced every opportunity to enforce truth and lead the Lord's people in that way that was for their good.

"Testifying repentance towards God." To testify is to describe or tell how it is. The first preaching I loved was that which described a penitent sinner. It was not deep or mysterious preaching, but plain and simple preaching that described a penitent heart. The preaching that was profitable to you when you were in trouble will ever comfort, interest and benefit others that are in trouble. "Repentance toward God," because we have sinned against God. David said, "Against Thee, Thee only, have I sinned." "Faith toward our Lord Jesus Christ." Christ came to save sinners, and I feel that. We look to Him for all that fits us for righteousness and help; we look to Him for support in our trials by the way.

Paul went to Jerusalem knowing that bonds and afflictions awaited him. He expected trials and death. He gladly suffered the loss of all things for the excellency of the knowledge of Christ. When a church is blest with an humble, sincere minister she has a great blessing from the Lord, not an ease-seeker, but a true, loving servant of the Lord. All our churches need this.

"But none of these things move me." Christ was disallowed of men, but Paul saw much in Christ. If we think rightly of Christ we can say with Paul, "None of these things move me." One moment of His presence in death will make up for all the losses and trials of life.

"Neither count I my life dear unto myself, so that I might finish my course with joy." The most precious being with Paul was Christ; and the most desirable object was to finish his ministerial course with joy, and honorably. He dreaded becoming a castaway. How wretched is that minister who has lost his good name and his fellowship with God. I understand Paul that death is preferable to this. "The ministry which I have received of the Lord Jesus." This sweet gift was from Christ, and he desired to make good use of it; he was "debtor to both Jesus and Greeks" to dispense this blessing to them.

"I know ye all shall see my face no more." We part here to meet no more on earth. Paul pressed the matter upon them; he desired them to behave as servants of Christ, to imitate his life, to serve the churches in humility and love.

"Take heed, therefore, unto yourselves." He said to Timothy, "Take heed unto thyself." Remember the things in which we have need to take heed unto ourselves. We need to watch against pride and against despair. When flattered, we are liable to ruin; and when opposed we are liable to be unduly discouraged. We are liable to be unbelieving, worldly and fleshly, jealous and envious; so we have need to watch. It becomes a minister to be studious, to read and meditate and be prayerful. "And all the flock." Study the needs of all the flock and try to supply them without partiality. We are liable to be partial to the more learned or rich, but

all the flock should be cared for. "Which he hath purchased with His own blood." We have here the commercial view of the atonement. "Ye are bought with a price." "Ye were redeemed, not with corruptible things as silver and gold, but with the precious blood of Christ." To purchase is to pay the price of an article, and also to take the article purchased into your possession. "When Christ died He saw what He was buying, and He will have what He bought." This is a Bible doctrine—that the redeemed ones shall be saved. Christ and Him crucified is the sum of the gospel.

Paul knew that after his departure grievous wolves would enter in among the churches to divide and distress them. And men of your own selves shall arise, speaking perverse things, making rents and divisions. "Therefore watch." Paul was not of a progressive spirit, and was not urging these men to keep abreast of the times, but he was urging them to keep in the old paths. "And now, brethren, I commend you to God." Here is our need—that God make us the object of His care; without this we will certainly fall; there are a thousand pits open before us. O! how we need to be kept by the strong arm of the Lord. "I have coveted no man's silver or gold or apparel." He was not governed by a commercial spirit. "These hands have ministered unto my necessities and them that are with me." The Saviour labored (Mark 6:3); and Paul labored to aid them that were with him. Certainly, if our ministers have need to work it is sweet to know that they are in this imitating the great apostle. Before taking his final leave he kneeled down and prayed with them all, and they all wept and fell on Paul's neck and kissed him. They remembered his words, that they should see his face no more.

He went to Jerusalem, and was arrested, and after much conflict and trouble and telling to the people and the rulers how he came to be a Christian, he was sent to Rome where he was, no doubt, put to death. But all the trials he met in life and death were not worthy of mention when contrasted with the joys of heaven. "Our light affliction which is but for a moment." I know that we shall soon go over into the promised land. We ought



to wear the world as a loose garment that can be quickly laid aside. Preachers ought to love each other, and they ought to live in union, of one mind, striving together for the things that make for peace. J. H. O.

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### FEET-WASHING.

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Ever since I was baptized by my father, Elder C. B. Hassell, in Roanoke River, at Williamston, N. C., January 10, 1864, I have always engaged in feet-washing when present with a church which observed it; and so did my father. I serve two churches regularly; and one of these has occasionally observed feet-washing, and the other does once every year. The Old School or Primitive Baptist churches north of North Carolina have never observed it; and those south of this State have always observed it; and of the churches in this State I think that the majority observe it; some of them quarterly, but most of them yearly, and some only occasionally, and some of them have never observed it. I think that more than half of our churches in the United States observe it; but a large minority do not. The Strict Baptists in England do not observe it. The ancient people of the dry countries of the East observed it as a mark of hospitality, their shoe sandals protecting only the sole of the foot. The Catholics have observed it from the fourth century on "Maundy Thursday," the day before "Good Friday." The Anabaptists observed it after the Reformation. And the Moravians, Dunkers (German Baptists), Winebrennerians and Glassites, and Free Will Baptists observe it, many of them before instead of after the Lord's Supper. The original words, in John 13:2, rendered "supper being ended," literally mean "supper being" or "during supper," as rendered in the Revised Version. John 13:26 shows plainly that supper had not been ended when Christ washed His apostles' feet. But John 13:14 ("If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet") proves to my mind that all the people of God, the followers of Christ, ought literally, as He did, wash each other's feet. Christ did not say when nor where nor how often they should do this. No

apostle, writing to a church, speaks of it; and Paul, writing to Timothy (1 Tim. 5:10), mentions feet-washing in connection, not with public, but with private duties—"if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." Of course feet-washing teaches humility and love; and without the spirit of it, the form is hypocrisy, as are baptism and the Lord's Supper. The majority of Primitive Baptists, on account of the plain and indisputable facts that I have stated, do not make the literal observance of feet-washing, as a church ordinance, a test of fellowship. I would be glad if all our churches observed it; but neither I nor any other man nor set of men can make them do it.

S. H.

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### QUESTIONS AND ANSWERS.

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1. Q. Were Balaam and Judas Iscariot children of God? A. Balaam was a heathen enchanter, who loved gold more than he loved God, but whom God made prophesy good concerning Israel, yet who tempted the Israelites to idolatry and licentiousness and thus brought a great plague from the Lord upon them, and who was slain while fighting along with the Midianites against the children of Israel (Num. 22, 23, 24, 25, 31; Deut. 23:3-5; Neh. 13:2; 2 Pet. 2:12-17; Jude 10-13). Judas Iscariot, though an apostle of Christ, was a "devil" or under demoniac possession, a son of perdition, and a thief, and loved silver more than he loved Christ, and betrayed Jesus, and hanged himself in remorse, and went to his own place, and Christ said that it would have been good for him never to have been born (John 6:70, 71; 12:6; 13:21-30; 17:12; 18:1-9; Matt. 26:14-16, 21-25; 27:3-10; Acts 1:16-25; Mark 14:18-21). From these plain declarations of the Scriptures, it is certain to my mind that both Balaam and Judas Iscariot were children of the Devil, and that, when they died, their spirits went into everlasting torment.

2. Q. For what did the Lord take the lives of Ananias and Sapphira (Acts 5:1-11)? A. For lying unto God

in saying that they gave to the Apostles for distribution among the poor and afflicted members of the church, *all* the money which they had received for land that they had sold, whereas they gave only a *part* of that money. The Apostles did not require them to sell their land, nor, after they had sold it, to give all the money that they had received for it. The land belonged to Ananias and Sapphira, and, after they had sold it, the money belonged to them; but they pretended to give all when they had given only a part, and thus proved that they thought either that the Spirit of the Lord was not in the Apostles, or that they could deceive Him.

3. Q. Was Saul of Tarsus convicted of sin during Stephen's defense (Acts 7:54, 58), and afterwards converted on his persecuting journey to Damascus (Acts 9:1-22)? A. I think not. The word rendered "*cut*" ("*cut to the heart*") in Acts 7:54 means *enraged*, and is very different from the word rendered "*pricked*" ("*pricked in their heart*") in Acts 2:37, which means *rendered sorrowful*. After Stephen's martyrdom, to which Saul consented, he continued to breathe out threatenings and slaughter against the disciples of the Lord (Acts 8:1; 9:1), and seems to have been quickened and convicted when the Lord Jesus spoke from heaven to him near Damascus (Acts 9:3-22).

4. Q. How did Jesus "taste death for every man" (Heb. 2:9)? A. There is no word meaning "man" in the original of this passage. The original says simply "every" or every one of the "many sons whom He will bring to glory," as shown in the next verse; every one of the "sanctified" or "brethren" or "church" or "children," as shown in the following verses of the same chapter.

5. Q. How was the gospel preached "to them that are dead" or "to the spirits in prison" (1 Pet. 4:6; 3:19)? A. The gospel had been preached to people who were alive on earth, but were dead, or their spirits were in the prison of torment, when Peter wrote his epistle.

6. Q. What are your views of John 8:1-11? A. Jesus gave the sinful woman repentance and forgiveness for her sin (Acts 5:30, 31), and commanded her to sin no more.

7. Q. Is hypnotism an excuse for habitual continued gross sin committed by a person in that condition? A. Not at all. It is a sin to submit to hypnotism (formerly called mesmerism), thus subjecting one's will to the will of another sinful person; and it is diabolically and inexcusably sinful to continue to submit to such a wicked influence and continue to commit gross sin in this voluntarily passive state.

8. Q. Is it apostolical to declare nonfellowship for a gospel church? A. It is apostolical to cease communing with and to withdraw from all brethren who walk disorderly and not according to the inspired teachings of the Apostles (1 Cor. 5:11-13; 2 Thess. 3:6). And, if an entire church continues to persist in disorder after having been humbly, lovingly, and faithfully labored with by her sister churches, they will be partakers of her sins if they do not separate from her (2 Cor. 6:14-18; Rev. 18:4).  
S. H.

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### REMARKABLE PROVIDENCES.

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"Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."—Psalm 107:8, 43.

#### HOW JOHN ROSS WAS TURNED.

The following wonderful narrative has been repeatedly published, and has been declared by the most respectable persons as literally true in every particular:

John Ross was born about 1780 in a Massachusetts town, and died there in 1859. He was a bricklayer by trade. In early life he was industrious and frugal. By his own savings and by marriage he came to own considerable property, and lived for some years in independent ease and happiness with his family. But from 1814 to 1824 he quit work, and spent his whole time in wandering from tavern to tavern for ten or twelve miles around his house, in drinking ardent spirits, profanity, vulgarity, and blaspheming, so that he was almost a helpless idiot. He never attended a place of worship, and would not listen to any friendly religious conversation. But he was still kind and generous, and greatly



loved and respected his wife and their three children—one daughter and two sons, all of whom were of excellent character and highly esteemed. Such was John Ross, when he returned from his usual drunken tramp, and retired to bed one night in August, 1824.

The next morning he awoke and arose a very different man. To the amazement of his family he met them in the morning with a serious and placid countenance. He neither drank his rum nor started toward his wonted places of debauch. But in silence he took the Bible, which he had not opened for years, and sat reading. He kept the state of his mind a secret; but his family and neighbors were utterly astonished at the change wrought in his conduct, and they were entirely unable to account for it.

For some months he said nothing to any one, not even to his wife and children, about the state of his mind, but he continued to read his Bible, and spent much of his time alone. Little by little, however, at last he spoke of his thoughts. Next he began to go around to his old associates in vice, warning them of their guilt and danger, and affectionately exhorting them to lead a better life. But they only laughed and swore in return, for they had no confidence in him. He sought out the poor, sick, and afflicted creatures of his old haunts for ten or twelve miles around, reading the Bible, talking, and praying with them. Everybody was astonished, but nobody who knew him believed in him. He took their distrust and ridicule patiently, and said, "I do not wonder that people feel so about me." But they really did not know or believe what the Saviour could do for a poor, lost man.

All this time nothing could provoke him to swear or drink spirits. Thus matters went on until the following spring. He then for the first time made known the particulars of his experience and his state of mind to the pastor of a congregation in his town, and asked to be admitted as a member. The pastor had no confidence in him, and put him off. He accepted the rebuff patiently. Another congregation invited him to join them, but he declined, as his preference was decided. After a few weeks, he again applied to the congregation of his

choice, but was again turned away. He was still patient and happy, and his conduct was uniformly consistent. Indeed, he was so uncomplaining at his treatment and so sweet-tempered, that he was at length received into the church, and he remained an exemplary member to the day of his death, thirty-five years afterwards.

Painful trials fell to his lot. His wife died; his daughter fell into a lingering epilepsy and died at the age of twenty-three. His youngest son, married by this time, failed in business and died; and his eldest son was soon after instantly killed by an "accident" while at his work. His property depreciated. He was left at last poor and alone in the world. Through all these changes he maintained his integrity and his reliance upon God, and was at all times a cheerful, happy, consistent follower of his Saviour. He mourned the loss of his family, and wept in sorrow and loneliness, but still would say, "Christ is more precious than all."

The members of a certain religious society in town, which strenuously opposed the doctrine of regeneration and ridiculed it, were constrained to say that they must believe that John Ross was supernaturally renewed, for nothing but supreme power, they said, could effect so great and so permanent a change in such a man as they had known him to be. He made no parade of his personal experiences, and was even reluctant to speak of them; but when his attention became fixed upon the night of his remarkable change, his eyes would fill with tears and his utterance become difficult because of his deep emotion.

After the last of his family had died and his property had vanished, he lived in an humble house, where his friends made him comfortable. He read the Bible constantly, wearing several copies entirely out. At last his eyesight began to fail, and so continued until he became totally blind. Still his memory retained words of Scripture, and his lovely spirit, his godly conversation, and his apt use of Scripture, made his humble home a resort for those who loved God and His truth. To such visitors he would say: "I am all alone; my wife and children are dead; my property is used up; my eyes have

gone out; I am alone and poor and blind; but it makes no odds. Jesus is my Saviour; Christ does not die; Christ is not poor; Christ never leaves me, but is always with me. I know Him; I have seen Him. And anybody who has seen Him once will never want anything else if they can have Him."

In *explanation of the change* that came over him so suddenly in one night, he insisted that during that night Jesus appeared to him. His face, as Ross saw it, seemed so pure, so lovely, and so friendly to him that, when he awoke, he "forgot his old vices, and so loved his Saviour that he felt he could not displease Him. When asked what caused the great change, his eyes would fill with tears while he replied: "Why, the sight of the face of Jesus, so pure, so loving, so beautiful. He did not speak; He only looked at me; and His look told me that there was hope for me—that I could be forgiven and purified. I looked at Him and cried like a child. I felt that I was a vile, miserable, wicked wretch, utterly filthy. I can not tell how I felt. When I looked at Him I was too happy to be afraid; but when I looked at myself I was too afraid to be happy. As soon as I could see in the morning I got my Bible, which I had not opened for years, and read how Christ cleansed the lepers and healed the blind beggar. I lost all desire for my old vices. I was thinking so much about Christ, so pure, so lovely, so beautiful, so friendly. He was all heaven, all grace and beauty."

This wonderful visitation of Divine love to John Ross, which wrought in his heart such a deep conviction of his exceeding sinfulness, was, as in the cases of Saul of Tarsus, Mary Magdalene, the Samaritan leper, and the man possessed of a legion of demons, and all the other heirs of promise, effectual and permanent. He continued reading his Bible, and struggling within himself for eight months. At the end of that time Christ was pleased to manifest Himself again to him as his Saviour from sin. Ross said: "I did not see Christ this time, but I felt Him in my spirit. My sins were forgiven; I hated sin and loved holiness; and I was happy as heaven."

"On a fine summer morning," one who knew him

writes, "the blessed old-new creature would crawl out of doors, and, seating himself on the grassy bank in front of his humble home, and turning his sightless face to the sun to feel its warmth, would say: "The door is open into heaven, just a little, and I shall soon see Jesus again, and I shall know Him when I see Him." And so he lived until he fell asleep in the arms of his Divine Lover and Everlasting Friend.

"This is the Lord's doing; it is marvelous in our eyes."  
Psalm 118:23. S. H.

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### EARTHQUAKES.

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In Matt. 24:6, 7, 8, Christ, just before the close of His earthly ministry, says: "Ye shall hear of wars and rumors of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." In the *Watchword and Truth*, of Boston, Mass., of February, 1909, it is stated that "there have been more earthquakes during the past twenty-five years than have occurred since the beginning of the Christian Era." And the *Western Recorder*, of Louisville, Ky., of March 4, 1909, says: "The correspondent of the *New York Times* writes that he himself saw a copy of the *Future*, whose first number was issued in Messina, Sicily, the day before the great earthquake that destroyed 165,000 people in that section. It seems there were a large number of infidels in Messina, and they started the paper to express their hatred of religion. The editor in an editorial addressed these words to God: 'If you are not an impotent fool, send us an earthquake to prove that you exist.' That night (December 28, 1908) the earthquake came."

These are solemn proofs that we are living in the last perilous times (2 Tim. 3:1-5; 1 Tim. 4:1-3; 2 Thess. 2:1-12). S. H.



## SONGS IN THE NIGHT.

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This is the title of a handsome and valuable little volume published by Elder S. H. Durand, Southampton, Pa., and sent, postpaid, by him for fifty cents. It is a memoir of his brother, Brother James B. Durand, who was born in 1829, and lived many years in New Orleans, La., and died in 1866. And it contains the likeness and the very interesting experience of Brother James B. Durand, and several beautiful spiritual poems by this much-afflicted brother, and an account of his wonderful revival, two or three times, from what seemed to be death, and his strong and touching testimony, after each of these revivals, to the blessedness and glory of the Saviour's love. The little volume is most interesting and comforting, and I would be glad if every Primitive Baptist family would procure and read. Send the price, fifty cents, to Elder S. H. Durand, Southampton, Pa.

S. H.

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## APPOINTMENTS.

Elders S. Hassell and G. W. Stewart (D. V.) will preach as follows:

Canoochee Church (near Summit, Ga.)—First Sunday in ~~April~~ <sup>MAY</sup>, Friday and Saturday before.

Hebron—Monday.

Upper Mill Creek—Tuesday.

Lower Lott's Creek—Wednesday.

Bethel (near Elder Strickland's)—Thursday.

Beard's Creek—Friday.

DeLooch's—Saturday and second Sunday.

Red Hill—Monday.

Bethlehem (Macon)—Tuesday, Wednesday, Thursday at General Meeting.

Pine Ridge—Friday.

Sardis—Saturday and third Sunday.

Andersonville—Monday.

Liberty—Tuesday.

Chickasawhatchee (Dawson, Ga.)—Wednesday.

Mars Hill—Thursday.

Dothan, Ala.—Thursday night.

Midland City, Ala.—Friday.

Ramah—Saturday and fourth Sunday.

Mt. Zion—Monday.

Troy—Monday night.

New Providence—Tuesday, 12 o'clock.

Luverne—Wednesday.

Will close out at Five Mile, Hale County, Ala., fifth Saturday and Sunday in May.

We gladly welcome these precious men of God among us, and hope the brethren will circulate these appointments, and give them a good audience at each appointment.

L. H.

## EXTRACTS.

GLENWOOD, ALA., Feb. 7, 1909.

DEAR BROTHER HASSELL:—I enclose herewith a letter from Elder S. S. Crumpton to myself, which I desire you to publish in THE GOSPEL MESSENGER, together with this, my acknowledgment and appreciation of the valuable present, and the very kind and brotherly letter, which has strongly appealed to a reciprocal feeling in my own poor heart toward this dear young brother. I have fellowship with him in his late experience of spiritual blankness and darkness, having endured much of the same. Elder Crumpton is a minister of marked ability, and sustains an excellent moral character, thus "by manifestation of the truth commending himself to every man's conscience in the sight of God."

J. E. W. H.

COLUMBIANA, ALA., Dec. 7, 1908.

*Eld. J. E. W. Henderson, Glenwood, Ala.—*

DEAR, PRECIOUS BROTHER:—I went to Mt. Olive Church last Saturday, December 5. This is the church you once pastored, and doubtless you remember each individual member that compose the body there. I have been trying for several years, in my weak way, to serve this church; but on last Saturday it seemed that I had nothing for the expectant brethren and sisters. My mind would take hold of nothing that I could think of; and after I had gone into the stand, I looked over the house. Bro. W. A. Tallant, Bro. J. T. Finley and wife, Sister Finley (a daughter of the late William Mitchell), and other brethren and sisters whom you know, and who often speak of you to me, were earnestly eyeing me, as if expecting a message from their Lord and King; and I had no message, I had no offering: so I arose, earnestly desiring that the Lord would furnish Himself with an offering. As soon as services were over, Sister Finley asked me if I had the December MESSENGER. I told her no, that I had not received it, but I supposed I would get it that day, and I asked her why. Then she spake of you and your article under the heading, "Blank." Her remarks made me anxious to get the MESSENGER and read for myself. So last night I read your article; then I read it again, and even a third time did I read it. Then I closed the

MESSENGER and sat pondering, thinking, meditating over it, and while I was enjoying it to the full, my mind ran back on your writings for years. When I was but a boy, my dear sainted mother took the *Primitive Pathway*, a paper, if I mistake not, of your own editing, and from the time my mother subscribed for this paper till now I have been reading something from your pen almost every month. I think of the blessing you have been to me, and not to me only, but to thousands of others. I feel that I owe a debt of gratitude, first to my God, and then to you. In regard to this debt of gratitude, let me quote your own language—"I feel as though a pressing demand was made upon me for the payment of a debt, while I had not a farthing with which to meet the claim." I feel, dear brother, that the world, and especially God's people, are much better by your having lived in it. Yea, people far and near are greatly benefited by your having lived in the world. I know, dear brother, from your age, and mortal weakness, that you have not many more years on this earth; then let me, while you are living (pay the debt of gratitude I owe you. No, I can't do that) give you an expression of the debt I owe you. I do not wish to weary you, so I will close by asking you to receive all that this letter contains as an acknowledgment of the great blessings God has conferred on us by and through you. Do you feel, dear brother, that while the Lord has made you a blessing to His people, that He has made His people a blessing to you?

You may use this little amount (\$1.00) in any way it may benefit you—a small Christmas gift.

Yours in hope,

S. S. CRUMPTON.

GRAYMONT, GA., Feb. 16, 1909.

*Elder Sylvester Hassell—*

DEAR BROTHER:—Enclosed find a postal order for \$1.00, for which mark my subscription for the MESSENGER to February, 1910.

Dear brother, I so much appreciate your firm stand for the gospel order of God's house, and I trust that God will enable you to edit the MESSENGER in simplicity—"speaking the truth in love"—in the future as heretofore. You may insert in the MESSENGER that I will kindly receive any amount of money handed me for the subscription to THE GOSPEL MESSENGER, and forward it promptly to you without charge. The Primitive Baptists should always support and sustain a medium of truth that is published in such a manner as the MESSENGER. May God bless you in your valuable work.

Yours in a precious hope,

(ELDER) LONNIE HOLLOWAY.

ROME, GA., Jan. 5, 1909.

DEAR BROTHER HASSELL:—Enclosed you will find \$2.00 for the MESSENGER. I've been very negligent about sending it before, for which I hope you will pardon me. I have just finished reading the January number, and enjoyed it very much. I think that Mr. Philpot's sermon was fine and instructive. I enjoy every one of the MESSENGERS since the brothers have dropped the subject of organs and other differences. I'm so glad that the Old Baptists are living in peace, and I look and pray for better results in the ministry. I hope this will find you and your family in good health, and that this will be to you a happy and prosperous new year, and that you will continue to write for the MESSENGER as you have in the past. I always enjoy reading the editorials so much.

Sincerely,

MRS. J. F. DUPREE.

CANTON, GA., R. 4, Jan. 18, 1909.

*Elder Hassell—*

ESTEEMED BROTHER AND FATHER IN ISRAEL:—It has been on my mind some time to write you, but I have just passed through a great trial of bodily pain, from which I have nothing like entirely recovered, but to that extent I can sit up, for which I hope I feel thankful. I don't feel worthy to worry you with my poor scribbling, but I want to tell you what a great help you have been to me in my life of affliction, for through your kindness in sending me the MESSENGER without charge, I have been a constant reader ever since you took charge of it editorially. To say I have been much built up and better established and comforted is but feebly speaking of the matter. And while, dear brother, I realize you are a real flesh and blood man and subject to like passions, weakness, and temptations as other men, I further feel that God has wonderfully gifted you as a leader and teacher of His children, clothing you with an humble, Christlike spirit, yet bold in defense of truth; and I feel that I, poor sinner, saved alone by grace, if saved at all, have all these years been permitted, through God's mercies, which are wonderful, to sit at His footstool and receive instruction in which I have been confirmed by your testimony and that of others of God's dear servants. In all your writings I have been able to perfectly agree with you in all your positions, with possibly one exception, and that I don't understand to be a vital point. With you, I understand that God is omnipotent, omniscient, and omnipresent; that nothing happens by chance, nothing takes place or exists without His decree, either positive or permissive, yet He is in no sense the author or cause of sin; that our first parent, Adam, did violate God's holy command, and brought upon himself and his whole undeveloped posterity condemnation and death, and this sentence has passed upon all men, for all have sinned and are totally depraved and unable to extricate themselves or satisfy divine justice, and in nature are without knowledge of their condition. But God, who is a Sovereign above all, self-existent, before whom all things are present even before they are made or called into existence visibly, and who is not to be called to account for any of His doings, did for a wise purpose and for His own glory see proper to choose of the human family a portion, who is termed "the bride, the Lamb's wife, the elect, the church, whom He predestinated unto the adoption of children by Jesus Christ to Himself according to the good pleasure of His will, and they are a gift from the Father to His own Son, and the Son in covenant did agree to take upon Himself all their weaknesses, all their sins, and in this covenant is this surety. Thus whatever did befall the bride did fall on Him; all her sins were laid on Him; He bore them in His own body; as they were flesh and blood, He Himself likewise took part of the same, was made in the likeness of sinful flesh, like His people, sin excepted. About four thousand years (if not mistaken) the sword of justice slumbered, resting upon the decree of Almighty God, when in due time, the time appointed of the Father, the stroke fell with all its mighty force upon the Surety of His people. And although it was God's darling Son, who was without sin of His own, yet for all this justice did not relax one whit, but demanded full pay for all the sins of His chosen. And this Son of God, by His holy life and obedience unto death, the cruel death on the cross, did render full and complete satisfaction for the sins of all His people. Now they stand before the law perfectly clear, as though they had not sinned; it is God that justifieth—who is he that condemneth? God is too just to charge the account the second time. This Son did not stop here. God did predestinate His people to be conformed to the image of His Son. Much more being justified by His blood, we shall be saved by His life. He not only redeemed from all



iniquity, but purified them unto Himself a peculiar people, and they are created in Christ Jesus unto good works, which God hath before ordained we should walk in them. All whom God foreknew in His choice were redeemed by the blood of Christ; all the redeemed are quickened by the Spirit, brought to a knowledge of the riches of His grace, kept by the power of God through faith unto salvation, ready to be revealed at the last time. Being born again or born of the Spirit, or from above, they are called babes or lambs, and they love God and desire to honor and praise Him. But many in infancy are caught away and kept in the institutions of men, and caused to deny the power of godliness, and their works are tried by fire and shall be burned up, but they shall be saved as by fire. And Christ, for the good and happiness of His people and God's glory, did set up His kingdom or church or fold, which God, by the mouth of the prophets, said should stand forever an eternal excellency, a joy to many generations, and it is typified by Jerusalem and Mount Zion in Israel. And God hath appointed for this city salvation for walls and bulwarks, and given to her doctrine, good laws and ordinances worthy of the great Author, and has declared that the gates of hell shall not prevail against it. And the worshipers at this sanctuary are separated from the world, set on high, exalted above the institutions, laws, doctrines, and ordinances of man. And God has given them, as their infallible guide, the inspired Word of God, the Old and New Testaments, and it is a thorough furnisher unto all good works, and what we need to know for our good and God's praise is therein taught, and is not to be added to nor taken from. And to all such as follow this perfect rule and keep His sayings, He has promised to be with them always even unto the end of the world, and that He is coming again in person, as He ascended but without sin unto salvation, to judge the world in righteousness, and there will be a resurrection both of the just and the unjust, and their bodies shall come forth, and all the redeemed of the Lord shall be carried to heaven and eternal happiness to forever praise God, crying, "Holy, Holy, Thrice Holy, art Thou, Lord God Almighty"; and the wicked are to go away into everlasting fire prepared for the Devil and his angels. In view of this, what manner of men ought we to be in all holy conversation! Our whole being should be engaged in praise and sincere devotion at every moment in His holy presence, that we be found of Him in peace.

Now, dear brethren, I had not thought at the outset of worrying you with so much of my poor writing, and I hope you will pardon the intrusion. Yet I have merely hinted at the great and mighty works of God in the salvation of sinners, the momentous truths of the Bible. I have not cited Scriptures, because I thought it unnecessary, as I know you are familiar with proofs; and again my object in writing is not with any thought of teaching you, but in my poor way to put before you what comforts me, and to thank you, and cast in my mite of encouragement to you in your sacrifice in serving the children of God, thereby serving Christ. May the God of all grace abundantly bless and sanctify your labors to the uprooting of error and to the planting of truth and peace in Zion. The Baptists in our part, North Georgia, are not troubled with any of the innovations that are causing confusion and division in other places, for all of which I hope we are thankful. May God still deliver us, if His holy will, for Jesus' sake. Pray for your unworthy and afflicted brother,

W. H. LEONARD.

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DANVILLE, IND., Feb. 12, 1909.

*Elder Sylvester Hassell—*

VERY DEAR BROTHER IN CHRIST:—You will find one dollar enclosed for the MESSENGER. I still find many good articles, and words of in-

struction and comfort that make me desire to still have it visit our home. The past year, as all others, has many sad memories among its events, that embitter the cup of life. But I thank my God that there are some sweet memories that throw a halo of light and glory over all and call out from my soul sincere gratitude and thanksgiving. The Lord has enabled me to so continue in His blessed truth, that the dear people among whom I labor are enjoying to some degree His holy presence and the peace and fellowship of each other, with some ingathering of the Lord's little ones. The Lord said, "Peace I leave with you; My peace I give unto you." What a great blessing is "peace"! I do not mean stagnation; but lively, energetic "peace"—"peace" that passeth all understanding, that fills the soul with rejoicing and the tongue with praises. For such "peace" we should seek after and pursue it with all vigilance. May the Lord's dear people "awake to righteousness and sin not," that the Lord's promise will soon be fulfilled in our midst—"Then will I extend peace unto her like a river, and joy like the waves of the sea." May the Lord bless and prosper, guide and direct you, with grace to strengthen through the coming year.

In love,

E. W. THOMAS.

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KOSCIUSKO, MISS., Feb. 8, 1909.

*Elder Sylvester Hassell—*

ESTEEMED BROTHER IN THE LORD:—I enclose a P. O. money order to pay for THE GOSPEL MESSENGER the present year. I appreciate the MESSENGER very much; and my prayer to the good Lord is that He will in the future as in the past give you grace to sustain you in all of your service to Him, and also to your fellow-men, without which our service in writing, preaching, and order or discipline will be a failure. I believe the gospel written is just as much a revelation as spoken. The gospel spoken or written in this and all ages is by revelation from heaven. The Apostle of the Gentiles tells us that he received it that way; and he further tells us that if he or an angel from heaven preach any other, let him be accursed. The preached gospel is a great blessing. The people of God can never be grateful enough for the mercies and blessings they have and are daily and hourly receiving at the hands of their Creator. They are kept by His power, ready to be revealed at the last day. One of the prophets writes, "the Lord is good, a stronghold in the day of trouble." Many of us have realized the truthfulness of this Scripture. Another sweet consolation is that He knoweth them that trust in Him. It is a blessing to be enabled to trust in the Lord. We are told in Holy writ that He is the giver of not only every good but of every perfect gift; that He is the author and finisher of the Christian's faith. Sometimes very dark clouds overshadow our faith; darkness seems to cover our minds, even gross darkness. Our doubts and fears become so great that we doubt the reality of the Christian religion, or even the existence of a God. But hope is never entirely gone, and I do rejoice that it is written that it is an anchor to the soul, both sure and steadfast. This Scripture is one of peculiar sweetness to me, and more especially in my dark seasons. I often think of that dear man of God who is now at rest, to wit, W. M. Mitchell's last writing in regard to those dark seasons; and if such men as he was, had at times to grope in complete darkness, none of us need be surprised if we are at times in a like predicament. If you are without chastisement, whereof all are partakers, then are you bastards and not sons. It is not pleasant at the time, but afterwards works the peaceful fruits of righteousness. Love to you and to all the writers and readers of the MESSENGER.

JAMES M. SIMMONS.

DAVID CITY, NEBRASKA, Jan. 3, 1909.

*Elder Hassell—*

DEAR FRIEND:—I take the opportunity this beautiful afternoon to renew my subscription to THE GOSPEL MESSENGER, which I believe is worthy of the name it bears; for when I have been almost ready to give up in despair, the MESSENGER has come along and I would read some message of love from some dear one, and I would be ready to exclaim with doubting Thomas, "My Lord and my God!" So I thought the one piece worth many times the subscription price. Yet I fear I have never known God, whom to know is life eternal. My only hope is in the merits of a crucified Saviour. May God bless you with health and strength to edit the MESSENGER for years to come.

I am, as ever, yours to serve,

JOHN H. BROWN.

BIG SANDY, TENN., R. F. D. No. 2, Box 36, Feb. 1, 1909.

*Elder Sylvester Hassell—*

DEAR BROTHER:—Enclosed find money order for two dollars, one dollar for J. Hargis, Big Sandy, Tenn., to extend his subscription, and one dollar for myself; for I don't want to miss a copy of the good old MESSENGER, for it's all the true gospel we hear, and I do endorse the way in which you conduct the MESSENGER.

Your brother, I hope,

R. C. FLOYD.

CRUMP, TENN., Dec. 28, 1908.

*Elder Sylvester Hassell—*

DEAR BROTHER:—Enclosed you will please find post-office money order for one dollar, my renewal for THE GOSPEL MESSENGER for the year 1909. I have been taking the MESSENGER for about twenty years, and I can not do without it. I love to read it better than ever.

Your old brother, I hope,

E. D. MARTIN.

EULA, TENN., Jan. 30, 1909.

*Elder S. Hassell—*

DEAR BROTHER IN CHRIST:—With your permission, I want to write a little to the household of faith. Now, dear saints of God everywhere, first I want to tell you that I am a native of Tennessee, born and raised there, and there was where I received a hope, if indeed I ever did receive a hope; and there was where I was married; and in the year 1875 I migrated to Texas and settled in Johnson County, and in a short time myself and wife united with the church at Joshua, Texas, and I have tried to live a true member ever since. And it was in the year 1890 that my dear wife was taken away from me by death, leaving me with three children to battle along in this cold, unfriendly world of sin and sorrow, without any one but my children to share my joys and sorrows, and now my children are all grown and married. I have three cousins in Middle Tennessee, who are Old School or Primitive Baptist preachers, and I want to try to visit them about Christmas. My old mother was a Primitive Baptist for forty years. I find great satisfaction in reading the Scriptures of eternal truth in my lonely hours. So, then, we will read a little of the fourth chapter, beginning with first verse, of 1 Peter. "Forasmuch as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin, that he no longer should live the rest of his time in the flesh to the lusts of man, but to the will of God. For the time past of our life may suffice us to have wrought the will of the

Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries." And it is said in Ephesians, "For we are His workmanship, created in Christ Jesus unto good works, which God has before ordained that we should walk in them." Now, dear children of God, I ask you all to cast the mantle of charity over my imperfections, and pray for the unworthy writer when at a throne of grace.

Yours in hope of eternal life,

• A. J. KILPATRICK.

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LOTTIE, VA., Dec. 16, 1908.

DEAR-BROTHER HASSELL:—Find enclosed remittance for another year, the subscription price of the precious GOSPEL MESSENGER, which I do not wish to deprive myself of. The pure gospel (that great witness) seems to be trodden down these days, and almost dead. But, thank God, those two witnesses must come to life, though they die. Then all the earth will quake with fear. These times are foretold, and must come to pass. Merry Christmas and happy New Year.

LILLIE S. BOARD.

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## OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

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### MRS. EMILY P. HOLT.

Mrs. Emily P. Holt, the daughter of Brother and Sister W. L. Banks, of Fayetteville, Ga., was born July 31, 1876, and was married to Mr. Wardy Holt Dec. 7, 1893. To them were born six children, three boys and three girls; one of each died, leaving two of each to mourn their loss, the baby being two months and five days old. Mrs. Holt passed away from earth Jan. 14, 1909. She was conscious of her death, and calmly resigned to it. As she felt death approaching, she called her husband and children and parents, and said: "I am dying. I have prayed day and night to God to let me live to raise my children to be grown. But it is His will that I must die. None but God knows how I have suffered. I do not fear death. I am not afraid to meet God. He has a place prepared for me; I have seen it. I don't belong to any church. I wanted to join the Primitive Baptist church at Rama for two years, but Mr. Holt preferred for me to join the Missionaries, but I could not do that. But, if I could have lived, I fully intended to have joined the Primitive Baptists this year. But it is all right with me now. Wardie, I have been true to you. You all have done all you could for me." She then gave some instructions about the children, and how she wished them raised. She then engaged in prayer, saying: "O Father, Thou art merciful. Thou hast been merciful to me. I ask Thee to be merciful to my dear little children. Thou knowest I have done all I could for them. Bless them and keep them." And then her life passed out of mortality into immortality, to dwell with God in angelic beauty. Oh how bright to her was the vision of her passport. She is not dead, but, while her body sleepeth, her spirit is in sweet peace. Dear husband and children, and all to whom she was dear, cheer up, think, in your loss, of her gain, and let her gain sweeten the bitterness of your loss; and, as your earthly ties are transplanted, one by one, to glory, may Heaven be brought closer and closer to you in love and joy and peace. Dear children, think of mother's last prayers for your well-being. Seek to know and do the right. We feel no doubt that she has



exchanged her earthly for a heavenly home. May we all be prepared by Divine grace for this solemn change. God bless and keep you all, is my desire.

Written by the request of the family.

In love,  
Bullockville, Ga.

B. C. CALDWELL.

### MRS. SUSAN JANE BEESLEY

Died Jan. 13, 1909.

"We have lost our darling mother,  
She has bid us all adieu;  
She has gone to live in heaven,  
And her form is lost to view.  
Oh, that dear one, how we loved her!  
Oh, how hard to give her up!  
But an angel came down for her  
And removed her from our flock.

"We miss thee from our home, dear mother,  
We miss thee from thy place;  
A shadow o'er our life is cast;  
We miss the sunshine of thy face.  
We miss thy kind and willing hand,  
Thy fond and earnest care,  
Our home is dark without thee—  
We miss thee everywhere."

Mother Beesley—Susan Jane Ridout—was born to William and Martha Ridout on January 4, 1818, in Brunswick County, Va. She moved to Rutherford County, Tenn., with her mother and three sisters in 1822. Was married to Christopher Beesley on December 17, 1835. She was the mother of twelve children—seven sons and five daughters—all living to be grown and married. Her husband and five children preceded her to that "Home of the Soul" "where the weary be at rest." Mother was a noble Christian woman, amiable, kind and loving—a true wife, a devoted mother and grandmother. She was devoted to her church. Her home was a home to the Baptists. It was her delight to entertain them. She was never too tired or too sick to give her brethren and sisters a hearty welcome in her home. She united with the Primitive Baptist church at Overalls, Rutherford County, Tennessee, in 1869. One of her favorite hymns was—

"Oh, for a closer walk with God,  
A calm and heavenly frame,  
A light to shine upon the road  
That leads me to the Lamb."

"A precious one from us has gone,  
A voice we loved is stilled;  
A place is vacant in our home  
Which never can be filled.  
God in His wisdom has recalled  
The boon His love had given,  
And though the body slumbers here,  
The soul is safe in heaven.

"Farewell, dear mother, sweet thy rest,  
 Weary with years and worn with pain;  
 Farewell, till in some happy place  
 We shall behold thy face again.  
 'Tis ours to miss thee, all our years,  
 And tender memories of thee keep—  
 Thine in the Lord to rest, for so  
 He giveth His beloved sleep."

BETTIE.

---

#### CHANGE OF ADDRESS.

Elder E. E. Lundy has changed his address from 312 Queen street to 716½ South Second street, Wilmington, N. C.

---

#### SONGS IN THE NIGHT."

This is the title of a little book now in the hands of the printer, containing the last five beautiful and richly experimental poems which my brother, James B. Durand, wrote during the last year of his life; also a memoir of his life, prepared by me; his experience of grace, and an account of his last hours, closing with an account of his wonderful return from apparent death, to tell of the exceeding love and glory of the dear Saviour which had broken in upon his soul.

I have been asked by friends to publish these poems in book form. I know the book will be of exceeding interest to those to whom I am addressing this notice. It will be neatly and attractively bound in cloth, and will likely be ready to send to subscribers early in February. The price will be fifty cents, send by mail postpaid. I will be glad if those who wish to get the book will send me their orders as soon as convenient.

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#### PROFESSIONAL NOTICE.

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#### THE GLORIOUS TRIUMPHS OF GRACE.

Elder W. S. Craig, of Cozad, Nebraska, has published another edition of this work, in 13 chapters, 188 pages, being mainly an abridgment of the "Reign of Grace," published by Abraham Booth, of England (born 1734, died 1806). The original work is one of the ablest defenses of salvation by sovereign grace, but is out of print; and the first edition of Elder Craig's abridgment having been sold, he has now published a briefer abridgment, with alterations and improvements. Price 25 cents by mail. Send directly to him for the book.

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Vol. 31.

No. 5.

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# The Gospel Messenger.

MAY, 1909.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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VOL. 31.

WILLIAMSTON, N. C., MAY, 1909.

No. 5

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## PRAYER FOR HUMILITY AND LOVE.

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“Humbleness of mind.” Col. 3:12.

Jesus, to my soul impart  
Thy good Spirit from above,  
To enrich my barren heart  
With humility and love.

Thou canst make this desert bloom;  
Breathe, O breathe, celestial Dove,  
Till it blow with rich perfume  
Of humility and love.

Ah! compassionate my case,  
Let the poor Thy pity move;  
Give me, of Thy boundless grace,  
Give humility and love.

With Thy children I would sit,  
And not like an alien rove:  
Clothe my soul, and make it fit,  
With humility and love.

Greatest sinners, greatly spared,  
Love much and themselves debase;  
Mine's a paradox too hard—  
Rich of mercy, poor of grace!

Me Thou hast forgiven much  
(This my sins too plainly prove);  
Give me what Thou givest such,  
Much humility and love.

JOSEPH HART, of England (1765-1837).

HEAVENLY WISDOM.

---

PREACHED AT ZOAR CHAPEL, GREAT ALIE ST., LONDON,  
ON THURSDAY EVENING, AUGUST 13, 1846.

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*"But the wisdom which is from above, is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."* James iii. 17.

The drift of the General Epistle of James has, I think, been much misunderstood. Isolated passages have been laid hold of by persons of a legal bias to prop up that God-dishonoring doctrine—*salvation by works*; whilst others who love and contend for free grace have been so puzzled by the very same passages that legalists have laid hold of, that they have been unable to reconcile them to the express testimony of the Holy Ghost by the pen of Paul to the doctrine of *justification by faith*.

I think, however, it is very evident that the drift of James is not for a moment to set up "justification by works" in opposition to that cardinal, fundamental point, justification by faith through the imputation of Christ's righteousness. But, as there were many base characters in his day (as is evident from the Second Epistle of Peter and that of Jude) who "turned the grace of God into lasciviousness," and "continued in sin that grace might abound," James writes this epistle to warn them against such soul-deceiving errors, and to shew that the faith whereby the soul is justified is of that living nature whence good works must necessarily flow. He therefore speaks of justification by works (ii. 24), not as a sinner's righteousness before God, nor as contradictory to or destructive of the doctrine of justification by faith, but as a proof and evidence of faith being genuine. Thus the Lord represents the judgment of the great day as decided by works (Matt. xxv. 31-46), not because the blessed are saved by their works, for "the kingdom was prepared for them from the foundation of the world," but because their works were proofs and evidences that their faith and love were genuine.



That this is the meaning of James is to my mind evident from two instances which he brings forward of the works, the good works, whereby two Old Testament believers were, according to him, justified, namely, Abraham and Rahab. The very works which he brings forward as justifying the performers of them would be, separated from that faith which produced them, in one case treason, and in the other murder. For does not James bring forth the case of Rahab the harlot who received the spies? "Likewise also was not Rahab the harlot justified by works when she had received the messengers and had sent them out another way?" (Jas. ii. 25.) Isolate that case from the faith whence it sprang, was not Rahab guilty of treachery and treason against her country? And look also at Abraham's case, which he quotes (ii. 21): "Was not Abraham our father justified by works when he had offered Isaac his son upon the altar?" Isolate Abraham's offering up of his son from the faith which produced it, what would it be but the blackest murder, the cold-blooded slaughter of an only son by the hand of his own parent? James, therefore, in adducing these instances brings them forward as fruits of living faith. For take these works in any other light than the fruits of living faith and they are stamped as the blackest crimes. But springing out of faith their evil is taken away. Grace sanctifies them, and they are manifestations and fruits of the operation of faith in the soul. As he himself says, "Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith Abraham believed God, and it was imputed unto him for righteousness; and he was called the friend of God." (Jas. ii. 22, 23.) He here brings forward the very same passage which Paul does to prove "justification by faith." (Rom. iv. 3.)

But apart from these controverted passages there are two places, especially in James's Epistle, which cut down the unscriptural doctrine of "salvation by works." One is the passage wherein he declares that "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning" (i. 17). Now

if it be true that there is no good and no perfect gift but what cometh down from the Father of lights, what room is there for the works of the flesh? All creature merit is cut down effectually by such a solemn declaration of inspired truth. And the other passage, whereby all works are effectually swept away as regards justification, is the one before us, "The wisdom which is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

James is here contrasting the wisdom which cometh from God with the wisdom which cometh from man. What is the decisive stamp which this great apostle puts upon all human wisdom? He writes upon it three epithets as its distinctive marks; and thus condemns it to the lowest depth of abasement. Speaking of that vain-jangling profession which arises from an unhumiliated heart and an unbridled tongue he says, "But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish" (James iii. 14, 15). *First*, then this wisdom which springs from the creature and the flesh has its origin in the earth; and above that earth whence it has its source it can never rise. It must always, therefore, being earth-born, grovel on the ground; out of the earth it grows, and it can never rise above the mists and fogs which cover its native soil. *Secondly*, it is "*sensual*" or "*natural*," as we read in the margin. Thus it is a wisdom adapted to our fallen nature; a wisdom which addresses itself entirely to our senses. It knows nothing of God, nothing of heavenly things, nothing of eternal realities, nothing of supernatural and revealed truth; but flows out of and is adapted to reason and sense, knowing only such objects as eye, ear, touch, taste and smell are cognizant of and conversant with. It is a wisdom, therefore, which begins in self and ends in self, and never rises beyond the fallen nature of ruined man. And *thirdly*, comes that word which debases and degrades all human wisdom, in the matter of salvation, to the lowest hell. By one word he puts upon it a fatal stamp as though he would entirely reprobate it—"devilish."

It seems as though he would say, "Man, with all his boasted wisdom, is even exceeded by devils in that matter." The fallen spirits, those enemies of God and his people who are waging eternal war against God and his dear Son, are the parents of that wisdom which is earthly and sensual; and thus are stamped upon it the very features of hell. But bear in mind that these epithets are applicable to human wisdom only so far as it interferes with divine matters. In its own province human wisdom is useful and necessary. It is when it intrudes itself into divine things and makes a bold entry into the sanctuary, bringing down sacred and heavenly realities to its own level, that it is to be condemned. James saw the fruits which it produces when carried into divine things; he therefore judged of it by these fruits and condemned it accordingly. "Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is there is confusion and every evil work" (James iii. 13-16). It is because he saw that the carrying of natural wisdom into divine things produced such miserable fruits that he condemned it. He perceived that it produced bitter envying, strife, vain glory, lying against the truth, confusion and every evil work, and therefore condemned its origin as *earthly*, its nature as *sensual*, and its end as *devilish*.

But having thus set aside all claims of human wisdom in matters relating to the kingdom of God, James proceeds in a simple and blessed way to unfold the character of that divine and supernatural wisdom which has not its origin like human wisdom in the earth, but comes from above, and leads to that heaven whence it springs.

With God's blessing then, this evening, I shall endeavor to show the *origin*, *nature* and *effects* of this divine and supernatural wisdom, and in so doing I shall take up one by one the epithets by which James has here described it. May the Lord enable those of us who



desire to fear his name to gather up some sweet testimony from himself, that he has made us the happy partakers of this heavenly wisdom.

I.—“*The wisdom which is from above.*” Its *origin* is here distinctly stated. It is no denizen of earth; its abode is in heaven, and it comes down as a spiritual visitant from on high. Man, then, in a state of nature, has not a grain of heavenly wisdom. He knows experimentally nothing of the way of salvation, nothing of his own ruin and misery, nothing of the grace of God, nothing of the person and operations of the Lord the Comforter; nothing of his leadings, guidings, teachings and anointings. He may indeed possess a large amount of earthly wisdom; and if a professor of religion he may carry it up to the greatest height in the letter of truth; he may be wise in the Scriptures, wise in the plan of salvation, wise in comparing text with text, scripture with scripture and passage with passage, but unless a measure of divine wisdom has dropped into his heart from the mouth of God he has at present nothing but that wisdom which is “earthly, sensual and devilish.” But the wisdom which makes the soul wise unto salvation is “from above.” It flows from the fullness of Jesus, for “of God he is made unto us *wisdom.*” It comes immediately from the mouth of God into the soul. “The Lord giveth wisdom. Out of his mouth cometh knowledge and understanding” (Prov. ii. 6). It springs from the special teachings of God the Spirit; “All thy children shall be taught of the Lord” (Isa. liv. 13). It proceeds from the sacred and secret operations of the holy Comforter in the hearts of God’s elect. “But ye have an unction from the Holy One, and ye know all things” (1 John ii. 20). “Howbeit when he, the Spirit of truth is come, he will guide you into all truth, for he shall not speak of himself, but whatsoever he shall hear that shall he speak; and he will shew you things to come.”

This then is its *origin*. It comes from heaven; it is the free gift of God to elect souls, and it is sent to make them wise unto salvation, to deliver them from the wrath to come, to fit them for and take them to heaven. Of the *nature* of this wisdom James proceeds to give us a description.



1. First he says of it that it is "*pure*." It is thus opposed to earthly wisdom, which is "sensual and devilish." Heavenly wisdom we have seen to be pure in its origin. It comes down from the all-pure Jehovah; it descends from the eternal mansions of unsullied holiness. This John saw in vision. "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb" (Rev. xxii. 1). *There* was its source; *thence* it took its rise. "The throne of God and of the Lamb" was the fountain-head whence this "pure river of water of life" flowed. Ezekiel too saw this same heavenly river in vision. "Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward; for the forefront of the house stood toward the east and the waters came down from under the right side of the house, at the south side of the altar" (Ezek. xlvii. 1). This gives us an additional view of the nature of this divine stream, that, whereas, John saw it proceeding out of "the throne of God and of the Lamb," Ezekiel viewed it taking its course by the altar; and therefore connected with and flowing out of the atoning sacrifice of Immanuel.

But this wisdom is not only pure in its *origin* it is also *pure in its nature*. It is as pure as the throne of God out of which it flows; it is as spotless as his eternal holiness, as unsullied as his immaculate Godhead. It can not be otherwise. A pure Jehovah can communicate nothing but what is as pure as himself. And thus this heavenly wisdom that springs out of a covenant Jehovah flows purely into the soul, because it proceeds out of the pure and holy fountain of Immanuel's fullness.

And as it is pure in its *origin*, and pure in its *nature*, so is it also pure in its *effects*. It comes accompanied by atoning blood, and therefore purifies the conscience; as we read, "For if the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. ix. 13, 14.) This is "having the heart sprinkled from an evil conscience

and the body washed with pure water" (Heb. x. 22). It comes with—in fact it is—the pouring out of the blessed Spirit upon the soul; therefore it purifies the heart and affections, as the Holy Ghost declares by the mouth of Peter, "And put no difference between us and them, purifying their hearts by faith" (Acts xv. 9). It brings with it *health*, for it is "health to the navel, and marrow to the bones" (Prov. iii. 8); it gives *strength*, for "the strength of Christ is made perfect in weakness" (2 Cor. xii. 9); it communicates *grace*, for it is "an ornament of grace to the head" (Prov. i. 9); and crowns all with *glory*, "for the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly" (Psa. lxxxiv. 11).

Being thus pure in its *origin*, pure in its *nature* and pure in its *effects* it is not sullied by the corruptions of the heart into which it comes, though it discovers and brings them to light. This wisdom is "the light of life" (John viii. 12); and therefore discovers all upon which it shines. Thus it makes sin known and felt; as the apostle speaks, "But all things that are reprov'd are made manifest by the light; for whatsoever doth make manifest is light" (Eph. v. 13). And this is the reason why the Lord's people have such a sight and sense of their inward corruptions, are so plagued with "the sin that dwelleth in them," and pour forth so many sighs and cries on account of their internal wickedness. Divine teaching makes them acquainted with themselves; and the pure wisdom which is from above manifests the filth and impurity of their fallen nature. And what is true of divine wisdom as a whole is true also of all its branches. Thus faith discovers unbelief; light, darkness; life, deadness; liberty, bondage; purity, holiness; and unsullied brightness discovers filth, carnality and wickedness. And as this heavenly wisdom in the soul is not an inert, inactive, barren principle, but the life of God in active, fruitful operation, it not only discovers but resists, struggles against, condemns and subdues, as the Lord from time to time enables, the corruptions that are by it manifested and groaned under.

II.—The second mark that the blessed Spirit, by the pen of James, has stamped upon this heavenly wisdom

is that it is "*peaceable*." Its first mark is "*purity*"; its second *peace*. But in what way is it *peaceable*? It is so in its *origin*. It dates its birth from eternal transactions. Do we not read, "The counsel of peace shall be between them both?" (Zech. vi. 13.) From this "counsel" (or covenant) of peace heavenly wisdom, as a gift to the church, took its rise. But what originated in the counsels of eternity was accomplished and ratified in time by the incarnation of the Son of God; for Jesus "made peace by the blood of his cross" (Col. i. 20). He reconciled the elect unto God: "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death to present you holy and unblamable and unreprouvable in his sight" (Col. i. 21, 22). He brought them near unto his Father by making an atonement for their sins, and has thus cast all their iniquities into the depth of the sea. And is he not the peacemaker? (Eph. ii. 15); the peace-speaker? (Eph. ii. 17); the peace-giver? (John xiv. 27). "This man shall be the peace when the Assyrian shall come into our land" (Micah v. 5). "He," says the apostle, "is our peace" (Eph. ii. 14). Therefore the wisdom which is from above is "peaceable," because it flows out of the "counsel of peace" entered into between the Eternal Three, and because it was brought to light and ratified in the fullness of time by the incarnation, obedience, sufferings, blood and death of the Lord Jesus Christ. It is therefore sent down from on high as a sweet and sure message of peace to the soul; and wherever it comes it proclaims peace to the guilty conscience, for it assures the soul into which it divinely flows that peace has been made through the blood of the Mediator.

But this heavenly wisdom is not only "peaceable" in its *origin* and *nature*, it is "peaceable" also in its *effects*. It produces a sense of peace by enabling the soul to believe that Jesus has made peace. When the blessed Spirit is pleased to bring a measure of this heavenly wisdom into the heart, peace with God through Jesus Christ is felt and experienced; as the apostle says, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. v. 1). As

the effect of peace thus made and proclaimed it also produces *quietness*; as we read, "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever" (Isa. xxxii. 17). It is therefore accompanied with that spiritual-mindedness which is "life and peace." Thus it pours oil upon the troubled waves and heaving billows of a sinner's breast; it assuages the pangs of guilt; it disarms the rebellion of the carnal mind against God; it allays the peevishness and fretfulness of man's stubborn will against the sovereign dispensations of the Most High, and hushes every faculty of the soul into a sacred and solemn calm. What then so sweet or what so desirable as to be blessed with a measure of this peace with God, and to enjoy the dewy operations and influences of the Holy Spirit, producing a holy, heavenly calm in the troubled breast!

But this heavenly wisdom is "peaceable" also in its *fruits*. What is most opposite to God? Is it not enmity? "For God is love." And is not "the carnal mind enmity against God?" Then that which is most opposed to the character of God must be enmity, hatred, wrath, malice, strife, envy. The very nature of devils—that which makes hell to be hell—which inflames their tortured spirits as well as those billows of divine wrath that are perpetually rolling over them in waves of fire and brimstone—the internal hell, that devils and damned spirits carry within their own breasts, is hatred and enmity against God and his ways. And have we not felt, to our shame, a measure, some perhaps a large measure, of this hell within, this enmity, this rebellion, this peevishness, this fretfulness, this quarrelling with God, his works, his word and his ways? And have not our souls sometimes also enjoyed a measure of the Spirit's divine operations, communications, dew and power? And was not the effect this, to command a holy calm, to produce peace with God and peace with his people? For wherever the holy Dove broods over the soul, wherever he waves his blessed pinions over a sinner's heart, wherever he speaks through the blood of the cross he also creates peace with the people of God. When the shepherds were keeping their flocks by night, and an angelic chorus hovered over their heads, this was the burden of



their song, "Glory to God in the highest, and *on earth peace*, good will toward men." O how different is this peace on earth thus proclaimed by the angelic host at the time of the Lord's nativity, from a state of war, where wrath, enmity, jealousy, pride and rebellion are all mustering their hostile bands to desolate and destroy! Peace is heaven; wrath, enmity, and rebellion are hell. Peace is from God; war is from Satan. Peace flows like a river from the blissful abodes of happiness and glory; war is a troubled sea, whose waves cast up mire and dirt.

III.—"*Gentle*." How is this wisdom "gentle?" By making that heart "gentle" into which it comes. And what is "gentle" opposed to? Self-will, passion, fretfulness, peevishness and the workings of a rebellious heart. "Gentle" is opposed to everything headstrong, perverse, froward, stubborn, obstinate. If we look at the *origin* and *Author* of this heavenly wisdom, it must needs be "gentle." The heavenly Dove can only breathe his own nature, his own spirit, which is gentleness, quietness, meekness, calmness. O how this gentleness and meekness shone forth in the character of the blessed Lord! "Learn of me," he said, "for I am meek and lowly in heart" (Matt. xi. 29). It was said of him that "he should not cry, nor lift up, nor cause his voice to be heard in the streets" (Isa. xlii. 2). "As a sheep before her shearers is dumb, so he openeth not his mouth" (Isa. liii. 7). But how opposed is this "meekness of wisdom," this "meek and quiet spirit," this "gentleness of Christ" to the very nature of man! *This* is man's nature—to have some point in view, some darling lust, some pitiful self-interest, some object of pride or ambition; and in the hot and eager pursuit of this, to press hurriedly forward, to trample down every obstacle and to carry all before him. Self is his motive, his starting place and his goal. Has he then some desired object in view? Are his appetites inflamed toward it? Does his hand long to grasp it? But is there a crowd of obstacles between him and it? Trample them under foot; push them on the right hand and on the left; have it he must, have it he will. Does any man oppose? Down with him into the dust. Does any man thwart? Woe

to him who crosses his path. Is not this man's disposition by nature? And is not this the very wisdom of hell; that wisdom which James declares to be "earthly, sensual, devilish?" Now look in the opposite direction, at the wisdom in the heart made wise unto salvation; its very essence, its very nature is to be "gentle"; not *unfaithful*, that is quite another thing. Men often mistake the matter both ways. Violence, wrath, anger are called faithfulness; cowardness in divine matters, a truckling, yielding, timid spirit, sacrificing truth and uprightness at the shrine of expediency and self-interest, a cowering before money and power, this is loudly proclaimed by those who reap the benefits of such courtly adulation to be the very spirit of the gospel and the very gentleness of Christ himself. But no two errors can be greater. The highest gentleness may be consistent with the deepest faithfulness; and the greatest enmity and obstinacy may be consistent with the greatest cowardice.

IV.—"*Easy to be entreated.*" How different is this *fourth* mark of the wisdom which cometh from above from our fallen nature! How hard usually is man to be entreated! Is a favor wanted? What bowings and cringings does he require before he grants it! What flattery before, what supple gratitude after! If he be offended, how hard to be overcome! With what slowness, what difficulty, what unwillingness does he relax his angry brow! How slow to overcome his angry temper: how backward to forgive the unhappy offender against his dignity, his pride or his interest! But how different is grace in its fruits and effects upon the soul! When divine wisdom drops into the heart, when some measure of this pure fountain of heavenly grace distils into the soul, it makes a man "easy to be entreated." He must give way. There is that brokenness, that contrition, that sense of unworthiness, that tenderness communicated by the operations of God the Spirit upon the soul that he becomes "easy to be entreated." He must give way when his heart is softened, broken and melted by the blessed Spirit shedding abroad love in his soul.

But why is the heart wrought upon by divine teaching "easy to be entreated?" Is it not because it has ever to carry about with it the deepest sense of its unworthi-

ness? Is it not because it has tasted in some measure that the Lord is gracious; because it has felt the goodness and mercy of God, and been melted down at his feet by his superabounding grace? This makes a man "easy to be entreated." Has the Lord had mercy upon him, and shall he not be merciful to another? Has the Lord pardoned his sins, and shall he not pardon the transgressions of a brother? Has the Lord looked upon him with favor and melted his heart, and shall he stand up in obduracy, wrath and obstinacy against one who bears Christ's name and wears Christ's image?

V.—"*Full of mercy.*" This is the *fifth* mark of that wisdom which is from above. Why "full of mercy?" Because this wisdom flows out of the heart of eternal mercy. What a sweet sound is *mercy* to a fallen sinner, to all who know and feel themselves to be guilty criminals, deserving nothing but eternal displeasure! Having tasted of the sweetness of mercy, does not this make a man merciful? Mercy is always accompanied with a sense of our guilt and shame, and a deep sense of our own unworthiness. Mercy brings us low in the dust. Mercy makes us feel ourselves to be "the chief of sinners," and "less than the least of all saints." Mercy breaks the hard heart, softens the obdurate heart, dissolves the stony heart. The man, therefore, who knows anything of his own vileness has no stone to throw at others. He who feels his own corruption and knows how sin works in his fallen nature, nay, at times bursts forth like the leprosy in Miriam's forehead, can not cast off trembling sinners. No; mercy will never lead a man to stand up in pride and self-righteousness. Mercy never leads a man, because perhaps he has lived a consistent life, to cut and hack at God's sin-burdened and temptation-harassed people. Mercy pardoning aggravated crimes—mercy superabounding over the vilest transgressions—mercy flowing undeservedly into a sinner's guilty conscience, makes him pitiful and tender-hearted, gives him to feel for the tempted and tried, constrains him to take the lowest place amongst God's children, and causes him to feel that he of all men has least to say against others. How different are these fruits and effects of heavenly wisdom and divine teaching from all that is produced by natural religion under what-

ever shape, whether the highest Calvinism or the lowest Arminianism! What can natural religion do for a man? Does it find his heart hard? It renders it harder. Does it find him self-righteous? It establishes him as a more confirmed Pharisee. Does it find him resting on his own strength? It leads him to lean on it more confidently. Does it find him far from God? It sets him infinitely farther. But what does grace for a man? Grace makes a man feel that of sinners he is chief; grace humbles a man, in soul feeling, into the very dust; grace manifests to him the corruptions of his heart; and grace in mercy pities, pardons, blots them out, forgives and subdues them. And thus, a man having known something of mercy and being enriched and ennobled with the wisdom which is from above, is "full of mercy." Nothing delights him more than hearing of God's mercy to poor fallen wretches. Nothing in the character of God suits him better than that he is "rich in mercy and plenteous to forgive." And if he meet with a poor guilty child of Adam, mourning, sighing and crying on account of sin working in him, his heart overflows with tender affection; he would, if God enabled him, take him by the hand and lead him to the cross of Jesus, and tell him that because he hath found mercy what hope there is for him. How this shines forth in that blessed man of God, Hart! He had gone to great lengths of transgression; he had backslidden very far from God; yea, he had sinned that grace might abound. But when the Lord revealed himself unto him, when mercy reached his heart, when love and blood met in his conscience, what a sweet impression did they leave upon his soul, and how he has poured forth the very feelings of his heart in those hymns which have been so blessed to God's people? How a sense of his sins and of God's mercy shines through every line; and how he always abhorred himself! As one of his biographers says, "He dwelt always in the outer porch, because he ever bore his shame." Yet how tenderly and suitably he speaks to God's family! Such will ever be the effect of God's mercy in a man's soul. It will make him merciful to others, and will break to pieces that proud, legal, pharisaic spirit which ever says, "Stand by thyself; I am holier than thou!"

VI.—"*Full of good fruits.*" This is the *sixth* mark



which the Holy Spirit by the pen of James has stamped upon heavenly wisdom. As a tree is known by its fruits, so is the wisdom which is from above distinguished by its rich and abundant crop. Among these good fruits there is the fruit of *faith*, whereby Christ is embraced in all his glorious fullness; the fruit of *hope*, the anchor cast within the veil, both sure and steadfast: the fruit of *love*, whereby the Lord is loved with pure affection, God's truth enshrined in the heart, and the Lord's people in the bosom; the fruits of *uprightness*, *integrity* and *godly fear*. And after all this is the grand test that we are to know men by. "By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?" If a man has grace in his heart there will be corresponding fruits springing out of that grace. If then we see not these fruits springing out of it we know that neither the root, the sap nor the stem can be good.

VII.—"*Without partiality.*" This is James's *seventh* mark of heavenly wisdom, "*without partiality.*" This is opposed to earthly wisdom, which is always partial, which loves the rich, the well dressed, the wise, the learned, the eminent, the noble, the polished members of society. The very character of earthly wisdom is to admire and esteem one above the other, to lavish its favors and affections on those who are adorned with all that attracts the flesh; but to despise the Lord's broken-hearted family, and look down with contempt on God's poor children in their holes and corners. But "the wisdom that is from above," being "pure" and "peaceable" and "full of mercy," looks out for the objects of God's love, and cleaves to God's sin-burdened family. It is, therefore, "*without partiality.*" It admires grace in rags. It loves the image of Christ, however tattered and soiled the garments be that clothe the outward man. It points its eyes, erects its ears, fixes the heart upon that which wears the image of Christ. A broken heart, a contrite spirit, however poor, however emaciated, however despised by man, however trampled upon by the great ones of the earth its possessor may outwardly be, to it the heart's affection flows as towards the image of Christ, wherever that image is seen. As two drops of water flowing down a pane of glass draw

nearer and nearer, till at last they meet and coalesce in one, so where two hearts have been touched of God and made partakers of heavenly wisdom, they mutually attract each other till they coalesce and meet in an intimate blending of spirit and union of heart. This wisdom, then, as being "without partiality," flows toward Christ's image wherever it is distinctly seen. It does not admire respectable people in the church with little or no grace in their hearts; it loves and cleaves to those who are most deeply taught; to those who are most highly favored; to those who bear most of the image of Christ. It does not bow down to the golden calf; it does not idolize fashion; it does not look at goodly apparel. It passes through all these external things; it looks through the creature as to its outward appearance, and it fixes its penetrating eye upon the image of Christ in a broken and contrite spirit. Thus it is "without partiality." But the wisdom which is from beneath, and is "earthly, sensual and devilish," is partial in all its thoughts and in all its affections. It can bow down to gold and silver; it can lick the dust before respectability, whilst it can despise and trample upon the poor and needy in this world's goods, though they have the riches of Christ in their heart.

VIII.—The last mark by which the pen of divine inspiration has described this heavenly wisdom is that it is "*without hypocrisy*." This feature results from its divine origin. It is from God. Sincerity and truth must be therefore its marked characteristics. Can we think for a moment that the blessed God can drop into the heart wisdom and that wisdom be stained with hypocrisy? No; it is impossible. And if both from its *origin* and in its *nature* it is and ever must be "without hypocrisy," wherever it comes, into whatever heart it flows, it makes it honest and sincere. He who "in the hidden part makes us to know wisdom" "desires also truth in the inward parts" (Psa. li. 6). And what God desires he creates. To be sincere is the very groundwork of religion. If a man is not honest before God his house is built upon the sand; and when the rain descends, and the floods come, and the winds blow, great will be the fall of it. The wisdom then which is from

above being so pure in its *origin*, and so pure in its *nature*, must be necessarily pure in its *effects*. No one therefore, under its divine influence, can indulge in anything like acknowledged, allowed hypocrisy. I say "acknowledged, allowed hypocrisy"; for possessed as we are of "a heart deceitful above all things and desperately wicked," who is, who can be, without the inward principle of hypocrisy? And will not this, more or less, manifest itself? O how much inward hypocrisy there is amongst the people of God! and how this hypocrisy is continually manifesting itself! How it peeps out in the looks, shows itself in the tongue and manifests itself in action! But if this be the case will you not say, "What, are the people of God hypocrites?" O, no; there is a wide difference between feeling hypocrisy and acting the hypocrite. It is one thing to have the *inward workings*; it is quite another to carry it out in *acts* of allowed hypocrisy. It is the same thing as with unbelief and other heart sins. I may feel the continual workings of unbelief, yet not be an unbeliever. I may be tempted to adultery, and yet not be an adulterer. Thus we shall ever have in this life hypocrisy dwelling in us, for it is part of our fallen nature. But if we are partakers of that "wisdom which cometh down from above" *that* is "without hypocrisy." There is no hypocrisy in *that* whatever there is in our fallen nature. Our carnal mind, our corrupt nature, is indeed a mass of hypocrisy. It breathes and savors of it unceasingly. But though the children of God feel so much of the actings and workings of hypocrisy, still they are not hypocrites. They have another principle in their hearts—a principle of simplicity and godly sincerity, that struggles against all hypocrisy and insincerity, and makes them cry to a heart-searching God to try them and prove them and see the ground of their heart? And thus when on the one hand a principle of hateful hypocrisy will be ever manifesting itself, they have on the other, in their heart, another principle which testifies against it and makes them say, "What I do I allow not." I have sometimes, I think, felt as much hypocrisy working in my bosom as any man breathing, but I must still say with Paul, "I allow it not." It will work; it will manifest itself;



it will put on such shapes and wear such forms; it will continually obtrude its hateful head. But I hate it, and I hate myself for it. I know that the "wisdom which is from above" is "without hypocrisy." Whatever hypocrisy dwells in my fallen nature, and nothing but hypocrisy dwells there, yet so far as I possess any measure of "the wisdom which is from above," that wisdom is "without hypocrisy," though *I* am not, and in this time state shall never be.

Now see, friends, whether you can trace out anything of this heavenly wisdom in your hearts. The Lord the Spirit, by the pen of James, has stamped upon it certain marks. Depend upon it if you and I have no more wisdom than we brought into this world with us, or than we have learned at school or college, it will perish with us and leave our souls under eternal wrath. But if, on the other hand, we have been made partakers of that wisdom which maketh wise unto salvation, if some pure drops out of that heavenly fountain have fallen into our hearts, this character will be stamped upon it—"pure, peaceable, gentle and easy to be entreated; full of mercy and good fruits, without partiality and hypocrisy." Can you find these marks in you? Is it, first, "*pure*?" If so it will purify your heart; and whilst under its gracious influences there will be holy affections, tender sensations, spirituality of mind and warm, fervent desires and feelings toward Jesus as the altogether lovely. When it is suspended; when its holy sanctifying influences cease to be felt, the impurity of our fallen nature will manifest itself in opposition to it. But whilst it lasts, whilst the Spirit is distilling his holy dew, whilst the heavenly Dove is brooding with his sanctifying operations upon the heart, then pure affections, pure desires and pure breathings reign and rule in the soul.

It is also "*peaceable*"; a sweet peace is felt; peace with God and peace with men.

It is also "*gentle*." It does not strive, nor cry, nor lift up its voice in the street. Being conformed to the image of its divine Author it can not enter into riots and brawls; it retires into some calm, secluded, quiet corner and longs for the wings of a dove to fly away and be at rest, to hasten its escape from the windy storm and



tempest. It will not, therefore, it can not display unseemly turbulence and rude boisterous violence at church meetings or other meetings. It rather retires into the quietness of the sanctuary; it bows its head and lets the storm pass over it. It can not wrangle and jangle, rage and riot, storm and bluster with rude brawlers. The peaceable Dove that hovers over broken hearts is frightened at these broils, expands his wings and takes flight far away from all such scenes of strife and contention.

Nor will the happy possessor of heavenly wisdom lack the fourth mark—*“easy to be entreated.”* He can not stand up in stubborn obduracy against a tearful eye, a broken heart, a contrite spirit; he must needs give way to an appeal to his tender feelings; and will not hold out in sullen obduracy or domineering haughtiness when under the influence of this wisdom from above.

And he will also from time to time manifest himself full of mercy and of good fruits, without allowed partiality and without indulged hypocrisy.

I do not ask if you are always under the influence of these feelings. I should be one of the worst of hypocrites to say that I am always so. But I ask you if you have any measure, at any time, of this wisdom which is from above? I do not ask you whether you are always under the sanctifying operations of God the Comforter; I ask you whether you have ever felt them; whether you love to feel those blessed communications of light and life to your soul, and whether you know the difference between them and the opposite workings of the flesh which continually manifest themselves to your soul's grief and shame? And is not this wisdom and this conduct becoming the gospel; becoming that great name by which you are called; becoming members of gospel churches, who have taken up Jesus' name upon their lips and profess to follow him in that strait and narrow path which leads to eternal life? Will any broken heart and contrite spirit rebel against these truths? Will not this ever be the language of every tender conscience, of every soul that desires to fear God? “I know these are solemn truths; but I mourn and lament that I have so little of that wisdom which is

from above; I have reason to abhor myself that I have so much of this wisdom which is from beneath. But it is my soul's desire to be blessed with heavenly wisdom and to have all its blessed and precious fruits brought forth in my heart, my lip and my life." Remember this, it is from above, it is a free gift; it flows from free and sovereign grace. It was never manufactured upon earth, never made on the anvil and wrought in the smithy by the arms of human strength and skill. "Not by might nor by power, but by my Spirit, saith the Lord of Hosts." It springs out of Jesus' fullness, and is freely given to the poor, needy, humble and contrite that wait at mercy's doorposts, asking the Lord to look down upon them and bless them.

Blessed are we if we can trace any measure of this heavenly wisdom in our hearts, for if it come down *from* heaven it will take *to* heaven. If it has visited our souls it has been the foretaste and earnest of immortal bliss. The heavenly calm, the divine sensations which it produces are the sure pledges of that "rest which remaineth for the people of God," where

" Not a wave of trouble rolls,  
Across their peaceful breast."

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#### RITUALISM AND IDOLATRY.

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But let us look at the idolatrous feature of Easter. Like all idolatrous, as well as ritualistic compromises, it is essentially pagan in its tendencies and effects. It is a great day for worldliness and show. It is the season of dress, music, flowers, eggs, rabbits and other like natural flummeries wrought into so-called divine service. It becomes the source of mercantile advertisement and gain, of popular song and pleasantry; and Easter Sunday is about the greatest gala day of the world. Most ritualistics fast on fish and eggs for forty days, until Easter; and the long and burdensome formality closes with a resume, on their part, of all the worldly fashions and follies of society. There are a few devout and sincere souls deceived into an honest and earnest observance of the whole period and its gay and hilarious finale, who try to see Christ's resurrection through all this floral and musical and fashionable form of devotion and service, and who persuade themselves that, through all these things, they are saved by work instead of grace; but alas! the effect upon the masses and upon the world is religious demoralization, with contempt and mockery in the end upon religion. The young are all agog and crazy and wild over the dress parade; and if you should take the fashion, the flowers, the musical program, and the splendid and showy performances out of it, the day would produce no more effect than any other Sunday in the year—every one of which is a memorial of the resurrection.—*Western Recorder*.

## EDITORIAL.

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Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder Lonnie Holloway, R. 1, Box 17, Graymont, Ga.

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"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works," 2 Tim. iii. 16, 17.

## ONLY SOUND DOCTRINE CAN WITHSTAND THE ASSAULTS OF INFIDELITY.

Prof. Henry Boynton Smith, of New York (born 1815, died 1877), one of the ablest, soundest and most learned and devout writers of the nineteenth century, and author of a *History of the Church of Christ, in Chronological Tables*, most truthfully says: "One thing is certain—that Infidel Science will rout everything except thorough-going Christian Orthodoxy. All the flabby theories, and the molluscos formations, and the intermediate purgatories of speculation will go by the board. The fight will be between a stiff, thorough-going Orthodoxy and a stiff, thorough-going Infidelity. Arianism

(Unitarianism) gets the fire from both sides; so does Arminianism, so does Universalism." On page 588 of my *Church History* I have said: "The three *downward* steps in the progress of modern, ungodly, *Advanced Thought* (Rationalism), since the Protestant Reformation of the sixteenth century, seem to me to be as follows:

*Arminianism*—(17th century, undeification of the Spirit).

*Arianism*—(18th century, undeification of the Son).

*Atheism*—(19th century, undeification of the Father).

From the bottomless pit to which these steps descend, all the free will and reason and machinery, and science and philosophy and gold in the world can not save us; but nothing short of the sovereign and unmerited and almighty grace and power and Spirit of the living God. There never has been, there is not, and there never will be a single individual of the human race saved from eternal death who will not *truthfully* ascribe all the glory of his or her salvation unto the *Lord*—unto GOD THE FATHER, SON AND HOLY GHOST.

And, on page 586 of the *Church History* I have given as the most striking characteristics of the nineteenth century [still more marked in the twentieth or present century] "The obliteration of almost all distinctions between the various Protestant 'churches'; the cloaking of the shallowest unbelief under the popular assertions that there should be no doctrine, no creed, but perfect liberty of thought; the notion that self-styled sincerity, no matter what one believes, is all that is necessary for salvation; the doubt, suppression, or denial, by the most of Protestants, of many of the vital truths of Christianity; a diminished sense of sin, and a fainter conviction of the indispensability of the atoning blood of the Son of God and of the regenerating power of the Spirit of God; the Pharisaic principle of transforming religion from a saving inward reality into a vainglorious outward show; the general contempt and abuse of revealed religion; a disbelief in the special providence of God extending to all the events of human life; a disbelief in the literal, verbal, plenary inspiration of the Scriptures; a degrading of the Scriptures to the level of all other books, containing a mixture of truths and errors, which



it is left to the reader to discriminate, accepting what he pleases, and rejecting what he pleases; the stigmatizing of those who adhere to the old unpopular doctrinal truths proclaimed by the prophets and by Christ and His apostles, as being 'a hundred years behind the times'; the steadfast and immovable adherence of 'a very small remnant according to the election of grace' to original apostolic principles and practices (Isa. 1:9; Rom. 11:5), in the face of continual blasts of unpopularity, ridicule, slander, contempt and persecution (Matt. 5:10-12; Rom. 3:8; Acts 28:22)—only those who have eyes to see being able to discern the unworldly and spiritual motives of these despised and calumniated servants of the Most High God."

The denial of the efficacy of our election by the Divine Father, our redemption by the Divine Son and our regeneration by the Divine Spirit, is a belying of the word of God, and a return to the Catholic and heathen doctrine of salvation by works. Only those who believe that salvation is by the rich and reigning grace of God, those who trust in the Lord for salvation, can withstand the infidel assaults of the flesh, the world and the Devil.

S. H.

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## HE TAKETH AWAY THE FIRST THAT HE MAY ESTABLISH THE SECOND.

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Heb. 10:9.

The First Covenant, that of Works, was conditional, national and temporal; the Second Covenant, that of Grace, is unconditional, individual and eternal. The God of the universe has taken away the First Covenant with all its numerous, carnal, costly, unceasing and burdensome ordinances, which pointed forward to the redemption of His people by His Son and their regeneration by His Spirit; and He has established the Second Covenant, with its two simple ordinances of baptism and the Lord's Supper, manifesting our faith that the Son of God has already come in the flesh and atoned for our sins, and has given us to realize by His Spirit our crucifixion and resurrection with Him, and that He Him-

self is the Source and Support of our spiritual and eternal life. No created power can restore the First Covenant and its ordinances, or do away with the Second Covenant and its ordinances. S. H.

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### MR. PHILPOT'S SERMONS.

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Partly by purchase and partly by the kindness of Mr. C. J. Farncombe, of London, England, I now have all the published sermons of Mr. J. C. Philpot—the four volumes of his “Early Sermons” and the ten volumes of “The Gospel Pulpit”; and, as I find space, I hope to publish one of these excellent discourses in THE GOSPEL MESSENGER. I do not know of any more scriptural, sound, spiritual and experimental sermons in any literature since the Apostolic Age. The sermons can be purchased, at \$1.30 per volume, postpaid, of Mr. J. T. Higgs, 241 West 132d street, New York.

I publish, in this number of the MESSENGER, Mr. Philpot's lovely discourse on “Heavenly Wisdom.”

S. H.

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### MORE ABOUT THE GARDEN.

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This is the first day of April, 1909. Just one month ago I wrote about the garden; to-day we ate vegetables grown from seeds sown in that same garden just after writing said article. Thus the Lord has blessed the work of our feeble hands. David prayed that the work of the Lord might appear to His servants and His glory to their children, and that the beauty of the Lord might be upon us, and that He would also establish the work of our hands upon us; yea, the work of our hands, establish thou it (Psa. 90:16, 17). God's works are “marvellous” indeed, and they are apparent to all human intelligences, and in them are the visible evidences of His being and infinite power and wisdom, and they declare His glory and majesty everywhere (Psa. 19).

All the beauty that adorns the heavens and earth are of the Lord Jehovah, and is desired and admired by all men, because it is pleasing to the natural eye; yet all

men do not desire and enjoy this beauty *because it is of the Lord*. But the prayer of God's children is that the beauty of the Lord might be upon *them*; that they might bear the evidences that they are of the new creation in Christ, and wear the ornaments that grace bestows upon its subjects. This beauty *upon* us is to be seen of men (Matt. 5:16); and the object is that God may be glorified, not that the flesh might be exalted.

The great Creator establishes His own works and they will stand forever, and if our works endure the test of fire God must also establish them. To *establish* is to constitute, to found and confirm; hence it is said in the Scriptures that God hath wrought all our works in us (Isa. 26:12).

The enemies of Nehemiah saw that the work of repairing the walls of Jerusalem was finished in spite of all their opposition, and that so much had been done in the space of fifty-two days, "they were much cast down in their own eyes, for they perceived that the work was wrought of our God." Neh. 6:16. Thus the Lord established the work of their hands upon them, to their own joy and satisfaction. Their zeal, courage and faithful labors on the walls were all of God in His providence and grace, and therefore the glory and praise were His and the benefit was theirs.

When we have the evidence that what we do is in harmony with the will of God, and that our works are influenced by the presence of the Holy Spirit, we can freely and joyfully come to the light, not fearing the result of revelation, and willing that all may know what we have done and why we have done it. Jno. 3:21.

So in the consummation of righteous works developed through the agency of God's dear children is seen the beauty of the Lord, because such is the product of His gracious Spirit within them. Phil. 2:15.

But on the other hand we see evil works, wicked works, works of men and of the Devil, works of darkness, which we are commanded to have no fellowship with, but rather to reprove them; no such works are wrought in God, neither by Him. All such works are reprov'd of God and are manifested by the light that reflects upon them, and they are condemned to destruction. There

is no beauty nor propriety in sin against God, nor will He establish or uphold them at His throne. For God will bring every work into judgment with every secret thing, whether it be good or evil. Eccl. 12:14.

Brethren, I have been cultivating the tender plants in my little garden during the last few days, and they are so young and tender that I have to be very careful and tender lest I should root them up or bruise them. I know that if I kill one of the plants I can not make it alive any more. But the great Husbandman of the "true Vine" "has power both to kill and to make alive; He bringeth down to the grave, and bringeth up." 1 Sam. 2:6. When plowing the garden our object is to promote the growth of the plants, not to injure them in the least; but if they had human intelligence they might think that our methods are severe and dangerous to their lives, we dig so closely about them and sometimes the clods roll over them and bend them down; but our eye is upon them and we care for them and remove the weight and set them upright again. And does it not sometimes appear to us that our Heavenly Father deals very severely with the plants in His garden of grace or, rather, in His providences? It does seem like He will surely destroy us or cease to care for us, yet our faith clings to His promise that He will keep us as the apple of His eye and under the hollow of His hand.

Yea, the Husbandman uses the great plowshare and turns up the soil around the plants and the clods fall on them—all for their growth in grace and knowledge of Christ, and to rid them of self-confidence. Then, dear little plants in the garden of the Lord, do not complain of the cultivation, but be assured that He who is dealing with you in the wilderness journey has a Canaan in reserve for you, which shall be your home and happy abode forever and ever.

J. E. W. H.

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### THE SOLEMN REALITIES OF ETERNITY.

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"The rich man also died and was buried, and in hell he lifted up his eyes, being in torments." Luke 16:22,23. Perhaps he had a great burial. It is not said of Lazarus that he was buried. It is said, "He was carried by an-



gels into Abraham's bosom." Friendly, loving angels witnessed his death, and carried him triumphantly and joyfully to the society of the redeemed. This is far better than a fine funeral. The rich man cried to Abraham for mercy, that he would send Lazarus to dip his finger in water and cool his tongue. Abraham mentioned two things in his reply; the first, that in his lifetime he had had his good things, while Lazarus had had his evil things. These are truths of great importance. The saints have all their evil things while here—*all their evil things*. This is sweet to the tried children of God. The other truth is the wicked receive all their good things in this life. When death comes and forever afterwards every enemy "shall be as still as a stone" to the people of God; but to the wicked death rouses up the foe; it brings the sinner to the curse of the law, to the fire of God's eternal wrath. "Blessed are the dead which die in the Lord."

Abraham mentioned a great gulf, so that none could ever go to the relief of those in torments, and none in torment can ever escape from it. Then the rich man mentioned his brothers, and desired one to be sent unto them to "Testify unto them lest they also come into this place of torment." The wicked will be in conscious, eternal punishment, with not one ray of hope to penetrate the darkness of their state. Abraham answered, "They have Moses and the prophets; let them hear them." But the rich man replied, "If one go unto them from the dead they will repent." Abraham answered, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

If we could see the "last state" of the wicked how it would heighten our love for Christ and our delight in His cause here on earth! It would resign us to the sufferings and to the censure connected with His service here. We seldom realize the goodness and mercy of our Saviour in our salvation from "so great a death." "And these shall go away into everlasting punishment, but the righteous into life eternal." The duration of punishment is the same as that of happiness. Hope will be forever at an end. Some will come to death with a false hope. "Lord, when saw we Thee an hungered or athirst

or a stranger or naked or sick or in prison and did not minister unto Thee?" Here is a class of persons who think to the last that their hope is good, and will find their hopes dashed to nothing at the last moment. "Many will say unto Me in that day, Lord, Lord, have we not prophesied in Thy name—and in thy name done many wonderful works? and then will I profess unto them I never knew you; depart from Me ye that work iniquity." They will have hope based on their wonderful works, but their hope will prove a rope of sand and disappoint them at the last supreme moment. Lord, save us from a false hope, from a hope that will disappoint us and forsake us when our needs are greatest. Professors of religion may think all is well, when it is not so. Being ignorant of God's righteousness they go about to establish their own righteousness, which will in the end be no more than "filthy rags." Christ censured professors when he said over and over, "Woe unto you, scribes, Pharisees, hypocrites! Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" It was a professor of religion who stood and prayed thus with himself: "God, I thank Thee that I am not as other men are, extortioners, unjust, adulterous, or even as this Publican. I fast twice in the week; I give tithes of all that I possess." He was satisfied with his religion, and no doubt he passed as a devout man; but it was false and spurious. It is truth that the Bible teaches, that many who profess and have a name among the people of God will at last be disappointed. "Let him that thinketh he standeth take heed lest he fall." It is well for us to examine ourselves. "Examine yourselves, whether ye be in the faith." Judas was a minister, and yet he was a devil and at last "went to his own place." "Wolves in sheep's clothing," "Grievous wolves shall enter in among you." "Whose God is their belly, who mind earthly things." "Whose judgment now of a long time lingereth not and their damnation slumbereth not." "Ye shall seek Me and shall die in your sins; whither I go ye can not come." We must not think that none but the heathen will be lost, or the careless of our own land, but Pharisees and hypocrites, wolves in sheep's clothing, who have transformed themselves into the min-

isters of light. "Wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat." Many die no doubt with false hope, shut their eyes with hope and wake up in despair. Lord, save us from a false hope, and forbid that we should lean on a broken staff. "Tribulation worketh patience, and patience experience, and experience hope." True hope begins in tribulation. We crave this true, sweet, durable hope, that will endure the test, at last. It would be dreadful to find ourselves disappointed at last after all we have ever hoped or known of the mercy of God.

Affectionately,

J. H. O.

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### TO THE AFFLICTED.

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I often receive letters from the poor and afflicted children of God, telling of their intense sufferings, their heartaches, their briny tears and sore tribulations through which they are passing. My poor heart goes out in love, sympathy and humble, fervent prayer to God in their behalf. I love the humble, poor, distressed children of God. It does me good to go to the homes of those who are cut loose from the cares of this sinful world and whose hopes are in the precious and everlasting grace of God. God manifests His power and grace in preserving those who abide in the furnace of affliction. We can not understand why all this soul trouble comes upon us, and we often feel that, if we were indeed children of God, life would not be fraught with so many cares, vexations and disappointments. Yes, our expectations are often blighted and our poor souls are filled with sorrow, darkness and gloom.

Once I thought I could accumulate a competency by hard labor and economy and then could say, "Soul, take thine ease; I shall spend my remnant of days in the sweet service of God." I wanted to get to the place I could see every one doing just right, and hoped to have the good will, love and friendship of every one professing the name of Christ. What a failure I am, financially and spiritually. My expectations are thwarted. I am a physical wreck, and still poor and afflicted. The dross

of self-confidence has been consumed. I have grown less and less in the ministry, if indeed I have ever preached. I realize more forcibly, day by day, that my time is in God's hands, and that my sufficiency is of God. I feel the need of His reigning grace in my soul more and more as I grow older. I am more and more disgusted with Arminianism, with all the pride, egotism, boastings, policy, self-importance, Pharisaism, societies and human efforts associated therewith. I have no patience with any fleshly efforts to augment the body of Christ or to render the church more popular with the world. The grace of God in the soul shows its destitution, barrenness and unfruitfulness; shows it to be a barren waste, a howling wilderness, a desert wholly worthless, a parched ground, a habitation of dragons with all their attendant evils, which (soul) had no spiritual thoughts, emotions or aspirations. But now that blessed soul becomes a pool, springs of living water, and is indeed a fruitful field, producing all the precious fruits of love, joy, faith, repentance, meekness, gentleness, patience, brotherly kindness, poverty of spirit, consciousness of its own vileness and a love for God, holiness and righteousness. All the afflictions and sore trials incident to the lives of those thus led are purifying them for the service of God. It is out of the depths that the child of God is made to pray. A repetition of words from the lips is not prayer; if so a parrot could pray. It is when the soul is overwhelmed in trouble, feels homeless and friendless, that it can implore God's mercies. There is not an affliction that comes upon you but what is for your good.

"It is good to be afflicted," said David. The greater the affliction the more we love the Lord, the more dependent we are upon Him, and the more we love each other. The older I grow the greater the afflictions and conflicts of life, which endears to me the Lord's people who stand for the right, and preach and practice the truth in love. I look back and see many mistakes I have made all along through life, and at best I feel to be an unprofitable servant. I hope I have more forbearance than I once did, and see the great necessity daily of



gentleness, kindness, and love and in firmness with each child of God. We need not put forth our puny hands to steady the ark of God. We need not get up any new plans to help the Lord in His work. Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh, but in vain." The Lord will take care of the Old Baptist church. The storms and billows may dash against her, but Jesus, at His own good time, will say, "Peace, be still," and there will be a calm. Men may arise speaking perverse things to draw away disciples after them; grievous wolves may enter in among you, not sparing the flock. Some may depart from the faith, giving heed to seducing spirits and doctrines of devils, trying to modernize and babylonize the church of God by the introduction of new doctrines and practices—substituting law for gospel, legalism for Christ, manifesting a broadcast fellowship for everything in general, introducing new laws to govern the church, calling their departures "little things"—but, the "little foxes" spoil the vines as well as big foxes do. With all these things, don't be discouraged; stand at your post; be faithful to God, who will fight all your battles for you. Do not use carnal weapons, but ever remember that no weapon that is formed against thee shall prosper. They may say all manner of evil against you, misrepresent you, call you fogies, behind the times, threaten to prosecute you if you denounce their false worship; but remember God is above the Devil. The Lord is good, a stronghold in time of trouble, and knoweth them that trust in Him. Poor, afflicted child, bear all your afflictions, whether temporal or spiritual, with patience. Cast all your care on Jesus, for He cares for you. The trials of life will soon be over with us all, and then we shall hear the sweet, loving voice of Jesus saying: "Child, come up higher." Our troubles will all be over then. Heaven and immortal glory will be ours. Blessed thought! The Lord will preserve His church; the gates of hell shall not prevail against it. May I live and die in her sweet fellowship.

L. H.

### APPOINTMENTS.

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Elders S. Hassell and G. W. Stewart (D. V.) will preach as follows:

Canoochee Church (near Summit, Ga.)—First Sunday in May, Friday and Saturday before.

Hebron—Monday.

Upper Mill Creek—Tuesday.

Lower Lott's Creek—Wednesday.

Bethel (near Elder Strickland's)—Thursday.

Beard's Creek—Friday.

DeLooch's—Saturday and second Sunday.

Red Hill—Monday.

Bethlehem (Macon)—Tuesday, Wednesday, Thursday at General Meeting.

Pine Ridge—Friday.

Sardis—Saturday and third Sunday.

Andersonville—Monday.

Liberty—Tuesday.

Chickasawhatchee (Dawson, Ga.)—Wednesday.

Mars Hill—Thursday.

Dothan, Ala.—Thursday night.

Midland City, Ala.—Friday.

Ramah—Saturday and fourth Sunday.

Mt. Zion—Monday.

Troy—Monday night.

New Providence—Tuesday, 12 o'clock.

Luverne—Wednesday.

Five Mile, Hale County, Ala., fifth Saturday and Sunday in May. And then in the Pilgrim's Rest Association until the first Sunday in June, as Brother J. M. Carver may arrange.

We gladly welcome these precious men of God among us, and hope the brethren will circulate these appointments, and give them a good audience at each appointment.

L. H.

### QUESTIONS AND ANSWERS.

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1. Q. When were written records first made? A. No human being now on earth knows; but probably at least two or three thousand years before Christ.

2. Q. When was the time mentioned in Gen. 1:1;

John 1:1; and Heb. 1:10 as "in the beginning"? A. The time when God began to manifest His glory in creation.

3. Q. What was the "birth-right" that Esau sold to Jacob? A. The right to the father's chief blessing, and to an inheritance in the land of Canaan, and to being the ancestor of the Messiah.

4. Q. Is the original Mount Sinai yet known? A. It is believed to be the mountain now called by the Arabs Jebel Musa (Mountain of Moses), 6,540 feet high, between the Gulf of Suez on the west and the Gulf of Akabah on the east, between the Mediterranean Sea and the Red Sea.

5. Q. Were the ten commandments the Old Covenant? A. They are so called in Exod. 34:28; Deut. 9:9; Jer. 31:32; and Heb. 8:9, 13.

6. Q. In Gen. 1:26 Moses writes, "And God said, Let us make man in our image, after our likeness"; to whom do the "us" and "our" refer? A. To the Three-One God—Father, Son, and Holy Spirit. The original Hebrew word translated God in the first chapter of Genesis is *Elohim*, a plural noun meaning *Mighty Ones*; and yet the verb of which it is the subject is in the singular number. The phrase "God said" is used in this chapter ten times, showing that God made all things by His Word or Son (John 1:1-3, 14, 18, 34); and the Spirit of God is shown to have wrought in the creation in Gen. 1:2.

7. Q. Does so-called "Christian Science," or Eddyism, prevail in the South? A. Only among a very few weak-minded people, mostly women.

8. Q. Does any Scripture require Christians to give one-tenth of their property to the service of the Lord? A. None. Among the ancient Israelites one-tenth of the yearly increase of the land and of the flocks, which was considered by the later Jews to be one-fifth of their yearly income, was to be given to the Levites (who had no landed inheritance in Canaan) and to the priests and the strangers, the fatherless, and the widows (Gen. 28:22; Levit. 27:32; Num. 18:21-32; Deut. 14:22-29; 2 Chron. 31:5, 6; Mal. 3:8-12; Matt. 23:23); but, in the New Testament, no stated amount is mentioned, and Christians are exhorted to give liberally and cheerfully, as the Lord has prospered them (1 Cor. 16:2; 2 Cor. 9).

S. H.

## REMARKABLE PROVIDENCES.

"Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."—Psalm 107:8, 43.

"GOD WILL TAKE CARE OF YOU."

A gentleman, walking along one of the streets of Philadelphia, was accosted by a boy who pleaded for a penny. The gentleman was at first inclined to send him away, but something in the boy's face forbade that, so he asked:

"What do you want to do with a penny?"

"Buy bread, sir," was promptly answered.

"Have you had nothing to eat to-day?"

"Nothing, sir."

"Boy, are you telling me the truth?" asked the gentleman, looking him steadily in the face.

"Indeed I am, sir."

"Have you a father?" questioned the gentleman, now thoroughly interested in the boy.

"No, sir; father is dead."

"Where is your mother?"

"She died last night. Come with me and I will show you where my mother is."

Taking the hand of the boy, the gentleman followed his guide down a narrow alley, and stopped before a miserable place which the boy called home. Pushing open a door, he pointed to his dead mother, and said:

"There is my mother, sir."

"Who was with your mother when she died?"

"Nobody but me, sir."

"Did your mother say anything before she died?"

"Yes, sir; she said: 'God will take care of you, my son.'"

Sooner than his dying mother had dared to hope, God had honored her faith by sending to her son one whose heart was touched with tenderest pity for his condition. The gentleman was a Christian, to whom God had intrusted much of this world's goods, and the little orphan was kindly cared for by him.

God in His Word is called the Father of the fatherless.



He has said that none of them that trust in Him shall be desolate, and it is safe to trust in His promises.—*Hastings' Tales of Trust.* S. H.

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## GEORGE WASHINGTON WAS AN EPISCOPALIAN.

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It has been recently published, in some of our periodicals, that John Gano, a Baptist minister, who was born at Hopewell, New Jersey, July 22, 1727, was an army chaplain during the Revolutionary War, and died at Frankfort, Kentucky, August 10, 1804, baptized George Washington in the James River in Virginia during or soon after the war. By my request Brother J. G. Wiltshire, of Washington, D. C., publishers of *Zion's Advocate*, has had the Congressional Library, the largest in the United States, searched, and, even in the *Life of Gano* (principally an autobiography) no evidence can be found that he ever baptized Washington.

I believe that the Lord has always had a visible church on earth, and that the Primitive or Old School Baptist is His church in America; but there can be no doubt that there have been and are many of His children who have been members of other denominations and members of none. S. H.

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## EXTRACTS.

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FIVE POINTS, ALA., Jan. 15, 1909.

Elder S. Hassell—

DEAR BROTHER:—Please find enclosed P. O. money order for one dollar to pay for the MESSENGER for 1909; for it is a source of much comfort, instruction and encouragement to a poor old sinner. I have been taking it ever since it was first published. I don't feel like I could do without it in my lonely condition. I don't get to go to preaching often, but can read the dear old MESSENGER. I some times think one piece is worth the price of the paper. I am nearing my home, and hope to be ready when the summons comes. If I live until the 13th of May I will be 71 years old. Please remember me in your prayers.

MRS. E. C. STEPHENS.

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GRIFFIN, ARK., Dec. 13, 1908.

DEAR BROTHER HASSELL:—I want to tell you that I surely appreciate the stand which the MESSENGER occupies in the strife and confusion among our people; and to read of the good preaching and peaceful

meetings you have in North Carolina, causes one to exclaim; bless the Lord, O, my soul, and bless His holy name, for His mercies endure forever. We are at peace in our little church, but we hear the noise and thunder not very far off. May the good Lord bless us all, and restore peace to His troubled ones, is the prayer of your unworthy sister,

DORA SAXON.

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DOVER, FLA., Feb. 22, 1909.

Elder S. Hassell—

DEAR BROTHER:—As my time is out for the dear GOSPEL MESSENGER, I will renew my subscription again. Enclosed you will find one dollar for the MESSENGER another year; for it seems like I can not get along without it, though I don't feel worthy to read such a good book as I take the MESSENGER to be. But it is a great comfort to me when I feel so cast down and think that I can not live; I can go there and find a word of cheer. Your little sister, I hope, if one at all,

E. M. ALTMAN.

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GREENVILLE, GA., March 30, 1909.

Elder Sylvester Hassell—

BELOVED BROTHER IN THE LORD:—I notice in last *Primitive Baptist*, Elder Cayce's paper, that you would make a trip to Georgia in May. Can't you give us 3 or 4 appointments in this section. We all would greatly appreciate a visit from you. The churches in the Primitive Western Association stand as they have always stood, with a little exception. There is not a church in the association that has departed from the old landmarks. One church used an organ in its song service, but has agreed not to use it any more. I have ever stood opposed to the use of instrumental music in our churches; but have stood as you so often have said in the GOSPEL MESSENGER, that it should not be made a test of fellowship. I am fully convinced that the organ and other instruments were used in the Temple service, and that the whole Temple services were abolished when Christ died and rose again. When Jesus died on the cross, the veil of the Temple was rent in twain from top to bottom, thus exposing the sinner court and the whole temple service; and the kingdom He established is a spiritual one, and needs no human-made instruments to add to its beauty or to make it more effectual on earth. God is King in Zion. His kingdom is an everlasting kingdom, and they who worship Him must do so in spirit and in truth. Your brother in hope of a better life,

A. B. WHATLEY.

P. S.—I believe that if all our brethren would stop and each one go to work for peace the trouble could soon be settled in Georgia. Misunderstanding, misrepresentation, and discipline far from gospel order, is that which is dividing our people. You know that associational discipline will ruin the peace of any people.

A. B. W.

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CRAWFORDSVILLE, IND., Feb. 26, 1909.

Mrs. Bettie Z. Whitley, Washington N. C.—

DEAR AND ESTEEMED SISTER:—Your most excellent and refreshing message of 23d is just to hand, and I have read it with the usual zest and enjoyment, and it will be good reading for to-morrow's quiet day. Imitating your promptness in writing to your pastor, I have set down to write you "immediately," which will be something new in our

correspondence. Your little delay in writing me does not "look bad" at all since you gave such quick attention to my request, both in writing a sketch of your own life and obtaining a "beautiful" one from dear Elder Rogerson, and I have no doubt they are in the *Monitor* office, and the magazine will soon give you a full ride into two or three thousand homes of your brethren, without your losing a "wink" of sleep or encountering the least fatigue whatever. That will be another mystery of life you had not anticipated, and perhaps it comes only at my request to you. No doubt mysteries, O, I hope not miseries, to the end of mortal life will come to you. You say you long to sit by me for three or four days and just tell me of the mysteries that have occurred in your life. Well, I wish it could be, but if three or four days should suffice you, then I would want as many more days on my own behalf. If we are fearfully and wonderfully made as to our bodies, who can bear record of the thoughts and words and deeds, the shade and shine of life, the dreams and fancies and longings, the mingled bitter and sweet, the ignorance of nature, the rapture of the Lord's favor, faint, yet pursuing, and ever wondering what the end will be, as the poet says, "To halt, too timid, and too faint to go." Our strange, ever-changing lives give us a taste, and plenty of sympathy with the dear tried apostle whose strenuous life was divided between labors, imprisonments, beating with rods, shipwreck, perils in the city and the wilderness and everywhere else, hunger and thirst, cold and nakedness, and "besides these things that are without" he says, "that which cometh upon me daily, the care of all the churches," and yet through grace he never lost courage or abandoned the heavenly race.

I fully realize the claims and counterclaims on your time, and that you have many things to think about and so many perplexities of mind, and feel, as I do, to be following the Lord "afar off," but all these are the common lot of mortals, including the most favored. For you and for me and for all God's dear children, I rejoice that His mercy is unbounded. It is His delight to have compassion on the ignorant and them that are out of the way. Craving an interest in your prayers, I am as always in bonds of sweet fellowship and love unfeigned, your poor brother waiting for the consolation of Israel.

S. B. LUCKETT.

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TARBORO, N. C., March 11, 1909.

DEAR SISTER WHITLEY:—I feel I would like to send you a few lines to-day. Sometimes a few words from a fellow-traveler through this wilderness are very sweet. I have found it so myself. I moved into Tarboro three weeks ago to work in the cotton mill, but after one week's work the mill closed for a time. How strange the Lord's providential dealings are oftentimes, but He makes no mistakes. He is a rock, His work is perfect. During the last few days I have been much favored in visiting the brethren and sisters here in Tarboro. Last week I was much cast down in my soul's feelings. I felt to be in such gloom, shut up and could not come forth; but on Sunday morning I had a sweet deliverance by the application of these words to my soul—"But unto you that fear My name shall the Sun of righteousness arise with healing in His wings." How sweet it was and still is! The glorious beams from the Sun of righteousness, how they warm our poor cold and frozen hearts! But there is always a time of darkness before the sun arises. I have proved it many times. If we did not know and feel our lost and ruined condition by nature, if God had never taught us by painful experience that without Him we could do nothing, how could we love and prize such a Saviour as ours is? I often think He is a complete

Saviour. He just suits my case. I still hold in sweet remembrance our Union at Cross Roads. It was very sweet to me to meet with so many of the Lord's dear people. I have been much favored in the years that are now past and gone forever in meeting with the Lord's people for prayer. How sweet when a few can meet together and mingle their cries to the throne of grace! I have had many such sweet seasons. Sometimes the Lord has come into our midst, and it has seemed as though our prayers were turned into praise. Dear sister, have you not sometimes thought of this, that all our prayers will shortly be turned to praise? "A few more rolling suns at most, will land me on fair Canaan's coast." Sometimes it seems that the Lord favors us with just a glimpse of that heavenly Jerusalem to which we are traveling, and then how much we long to be there! But there is an appointed time for man on the earth. I hope the Lord will favor and bless you. There is no feeling this side of the grave so precious as the love of God shed abroad in our poor hearts. The love of God is compared to a river in the forty-sixth Psalm. What a wonderful river it is! One says:

"Blest river, great its virtues are;  
Pure river, O how sweet and clear;  
Deep river, through the desert way;  
Full river, never to decay."

Elder Gold preached well both on Saturday and Sunday. I hope to hear him at the Falls this week. I much wish I could remain in Tarboro, but expect I shall have to seek work elsewhere, but I shall keep as near to Tarboro as I can. Since the Lord called me by His grace I have had many changes, many experiences the flesh does not like; but I feel at times the Lord is watching over me for good and not for evil. I must now conclude.

Your brother in hope of eternal life,

E. C. STONE.

Brother Stone is a Strict Baptist, who came last year from England to North Carolina to work. He is a machinist by trade. Our members esteem him highly, and are greatly pleased with his humble and spiritual conversation and his gift in prayer. We hope that he will soon obtain good and permanent employment in this section.

S. HASSELL.

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SEYMOUR, TEXAS, Feb. 22, 1909.

*Elder Sylvester Hassell—*

DEAR BROTHER:—My time for THE GOSPEL MESSENGER expires March 1st. Enclosed you will find one dollar for another year. It don't seem like I can get along without it; all the preaching I have is it and the *Advocate of Truth*. I have taken the MESSENGER twenty-five years. It feeds my hungry soul to read your precious words and the good letters from the brethren and sisters. Oh! if I could write letters like those of my dear sisters; but I feel so feeble, I can't write to do any good. I will be 77 years old the last day of this month, if the good Lord spares me. I feel like my stay in sin and sorrow is near an end. I desire the prayers of all the dear saints. Dear brother, I hope the good Lord will spare you many years to publish the MESSENGER.

Your sister, the least of all, if one at all,

M. A. E. GUTHRIE.



## OBITUARIES.

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"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

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### ELDER J. H. PUREFOY, M.D.

Elder John H. Purefoy was born in the eastern end of Wilcox County, Alabama, at what is now Furman, September 9, 1837, and died of Bright's disease at his residence in the community of his birth, November 22, 1908, having spent his whole life in the community. He was converted and received into the old Bethsaida Baptist Church while in his "teens," and lived above reproach to the day of his death, being the last surviving member living in the community. His literary training was received in the fine high school then kept up in the community, and in 1859, when twenty-two years of age, he graduated in medicine from the Jefferson Medical College in Pennsylvania, and immediately began the practice of medicine in his home village. He enlisted in the Confederate States Army in 1861, and was assigned to duty as surgeon in the 44th Alabama Regiment, filling his post to the close of the war with perfect satisfaction to all concerned. Returning home at the close of that war, he resumed the practice of medicine at his native village, and soon became one of the most popular practitioners in all his section of the State, during all of which time he was an active church member. He was married first to Miss Jennie Spiers in 1860, to which marriage one son, John, was born. She died in 1870, and in 1871 he was married to Miss Alabama Peeples, of Selma, Ala., to which marriage two sons, Robert P. and Judge T., and one daughter, Mary, were born. The two sons still survive him.

During the year 1875, after prolonged and sore travail of soul over the question of duty, he surrendered to the Lord and was ordained to the ministry. After a few years he gave up the practice of medicine and gave himself to the ministry entirely, and until his health broke down some twelve years ago, he traveled extensively, preaching in almost every State in the Union east of the Rocky Mountains, and in Canada. In the latter part of the "nineties" his health gave way under that fatal malady, Bright's disease, which soon compelled him to retire to private life and finally ended his earthly career.

In every relation of life Dr. Purefoy was a notably faithful man. As a physician he was prompt, wise, sympathetic and merciful. As a soldier he was brave, loyal and kind. As a husband and father he was passionately fond of his family and provided for them well. As a Christian and member of the church he was pious, always at his post, brotherly, wise in counsel and liberal with his means. As a preacher he was sound in doctrine, loyal to the book, clear in statement, fervent in spirit, and deeply reverent in his demeanor.

This faithful life had a triumphant and beautiful ending, reminding one of the holy words, "Blessed are the dead which die in the Lord," and mightily moving the soul to pray, "Let me die the death of the righteous and let my last end be like his." A large concourse of friends and relatives followed the remains to their last resting place in the family burying ground at Furman, Ala., and many hearts went out in sympathy to the wife, three sons and two brothers who survive him.

A FRIEND AND BROTHER.

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### ELDER JOHN W. PARKER.

Born in the State of Georgia, December 5, 1831; received and baptized into the fellowship of the church of the Primitive Baptist faith and order at Pleasant Grove, Dale County, Alabama, October 31, 1858;

ordained to the office of Deacon, March 10, 1860; ordained to the gospel ministry August 23, 1862, by Elders Jesse Tomlin and Charles S. Pelham; departed this life in the city of Birmingham, Ala., February 4, 1909; and buried in the Ozark Cemetery on the next day following. He lived the life of the righteous, and died in the faith of Jesus Christ and in the fullest confidence, love and fellowship of the church. The grace of God richly abounded to him in the fruit of the Spirit, viz., "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, against which there is no law." (Gal. v:22, 23.)

As a gospel minister, Brother Parker was plain and simple, firm and forceful in his presentations of the doctrine of salvation by grace; consistent and conservative in his views and expressions with regard to the discipline and order of the house of God; in all he was a worthy example of Christian faith and piety.

"Peaceful rest his mouldering dust,  
Till Jesus bids it rise,  
And join the armies of the just  
In mansions in the skies."

J. E. W. HENDERSON.

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#### DEACON NATHAN HOUSE.

Deacon Nathan House was born in Moorefield, Ohio, October 30, 1824, and died at his home in Hebron, Ohio, February 27, 1909, aged 84 years, 3 months, 27 days. He professed a hope in Christ over forty-five years ago; was soon after baptized by the late Elder G. N. Tusing, uniting with the Licking Primitive Baptist Church in Hebron, Ohio. He was a devoted and faithful member, serving the church as deacon until death. An able and uncompromising advocate of the doctrine of sovereign grace, which was his consolation in life and his support in the hour of death. He died in the full triumph of a living faith in Christ. Nothing could be more fittingly said than the following beautiful lines describe:

"In hope of life eternal given,  
Behold, a pardoned sinner dies;  
A chosen blood-bought heir of heaven,  
Called to his mansions in the skies.

He trod the shades of gloomy death,  
Could set his seal that God was true;  
Finished his course, and kept the faith,  
And died with glory full in view.

Methinks I see him now at rest,  
In the bright mansions love ordained;  
His head reclines on Jesus' breast,  
No more by sin or sorrow pained.

Why should our eyes with sorrow flow,  
Our bosom heave the painful sigh?  
When Jesus calls, the saint must go,  
'Tis his eternal gain to die.

'Twas through the strength of Israel's King,  
He proved a conqueror when he fell;  
'Tis to the praise of grace we sing,  
Though of the dying saint we tell.

Fearless he entered death's cold flood,  
 In peace of conscience closed his eyes;  
 His only trust was Jesus' blood,  
 In sure and certain hope to rise."

He leaves to mourn his departure and emulate his virtues, one aged sister, two sons, three daughters, and a number of grandchildren, with a host of friends. The funeral was conducted by the writer assisted by Elders T. C. Williams and Frank McGlade, after which his remains were laid away in the Hebron cemetery to await the resurrection morn.

Millersport, O., March 4, 1909.

LEWIS T. RUFFNER.

#### WILLIAM H. DELONEY.

Born near Griffin, Georgia, August 11, 1842; joined the Primitive Baptist church at Hopeful, Dale County, Ala., July 26, 1862; and was baptized by Elder Jesse Tomlin. He remained a useful, orderly and devoted member of his mother church until ....., when he, together with several other members, were unjustly and cruelly forced out by a small majority for refusing to acquiesce in the act of the majority in declaring nonfellowship for all who opposed organized Associations. On November 10, 1899, he was received into the fellowship of this (Pleasant Grove) church on confession of faith, and remained a faithful and devoted member until he was called to rest from his labors on the .... day of ....., 1908. His remains are buried in the Hopeful Cemetery, Dale County, Ala. Brother Deloney was loved and honored by the brotherhood wherever he was known; he also won and held the utmost confidence and esteem of his fellow-men by his upright and honest deportment. The church sensibly feels her loss by the departure of this beloved and loving member.

"His days of toil and pain are o'er,  
 He rests where nothing can annoy,  
 In Jesus' presence evermore—  
 Sorrow exchanged for endless joy."

J. E. W. HENDERSON.

#### JAMES JACKSON PAYNE

Was born in Dale County, Ala., May 15, 1861; died at his residence in Ozark, Ala., April 18, 1908; joined the church at Pleasant Grove in August, 1897, and was baptized by Elder J. W. Parker. Brother Payne was highly esteemed by all of his acquaintances and associates for his excellent moral character and manly deportment. As a Christian, he was devout, humble, faithful and steadfast in the faith and doctrine of the gospel of Christ. He was a lover and advocate of peace, which he enjoyed to the fullest extent with his family at home, and in the social and business relations among his fellow-men, and commanded the esteem and fellowship of the church in the highest degree. His departure is deeply felt and deplored by his family, his numerous friends, and especially by the household of faith. But it becometh us to say, as did the faithful and afflicted Job of ancient time: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

"A link from the broken chain,  
 Plucked from the church below,  
 Will in immortal glory reign,  
 Where the saints no parting know."

J. E. W. HENDERSON.

## MRS. REBECCA M. LEWIS.

Mrs. Rebecca M. Lewis was born near Ocequan, Prince William County, Virginia, May 1, 1838; was married to Mr. Albert M. Lewis, December 20, 1860. A few years after her marriage she received a hope in the Saviour. On September 28, 1869, she (with her husband) was baptized by Elder Benjamin Lampton and united with Chappawamsic Church. About twenty years ago she transferred her membership to Bethel, in Fairfax County, it being near her home. On February 24, 1909, she calmly fell asleep in Jesus at the home of her niece, Mrs. Lou A. Oliver, at Kenmore, Va. She leaves to mourn her loss an aged husband, many relatives, and a large circle of friends. She was a firm, faithful Baptist, a strong believer in the doctrine of salvation by grace, and had no confidence in the flesh. Her only hope of salvation was in the blood of the crucified One.

She was widely known among the Baptists of Northern Virginia, as well as many in the States. She loved to attend her Associations, and made sacrifices to go to her meetings, far and near. She loved to hear the sweet story of the cross.

The funeral services were conducted by Elder C. H. Waters and Elder E. E. Oliver, after which she was laid in the cemetery near Kenmore, there to await the blessed resurrection morning, when the dead in Christ shall be raised, incorruptible, and be forever with the Lord.

"How sweet it will be, in that beautiful land, to meet one another again!"

WRITTEN BY HER NIECE.

---

MRS. JULIA F. FLOYD.

The wife of Deacon W. M. Floyd and daughter of J. C. and Elizabeth Carter (deceased) was born in Tallapoosa County, Ala., June 23, 1851; married September 9, 1869. She joined the Primitive Baptist church at Darien, Tallapoosa County, Ala., in 1867, and was baptized by Elder Hiram Barnes, and remained a faithful and devoted member of this denomination until her death, which occurred March 2, 1909, at her home in Crenshaw County, Ala. Her mortal remains were buried in the Darien Cemetery on the following day, after a brief talk by the writer on the subject of the resurrection of the dead. The large attendance of the people of the surrounding neighborhood gave evidence of the high esteem in which the deceased was held. She was indeed a worthy example of Christian piety. As a wife, mother, and neighbor she was surpassed by none, and as a church member she was faithful and devoted to the last.

Sister Floyd had been afflicted for several years with paralysis, and finally became quite helpless, and her mental forces also gave way to some extent; but she missed but few of her church meetings. She was well established in the doctrine, and was a valued contributor to the columns of *The Primitive Pathway*, and other Primitive Baptist periodicals. Withal she was an excellent Christian woman, and we have no doubt as to her everlasting peace and joy in heaven. She expressed a strong desire to "go to her home where she could remain forever." Our hearts turn with sympathy to the bereaved husband, who was so kind and tender to his afflicted helpmate, and to the four sons and two daughters who mourn with him the loss of their loved one.

J. E. W. H.

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WILLIAM LEON FLOYD AND LILLIE BELL FLOYD.

William Leon Floyd, oldest son of J. W. and Rena Floyd, was born August 9, 1889. He was caught by a belt at his father's gin-house, October 6, 1908, and received injuries from which he died about two



o'clock the following morning. His tragic death was a heavy stroke to his devoted parents, brothers and sisters, and a painful shock to the surrounding community—just ripening into vigorous manhood, full of youthful hope and energy, and presenting by his reasonably moral conduct and industrious habits those traits of character that lead to a noble and useful life. Leon had made no pretension to Christianity by public confession or membership with the church; but "Who has searched the sacred roll and found his name not written there?" The final destiny of man is not fixed and sealed by any act of his own, but by the wisdom, power and will of God. The parents of the deceased are members of the Primitive Baptist church at New Providence, Crenshaw County, Ala., and held in the highest esteem of the church, and have the profound sympathy of the entire church and large circle of devoted friends who have learned of their sad bereavement of their first-born son, which was followed by the death of their infant daughter, Lillie Bell, on January 17, 1909, aged ten months and twenty-seven days. And still later, on the 2d day of March, the same family were called to give up the mother of Brother Floyd, and grandmother of the deceased children above named. Surely the hand of affliction has fallen heavily upon this excellent family; but they have the grace of God, which is sufficient for them and for all the tempest-tossed children of God, whereby they are sustained, and enabled to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Job 1:21.

J. E. W. HENDERSON.

#### ALMA GERTRUDE SANDERS.

Little Alma Gertrude, infant daughter of Mr. and Mrs. Tilmon J. Sanders, was born August 24, 1908, and died at their home near Mont Pelier Springs, February 25, 1909. Little Gertrude was sick but a few days when the Good Father took her home. He, in His allwise providence, saw fit to brighten their home with her presence for a few short months. Her departure has made heaven nearer. It is so sad to give her up; but sweet memories of the little darling will ever hover over hearts of friends and loved ones and draw us heavenward. May the bereaved ones drown their sorrow in the flood of light let through the rent veil of the skies which Jesus entered, thereby realizing, as they walk life's way, that every step brings them nearer the little darling, and her sweet eternal home, where death never enters and where partings are never known.

Written by a friend,  
Culloden, Ga.

MISS MOLLIE E. WILSON.

#### SONGS IN THE NIGHT."

This is the title of a little book now in the hands of the printer, containing the last five beautiful and richly experimental poems which my brother, James B. Durand, wrote during the last year of his life; also a memoir of his life, prepared by me; his experience of grace, and an account of his last hours, closing with an account of his wonderful return from apparent death, to tell of the exceeding love and glory of the dear Saviour which had broken in upon his soul.

I have been asked by friends to publish these poems in book form. I know the book will be of exceeding interest to those to whom I am addressing this notice. It will be neatly and attractively bound in cloth, and will likely be ready to send to subscribers early in February. The price will be fifty cents, sent by mail postpaid. I will be glad if those who wish to get the book will send me their orders as soon as convenient.

Address orders to

SILAS H. DURAND.  
Southampton, Pa.

## NOTICE.

My Biographical History of Primitive or Old-school Baptist Ministers of the United States is in the hands of the publishers, and they promise to complete it ready for shipment about June 1st. It contains 864 sketches and 340 pictures, besides some sketches of deacons and pictures and sketches of lady writers, "mothers in Israel," etc. *Other sketches may be added if sent to me by May 10th.*

I wish to say also, that I have spent several hundred dollars in the prosecution of this work thus far, and will have to advance several hundred more before even the first shipment is sent me by the publishers: therefore if you can conveniently send me your order *with cash*, and feel disposed to do so, such orders will be of material assistance to me, will be appreciated, receipted for, carefully booked, properly credited, and the order filled immediately on completion of the work.

As previously published, the delivered price will be (sent to one person at one time) \$2.00 per copy from 1 to 9; \$1.90 in clubs of 10; \$1.80 in clubs of 25; \$1.75 in clubs of 50. One binding only—substantial cloth, and good workmanship. Please let me hear from you.

R. H. PITTMAN, Luray, Va.

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## PROFESSIONAL NOTICE.

Dr. E. A. Gullede, Union City, Obion Co., Tenn., is a general practicing physician. Any one suffering with Piles will do well to go to him and be cured. He treats without the knife. He is a member of the Primitive Baptist Church in that city and can give you good references as to his success. Any one suffering with Eczema, who wishes to try a remedy he formulated, can obtain a trial vial for 50 cents, which is about at cost. You will get results. He treats, without charge, afflicted, poor and deserving patients.

# THE GOSPEL MESSENGER.

Mrs Willie H Riddick Jan 10

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.



PUBLISHED MONTHLY.

PRICE, \$1.00 A YEAR, IN ADVANCE. SINGLE COPY, 10 CENTS.

JUNE, 1909.



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# The Gospel Messenger.

JUNE, 1909.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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VOL. 31.

WILLIAMSTON, N. C., JUNE, 1909.

No. 6

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## UNION TO CHRIST.

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"I am the vine, ye are the branches."—John 15:5.

The Vine and branches are but one  
In God the Father's sight;  
He views His people in His Son  
With infinite delight.

They all were chos'n in Christ, the Vine,  
Before the world begun:  
With Him they must in glory shine,  
For He and they are one.

This union is so firm and strong  
That sin nor all their foes  
Can never pluck them off so long  
As Jesus doth oppose.

'Tis from this Vine they all receive  
Their sap while here below,  
By which they to His glory live,  
Opposing every foe.

'Tis by this union, when they die,  
They will exalted be,  
And praise their God above the sky  
To all eternity.

SAMUEL BARNARD. 1799.

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ROBERTA, GA., March 22, 1909.

TO MY DEAR CHILDREN AND GRANDCHILDREN, AND TO  
MY DEAR BRETHREN AND SISTERS IN THE LORD:—I have  
for many years been battling with the impression of

writing my experience of grace and sending it to the GOSPEL MESSENGER and have it published, if such I have; I'll leave that to the brethren and sisters to judge. As I am getting old and don't expect to stay here many more years, and as the dear brethren and sisters at old Providence Church have all about passed over the river of death since I related my little hope there, and those that are now living have come to the church since I did, I feel like they would love to hear what I hope the good Lord has done for my soul. As far back as I can remember I have felt that I was a sinner; and when I was about ten or twelve years old I learned to read; and it was the custom in those days to read the Testament at school. My dear old father, not being much of a scholar, would have me to read for him in the Bible at night. So I learned the prayer the blessed Saviour taught His disciples to pray by memory, and at night I would not feel safe and easy till after I repeated that prayer; I then felt secure. So during the cruel war between the States my three brothers went to the front and only one ever returned, and when he did return he was a mere skeleton, and got home one evening and died the next. In a few days after he was laid to rest I was standing out in the yard and meditating upon their all being dead and gone, and I believed they were all in heaven, when a still voice whispered, "Yes, they are all at rest, and it may be soon that you will be called to go likewise, and they were prepared, but you are not." Oh, the horrors of my poor soul! I then commenced to beg God for mercy, saying, "God be merciful to me, a poor sinner," "Lord save, or I perish." Oftentimes did I beg for mercy. Often did I visit the lonesome grave, and seldom ever could find a place obscure enough to kneel and pray. Often have I begged others to pray for me. I never went to the mourners' bench but once. But all of it did me no good. I wept and begged for mercy day and night, till late one evening I decided to go and try to pray one more time, as I verily believed I would be dead and in torment before the sun rose next day. I felt like I was hanging over torment by a brittle thread. Oh the anguish of soul! I went to bed still pleading for mercy. It was the darkest night I ever saw. I never knew whether I

ever went to sleep or not; but this I know, when I came to myself I felt to be sinking down beneath God's righteous frown, and in this extremity I was enabled to look up, and I saw Jesus coming in a cloud, and He had no crown on His head, and it was presented to me that He had laid aside His crown for my sake. Oh the joy! I shouted aloud and praised His great name for His mercy to poor me. I rose early the next morning and went out, and all nature seemed to be changed. Everything shined like silver; the little birds sang sweeter, and I was as light as a feather, and I longed to fly away and be at rest. The next thing, along about the middle of the day, I and my dear old mother were washing, and baptism was presented to me, and then up stepped Satan and whispered, "You are deceived; it is all a delusion, and if you were to go and offer for membership those good people would not receive you." So down, down I went. I believed he was telling me the truth. So right there I laid it by and decided I would never go to the church till I had something better to tell. So time passed on, and after about twelve months I was going to Fort Valley one day to meet a cousin; and as I was slowly riding along a voice spoke in my ears like a clap of thunder and told me to arise and be baptized. Now, then, my trouble arose with more force than ever. I had thrown away my little hope, and now the command was so forcible that I did not know what to do. I read and searched to try to decide what to do, till in September I went up to Mt. Calvary to an Association, and on Sunday an old brother from the Ocmulgee Association preached, and he told his experience and he told mine better than I have ever been able to tell it. Right then and there I was made willing to take up my little piece of bread. I decided if he was a Christian I was, and if he had a hope I did. So I did not parley with the flesh any longer, but went to old Providence and related what I have written, and they received me, and the next day I was baptized by our dear departed old brother, John Dickey, and I received the unction of the Spirit which I had longed for, and I have never regretted it yet, and now it is nearly 44 years ago. What I regret is, I can not live like I think a Christian ought to live. I am now getting

old and would like for my children to see, before I die and go hence, what is my hope for a better world than this. I have long struggled against writing this, for I do feel so little and unworthy of a name among the Lord's people. And now I hope that all of the Lord's dear people who may read this will pray for my dear old and afflicted husband and for me, that I may hold out faithful till our Saviour calls for us, and pray for my three daughters and only son and for their husbands and his wife and their children, and for my other motherless and fatherless grandchildren. And now may the God of all grace comfort and keep you and save you in death, is my prayer for Jesus' sake.

M. E. GRANT.

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### SELF-EXAMINATION.

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Self-examination; what a solemn task! how important, yet how seldom we engage in it! We take all pains to examine our titles to earthly estates, but how indifferent and unconcerned about our title to the eternal inheritance! The apostle exhorts us to this duty, saying, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you except ye be reprobates." 2 Cor. 13:5. What could be more comforting to one of the Lord's humble poor than an assurance that he has "Christ within him, the hope of glory"? And this every child of God has, for "If any man have not the Spirit of Christ he is none of His, and if Christ be in you the body is dead because of sin; but the spirit is life because of righteousness." Rom. 8:9.

Some professors regard it as wholly inconsistent with a gracious state to be perplexed with doubts and fears; but if a child of God may not seriously doubt his interest in the Saviour why did the apostle exhort his brethren to "examine themselves" and "prove themselves" in order to determine their true state? On the other hand I ask, may not a child of God, by self-examination, arrive at a comfortable assurance of his interest in the blessed Redeemer? The apostle, we know, speaks of "the full assurance of faith" (Heb. 10:22), "the full assurance of



hope" (Heb. 6:11) and "the full assurance of understanding." Col. 2:2. If these blessed states are never enjoyed by the Lord's people in this life why does the apostle speak of them and exhort to them? for he says, "I desire that every one of you do show the same diligence to the full assurance of hope unto the end." Of all things conceivable there is nothing in this life that can produce such peace and joy as a full assurance of a well-grounded hope in Jesus Christ. Give us this and we can cheerfully endure poverty, affliction, persecution, losses, crosses and trials of every description, for "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." The apostle does not exhort us to "examine ourselves," and then leave us no rule to go by, but he says, "Know ye not your own selves, how that Christ is in you except ye be reprobates?" As much as to say, if Christ is in us there are marks and evidences of His indwelling, for all our graces, feelings and exercises of mind, if we be Christians, prove His presence in the soul; for Christ in the soul is like leaven hid in the meal; He will work until His image is thoroughly impressed thereon. For it is written, "He which hath begun a good work in you will perform it until the day of Jesus Christ." But again, the text proves that a child of God may *not know himself*, may not understand his true relation to Christ and His people, and hence may not know how to classify himself, whether to claim God as his Father, and the Lord's humble poor as his brethren or not. Hence the text says, "Know ye not your own selves?"

To know ourselves, if we be Christians, is a great blessing indeed; to know our relation to God and His blessed children, to be able to read in our exercises of mind, feelings, struggles and soul-longings the proof, signs and marks that characterize the children of God. O for more grace in the soul to enable us to know ourselves! That we should be "strangers and pilgrims in the earth" is not so surprising, for the saints in past ages so confessed themselves; but that we should be strangers to ourselves is a mystery, yet the poet thus describes himself:

"I am a stranger here below;  
And what I am, 'tis hard to know."

Some people profess to believe that Christ is in all men, striving with them, with a view to their eternal salvation. This idea not only contradicts the apostle (Rom. 8:10), but also robs the Lord's children of the sweetest evidences of their sonship. For if He dwells in all men then His presence *in us* is no proof whatever of saving grace in the soul; for then the vilest wretch on earth could claim as much. But the apostle suspends the whole question upon the fact that "Christ is in us, except we be reprobates."

Spiritual life in the soul distinguishes the true Christian from the mere nominal professor, hence "He that hath the Son hath life, and he that hath not the Son of God hath not life." 1 Jno. 5:11. This life in the soul is not an inert entity, for inertia is characteristic of death. Where there is life there is motion, and this is as true in the spiritual as in the natural realm. This motion is always in harmony with the life that produces it, whether it be in the natural or the spiritual world. "God hath given to us eternal life, and this life is in His Son" (1 Jno. 5:11); hence this life in the soul produces motion toward God, its Source and Author. All our longing and thirsting after God are the motions of this life in the soul; hence David said, 'As the hart panteth after the water brooks, so panteth my soul after Thee, O God; my soul thirsteth for God, for the living God; when shall I come and appear before God?' Ps. 42:1. This life in the soul produces godly sorrow for sin, not "the sorrow of the world," for it "worketh death." Godly sorrow comes from God and "worketh repentance to salvation, not to be repented of." 2 Cor. 7:10. If you have ever truly mourned over your sins, dear reader, the blessed Saviour was the cause of it, and He has promised to bless you, saying, "Blessed are they that mourn, for they shall be comforted." Matt. 5:5. A broken spirit and contrite heart is proof that the soul has already "passed from death unto life"; for those who are dead in sin are strangers to such feelings; but "the Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." No person ever truly mourned because of his sins until "the Spirit of Grace and of supplication was poured upon him"; then, and

not till then, will sinners "look upon Him whom they have pierced and mourn." When the windows of heaven are thus opened and the showers of divine grace are poured forth then the fountains of the great deep of the soul are broken up and the waters rise higher and higher, until all self-righteousness and every refuge of lies are submerged, and nothing remains upon which the soul may rest or cling but the ark of God—His "everlasting covenant, ordered in all things and sure."

P. T. OLIPHANT.

(To be concluded in next number.)

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## FAITH WITHOUT WORKS IS DEAD.

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SENECA, KANSAS.

"For as the body without the Spirit is dead, so faith without works is dead." James 2:26. I desire to notice some things said concerning the faithful believers in God, and also make some contrasts between those that have works to show their faith and those that have not works. There is much said in the Scriptures concerning those who have faith; also, there is much said concerning works; but Paul said that without faith it is impossible to please God. Read Heb. 11:6. Also in 2d Thess. 3:2 we read that all men have not faith; we also read that faith is given by measure (Romans 3:6). In Heb. 11:1 we read that faith is the substance of things hoped for, the evidence of things not seen. Paul continues by describing those who had faith. It was by faith that Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts. His gifts showed his faith in God; but these gifts were not the cause of his faith in God. But his words did show his faith in God, God testifying of his gifts. Yet, let us ever remember the words "without faith, it is impossible to please Him, for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." From this it is evident that faith in God is the moving cause, and we must first have faith in God that He is a rewarder of them that diligently seek Him. This faith in God was



manifested by all those commended by Paul in this 11th chapter of Hebrews. They showed their faith by their works.

Remember the words of our text, "For as the body without the spirit is dead, so faith without works is dead also." Now let us reason together: what shall we say of those that claim to believe God and claim to be strong in the faith and yet are indifferent as to whether they attend their regular church meetings? Such an one is not holding fast the profession of his faith without wavering. Paul said to the Hebrews, "Brethren, let us hold fast the profession of our faith without wavering (for He is faithful that promised)." If we do not hold fast the profession of our faith we then are like the body without the spirit—dead also. We have no works to show that we have faith in God; neither are we pleasing God unless our works show that we have faith in God. For let us ever remember that without faith it is impossible to please Him. For he that cometh to God must believe that He is and that He is a rewarder of them that diligently seek Him. If we do not hold fast the profession of our faith we are not diligently seeking the Lord.

In Paul's day it was the manner of some to forsake the assembling of themselves together. All such were not holding fast the profession of their faith without wavering. They were not diligently seeking the Lord. Their works showed a lack of the true and living faith in God. They were lacking in the faith that moves God's people to obey God.

James said, "My brethren, count it all joy when ye fall into divers temptations" (he did not say, however, Count it all joy when ye yield to divers temptations); "knowing this, that the trying of your faith worketh patience." Read connections. The works of these brethren showed that they had yielded to many temptations. James said: "If any of you lack wisdom let him ask of God that giveth liberally and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering, for he that wavereth is like a wave of the sea—driven with the wind and tossed." James here is teaching the same as Paul taught. He that cometh to God must believe that He is and that He is a rewarder of them that diligently seek Him. These brethren's works



showed that they had not been asking in faith, but that they had been asking amiss, that they might consume it upon their own lusts. O how sorrowful when we thus ask, rather than asking in faith, nothing wavering.

Christ taught His disciples, saying, "For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." Matt 7:6-8. And the eleventh verse reads thus: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" It is right to ask for good things; but it is wrong to ask for evil things. James's brethren were asking for evil things. They were asking amiss to consume it upon their own lusts. This was the reason that they received not. Read James 4:3.

My brethren, how are we asking? Are we asking for good things; or are we asking amiss to consume it upon our own lusts? What do our works show? Are we holding fast the profession of our faith without wavering? Remember that he that wavereth is like a wave of the sea, driven with the wind and tossed. James continues: "For let not that man think that he shall receive anything of the Lord" (1:12). James continues by saying, "Blessed is the man that endureth temptation." James did not say, blessed is the man that yieldeth to temptation. These brethren had yielded to temptation and, saddest of all, in their carnality they were asking amiss that they might consume it upon their own lusts, rather than asking for good things. They were not asking for that which they really needed.

James continues: "Let no man say when he is tempted I am tempted of God, for God can not be tempted with evil; neither tempteth he any man. But every man is tempted when he is drawn away of his own lust and enticed." These brethren had not endured temptation, but did yield to temptation. No doubt Noah was surrounded with temptations, but evidently he did not yield. He believed God. His works showed that his faith was in God. O how different it has been with many of us. We have been drawn away of our own lusts and enticed, some one way, and some another. Some are at war one with another; some that have been comfortably

located and blessed with church privileges have been drawn away and enticed to deprive themselves of all church privileges; some moving away where all are strangers, and none care for the church of Christ. Others are enticed to go into some business and are so lustful as to deprive themselves of assembling together; yet many of them pride themselves on being sound in the faith.

Dear brethren, if we are thus doing, what do our works show? Surely not such faith as Noah had. He did not work until he got half done building the ark, and then forsake the building of the ark. Suppose that Noah had yielded to some temptation; for instance, some one had offered him great inducements to abandon the building of the ark, offering him abundance of this world's goods if he would quit the building of the ark. Such works would look like many of our works in this our day. It would look like Noah did not have faith in God, but would follow his own lusts, being enticed, drawn away after perishable things soon to be destroyed.

God, however, did give Noah faith, and he showed his faith by his works. James continues, "Then, when lust hath conceived, it bringeth forth sin, and sin, when it is finished, bringeth forth death." We see death on every side. I doubt if there ever was a time when there was more lustfulness after the things of this world or more things calculated to entice and draw away God's people from serving the true and living God than now; and it does seem death and destruction reign on every hand. Yet, sorrowful as it is, many look on with unconcern as though the Lord God had pleasure in these things. O, what do our works show? Do they show that we are asking for good things or are we asking for carnal things to consume it upon our own lusts?

James continues: "Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights with whom there is no variableness, neither shadow of turning." All that have faith in God and that please God receive that good gift from God. These good gifts come down from the Father of lights. All of God's people alike are dependent upon God. Yet, in our carnality, we seem to forget where these good things come from. Our works will

show whether we are asking in faith for the good gifts that come down from the Father of lights, or whether we are asking amiss to consume it upon our own lusts. We have no other way of showing our faith only by our works.

JOSEPH FORD.

(To be concluded in next number.)

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## EDITORIAL.

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Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder Lonnie Holloway, R. 1, Box 17, Graymont, Ga.

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"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works," 2 Tim. iii. 16, 17.

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## CLOSE ADHERENCE TO SCRIPTURE IS NOT CORRUPT TRADITIONALISM.

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The doctrine of the prophets and apostles, the doctrine of God our Saviour, the truth of God's eternal salvation of His people, is precisely the same as it has always been; and it is the duty and privilege of the child of God al-

ways to adhere to it without the slightest alteration. But the complicated and burdensome ordinances of the Old Testament, sacrifices, offerings and washings were fulfilled and ended in the life, sufferings, death, resurrection and ascension of the Lord Jesus Christ; and since His ascension these ordinances are entirely superseded by the New Testament ordinances of baptism and the Lord's Supper and feet-washing and prayer and singing spiritual songs to the Lord and preaching and exhortation. Instead of corrupt and corrupting traditionalism it is pure and purifying loyalty to God to cleave closely to these apostolic ordinances, and never to even begin to add to them or to take from them. The slightest departure from them is dishonoring to God and injurious to man, no matter what may seem to be the temporary benefits of such departure. Every man at his best estate is altogether vanity; and the highest wisdom of the natural mind is absolute folly in comparison with the perfect wisdom of God. The inventions of men are corrupting, but the commandments of God are purifying.

S. H.

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### CHRISTIAN UNION, COMPASSION, LOVE AND COURTESY.

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"Finally, be ye all of one mind; having compassion one of another; love as brethren, be pitiful, be courteous." 1 Peter 3:8.

This beautiful verse is one of the most precious exhortations in all the apostolic writings. It breathes the very spirit of Christ, and if its power was felt and observed by all the children of God the churches would be peaceful, happy and prosperous.

The Apostle Peter is, in these words, addressing all the elect, redeemed and regenerated children of God. He urges them as the one body of Christ to have the one mind or spirit of Christ, to be of one judgment in regard to all the doctrines and ordinances and practices of the church; to sympathize with each other in all their joys and sorrows; to love one another with brotherly, unfeigned and fervent affection; to be tender-hearted toward each other in all their troubles and even in their



errors, endeavoring to comfort the distressed and to reclaim the wandering; and to be gentle and kind, meek and humble in all their dealings with one another. And he adds, in the next verse, "Not rendering evil for evil, or railing for railing, but contrariwise, blessing, knowing that ye are thereunto called (that is, to bless or do good to others), that ye should inherit a blessing"; not only the rich blessing of the light of God's countenance on earth (Psalm 4:6, 7), but also the inconceivable blessing of the heavenly and eternal inheritance which Christ will finally award to those who humbly love and minister to Him in His dear suffering people (Matt. 25: 31.46).

S. H.

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### STILL MORE ABOUT GARDENS.

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I do not wish to weary the readers of the MESSENGER on the subject of gardens, and this may be my last effort to write about gardens, or anything else for aught I know; therefore I must beg the kind indulgence of the reader while I pursue the theme a little further in this article. This is the growing season for vegetation, and the forest trees have taken on their beautiful robes of green, just like those they wore last year, not a sign of change in the style nor the color; but they are beautiful and charming and pleasant to look upon as if they had never worn this green dress before. I am glad they have not abandoned the green for red or white, for then it would be injurious to our eyes.

Every plant in the garden appears in the express image of its predecessor, just as we have learned to expect, and therefore we are not liable to mistake one for another, nor to destroy them for some wild, worthless plant. How wisely our Creator has arranged these things!

Again, the flowers appear in their native beauty, each after its kind, though mixed and mingled together in the same beds, and grown from the same soil, yet not one of them has changed in color or odor nor copied after another. The rose bush still bears roses, and those that gave us white roses last spring have brought us the same kind, just as we expected, and so of every variety of

flowers and shrubs by which the earth is so beautifully adorned—no change of fashion with them, if there was, they would lose their identity, and their respective names would be lost to us, and we could not know how to plant nor cultivate them. I am glad it is so. And I am glad that the great Creator, in the beginning, established His garden in such perfect order, and adorned it with such exquisite beauty and loveliness and furnished it with such abundant goodness that it is sufficient to satisfy every living plant which He has or ever will admit within its sacred precincts without the slightest touch of human art or science.

But this is a secret, hidden beauty which is seen by the light of divine revelation on the institution of God alone, and it is so high—so far above all creature inventions that the most discerning human intelligence can not discover it. The holy prophet tells us by the Holy Ghost that the vulture's eye has not seen it; that when we shall see Him who built this garden or church, there is no (external) beauty that we should desire him (Isa. 53:2); yet when seen by faith, in the light of the Spirit, He is the chiefest among ten thousand, and altogether lovely.

This holy sanctuary in which the beauty of the Lord is displayed and seen by those who enter in by Christ, the door, is a type of heaven, and in it we are sometimes caused to enjoy a foretaste of the blessedness of our final perfect and happy abode. And to see the beauty of the Lord in the sanctuary as He has ordained and established it is satisfying to the soul, notwithstanding it is like its Builder, as a root of a dry ground to human observation. Moreover, he who presumes to touch it with human appliances to stay it or give it support is liable to lose his own life to the further enjoyment of its benefits.

While we are now beset by sin and Satan, and surrounded by enemies to us and our God, as a chastisement for our shortcomings, and our prophets are chased and hunted down by our adversary as in the days of Elijah, and filled with fear and dread of overthrow, we need only to have our eyes opened to see that more there be that be with us than they that be with them, and to

learn that the Lord omnipotent reigneth; and this revelation would quell our rising fears. The church needs no human appendages nor the garden of the Lord any shallow, human culture to make it better or more beautiful and desirable; but we do need the rays of divine light to put out our carnal eyes which feast upon earthly objects, and divert our minds from the beauty and simplicity of the true gospel doctrine and order of the church of Christ.

We should not expect perpetual sunshine, nor even hope to escape tribulation in this world, for our Saviour has said we shall have it, and why then should we grapple with the elements of the world as though He had not overcome it and promised to save us from its evils? We should not forget that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." Why should we strengthen the hands of the common enemy by biting and devouring one another? O how forgetful we are!

Dear brethren, learn to be content with your God-given cottage in the vineyard, if such be its situation, until the Saviour comes to take you to the mansions of eternal glory.

If we are not willing to suffer with Christ are we not unworthy to reign with Him? Truly the darkness has covered the earth, and gross darkness the people, as the prophet has told us it would; but still we have the promise that "the Lord shall arise upon us, and His glory shall be seen upon us." (Isa. 60:2.) The garden of Gethsemane was enveloped in darkness on the night of our Saviour's betrayal, and it was then that He suffered such intense agony of soul beneath the burden of our sins; there His soul was made an offering for sin, which began in the Garden of Eden.

I could not attach undue importance to the subject of gardens, for some of the most important and far-reaching events in the history of the world have transpired in gardens; Adam sinned in the Garden of Eden and involved his race under the curse of the law of sin and death; the Redeemer suffered great agony of soul in the Garden of Gethsemane, on account of sin, and His body was buried in a garden (John 19:41); and of



course His resurrection occurred in the same garden; and this latter event is the ground of our hope for justification from sin and guilt and a happy home in heaven. The church may joyfully sing:

“ We are a garden walled around,  
Chosen and made peculiar ground;  
A little spot enclosed by grace,  
Out of the world’s wide wilderness.”

J. E. W. H.

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### SANCTIFYING THE LORD IN OUR HEARTS, AND GIVING A REASON FOR OUR HOPE.

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“Sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh a reason of the hope that is in you with meekness and fear.” (1 Peter 3:15.)

The first sentence here is excellent, directing us to set the Lord apart in our hearts, as if He had said we should give Him a place in our affections continually—that we should reverence Him as ever really present with us. He *is* ever present; but we often forget this, and we indulge in meditation and words unfit for such a guest. Our meditation should be much of the Lord and His word; but alas! what flights of folly we indulge, and often our conversation is utterly inconsistent with a belief in His real presence. To sanctify the Lord in our hearts is certainly to love Him and fear Him; it is to let His presence and a sense of His presence affect our everyday life and our ordinary conversation. When we meet good men we put a guard about our lips and tongues while in their presence; but God is ever present, and is a silent listener to all our words and “a discoverer of the thoughts and intents of the heart.” We know this is true, but we should let this great truth affect our behavior. We love to be with those who fear God. We find their company a blessing to us; it moderates our conversation, lessens our inclination to speak evil of others. We are ever in the divine presence in our outward actions and our inward thoughts; all is naked and open before Him with whom we have to do. It is delightful at times to know that God is with us. He



knows our trials, our burdens, and our cares. He searches the heart; there is not a corner in the heart but that He knows it. Our tears are before Him. "As a father pitieth his children, so the Lord pitieth them that fear Him." Of some it can be said, "There is no fear of God before their eyes"; but the Lord pities them that fear Him. To fear Him is to recognize His presence, that He is not "far from every one of us." If we are afflicted, let us not forget He is present; and if in poverty, He is near us, and His promises are ours. Oh, how sweet to know He can support us in any trial! Even in death, when our friends can do no more, even then He can cause us to triumph. Let us sanctify Him in our hearts. This does not mean we are to be "over much righteous," but that we should believe in God. "Ye believe in God; believe also in Me." It is a great thing to believe in God—to believe in His love and pity for His people; to believe in His power and wisdom to save them; and especially to believe in His presence—that His arm supports, and His eyes are fixed upon us as well in the darkness of the night as in the light of the day. "The darkness and the light are alike to Him." "He remembers we are dust," and He forgives all our sins, and His compassion pursues our wandering feet. Let us fear Him; our all is in His hand. "Forgiveness is with him that He should be feared." A sense of His presence makes our meetings sweet; it fills us with reverence, and makes our churches the most delightful places. If we realize His presence, we will seek to please Him. Our churches will not be places of amusement or entertainment for the vain, but places devoted to the worship of God

" Lord how delightful 'tis to see  
A whole assembly worship Thee!"

It is delightful to be and worship with those that are met to worship God, not to entertain the vain, but to worship God. We should ever be ready to give a reason of our hope to those that ask us. The Lord's people have a hope, a "good hope," as an "anchor of the soul, sure and steadfast." To give a reason of this hope is to tell what it rests on. "If in this life only we have hope in Christ"; it is a hope in Christ in what He has done

for us and what He will yet do. We hope in Him for time and we hope in Him for eternity. We hope that, when all earthly streams fail us, then the Lord will do wonders for us whereof we will be glad. To give a reason of this hope is to tell what the Lord has done for our soul. Paul repeatedly told what the Lord had done for him. David said, "Draw near, all that fear God, and I will tell what the Lord hath done for me." It is easy to tell those that fear the Lord about it; they will be interested in it, and weep tears of joy, while you detail to them the good news. O think, only think, that God the Lord has remembered me, poor me, in mercy! He taught me to hate and forsake sin. He taught me to love His great name, "He took me up also out of an horrible pit of miry clay." My hope is in what the Lord has done for my soul, not in what I have done for the Lord. "He put a new song in my mouth, even praises to His name." We remember when we first did sing His praise—it was praises to our God. It is not a song of what we have done for God; this is not worth singing about but a song of what God has done for us, and this is worth singing. When the publican and Pharisee prayed they pointed out the reason of their hopes; the one recited his good works—the other appealed to the mercy of God; and here is the only hope for any of us, the mercy of God. God is merciful. He had mercy upon many that were vile—the thief, Saul of Tarsus, and a bloody Manasseh, and here is my hope. He came to save sinners, and I am a poor sinner. I am indeed a poor sinner, but Jesus came to save sinners, and here is my hope. Dear reader, can you sorrowfully say that you are a sinner? Could you, with the publican, smite upon your breast and say, "God be merciful to me a sinner"? If so, your hope and mine are the same; it is in the mercy of God, and this is a good hope. I am sure none ever perished here. "No sinner shall ever be empty sent back who comes seeking mercy for Jesus' sake." The merits of Jesus and the mercy of God is the sum of our hope. This is our only hope. We take the place of a criminal and not of a claimant, and we confess our sins before God—"Father, I have sinned against heaven and in Thy sight, and am no more worthy to be called Thy son." This is our plea—"Have mercy upon me, O God—according

unto the multitude of Thy tender mercies." Benhadad came to Ahab with a rope about his neck and said, "I have heard that the kings of Israel are merciful kings." If we are damned it is just; but, if saved, it is mercy; here is the only ground of hope—the mercy of God. My dear brethren, let me assure you I am far from claiming heaven. I deserve nothing good, and yet I hope for much of the Lord. Have you another and a better hope than this, or can you fellowship this as yours? I can give no reason why He should save me and not any other; but I hope in His mercy.

Affectionately,

J. H. O.

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### KISSES OF HIS MOUTH.

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"Let him kiss me with the kisses of his mouth." Cant. 1:2.

This dialogue between Solomon and his bride prefigures the mutual love and unity between Christ and His church. A kiss denotes a coming together of that which has previously been separated—hence reconciliation, atonement, satisfaction, etc. The sins of the Lord's people, whom He had formed for Himself, had separated between them and their God. There was indeed an impassable gulf that alienated the Lord's people from Him. They were lost, fallen, depraved, all dead in trespasses and in sins. With all the inventive skill of man he has never been able to invent a system by which he can make satisfaction or atone for sins. Jesus suffered for sins, the just for the unjust, that He might bring them to God, and that he also might bring in everlasting righteousness, having made an end of sins. He put away sins. We were reconciled to God by His death. When the Holy Spirit quickens the poor, redeemed soul, he is conscious of his lost condition, and he feels to be a corrupt and such a justly condemned sinner. He feels the need of mercy, and so much desires that kiss of love manifested to him, bringing him into vital reunion with Jesus. When Joseph's brethren were conscious of their great sins in treating Joseph as they had and of the distress of their father's house, and could see nothing but destruction before them, Joseph knew them, but they did not know Joseph. They came to him from a con-



scious need, as every poor soul who comes to Jesus comes from necessity. Joseph kissed all of his brethren, which denotes reconciliation or satisfaction. How much the poor, convicted sinner feels the need of the sweet kiss of pardon from the loving lips of Jesus speaking peace to his burdened soul. When Jesus manifests Himself to His poor, soul-distressed children in the forgiveness of their sins, they can then say, "The Lord is mine, and I am His." Their souls are all aglow with love to God. They feel like this kiss or token of His sweet love is enough, and they soar away on eagle's wings above all their troubles in the future. But how soon the poor soul is overwhelmed in darkness, and he is now in doubting castle, crying out—

" 'Tis a point I long to know,  
Oft it causes anxious thought,  
Do I love the Lord or no?  
Am I His or am I not?"

They now are like John in prison, inquiring, "Is this the Christ, or shall we look for another?" He sees that one kiss is not sufficient; he needs a repetition of those kisses (manifestation of the love of God in the soul), constantly. He has to be shown again and again. "Let Him kiss me with the *kisses* of His mouth." Yes, he wants kisses—one act of kindness bestowed upon the bride is not sufficient. The faithful husband gives his loving wife assurances all along through life of his love and kindness for her. These kisses come to us sometimes in a dream. God reveals blessed truths to His children in dreams. His Spirit reveals some sweet promise to the poor, doubting soul, filling it with joy and gladness. Sometimes in reading the Scriptures we experience the kisses of His mouth—His sweet promises. These kisses more frequently come to the child of God through the preaching of the gospel. The poor soul, prepared of God, anxiously begs God for the manifestation of His sweet presence, assuring him that he is His child. The Lord blesses His ministry to preach good tidings to the meek, such as have a low opinion of self. The precious gospel comes to such with power and much assurance. Yes, the gospel is "good news," it's "glad tidings," it's a "joyful sound." Jesus and His fullness is in the gospel, and everything the sinner needs is found



in Jesus. The sweet promises of the gospel comfort the poor and afflicted children of God, and give them fresh courage and evidences that they are God's children. Have you not felt that handfuls of purpose have been dropped for you? That the preacher was preaching right to you? Have you not gone to meeting feeling that you had so little evidence that you feared you were deceived, and while the servant of God is preaching you felt that his preaching embraced you and that you were a Christian? Sometimes you will find yourself thanking God for the gift. "Thy lips, oh my spouse, drop with honey." Honey of the precious gospel drops from the lips of the dear minister of Jesus, bringing evidence upon evidence that we are the children of God. The kisses of the gospel strengthen the weak hands and confirm the feeble knees to lay aside every weight and the sin that doth so easily beset us, and to run with patience the race that is set before us. How often we have to mourn the absence of our Beloved! We are carnally minded, destitute of the Spirit, and can not pray or preach or hear appreciatively. Oh, how much we need the kisses—communion in spirit with Jesus! When we are in union and communion with the Saviour we are then enjoying the kisses of His mouth. We need those kisses daily (continually). "Give us day by day our daily bread." Every word that comes to us from the loving lips of Jesus are kisses to His little children. How we should appreciate His law and observe it with reverence and godly fear! If I have ever experienced the first kiss of His love, I shall receive kisses from time to time until I shall experience that everlasting kiss in the sweet presence of God where there will be no dark nights, no cloudy days, no winter, but where we shall bask in the sweet sunshine of His grace and love forever and ever.

L. H.

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## QUESTIONS AND ANSWERS.

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1. Q. Are the Old Baptists in accord with the chronology of the Bible? A. Chronology is the science of time, or the science "which treats of measuring time by regular divisions or periods, and which assigns to events

their proper dates." Old Baptists are perfectly agreed to all things, whether events or their dates, mentioned in the Scriptures. The dates in the margin of some copies of the King James or Authorized Version of the Scriptures are seldom given in the Scripture text, but were computed and published by Archbishop Ussher, of Ireland, in 1650 to 1654 A. D., and were inserted in the inner margin of the King James Version by order of the British Parliament. These dates are mostly inferences from the Hebrew text, and are generally accepted by our people as about as accurate as they can be made, except that Christ was undoubtedly born four years before the beginning of the "Christian Era," because He was born during the life of "Herod the Great," and Herod died four years before the "Christian Era." This correction makes four thousand years from Adam to Christ; and Christ's baptism A. D. 26 or 27; and His crucifixion A. D. 30; and the death of Stephen, the first martyr of the Christian Church A. D. 33 (the seven years from A. D. 26 to A. D. 33 being the last prophetic week of years foretold by the Angel Gabriel to Daniel in Dan. 9:27, Christ's death being in the midst of that week, and His confirmation of His covenant with His Jewish people being during His earthly ministry of three and a half years, and the special ministry of His Spirit with His Jewish people for the next three and a half years to the martyrdom of Stephen, at which persecution His disciples were scattered among the Samaritans and Gentiles, as recorded in the Acts of the Apostles). Daniel 9:24-27 is, with the fifty-third chapter of Isaiah, the most unanswerable demonstration, in all literature, of the truth of Christianity and the falsehood of Judaism. No matter what all modern infidel Jews and Gentiles say, these and other similar undoubtedly authentic Scriptures, and the writings of other ancient Jews and Heathens, and the corresponding facts of history prove to all intelligent, informed, and honest minds, both Jewish and Gentile, that Jesus of Nazareth was the Messiah of the Old Testament, the Christ of God.

2. Q. Of what is "the wilderness" typical—the wilderness mentioned by Isaiah (40:3) and Matthew (3:3) as the place in which John the Baptist cried, "Prepare

ye the way of the Lord?" A. By the word "wilderness" is meant, not an absolute desert, but a thinly settled and uncultivated country; and "the wilderness," in these Scriptures, is symbolical of the wild, rough, uninstructed condition of the children of God who need and are ready to receive the message of the gospel—the call to repentance toward God and faith in the Lord Jesus Christ.

3. Q. Were the New Testament parables given to illustrate doctrinal truths? A. Yes; both doctrinal and experimental truths, for true doctrine and true experience are perfectly harmonious. The Holy Spirit, who is the Author of the doctrine of truth, causes us to realize, in our experience, the truth of the doctrine—"leads us into all truth" (John 16:13; 1 John 2:27).

4. Q. In 2 Cor. 6:1 the Apostle Paul, in the King James Version, says: "We then, *as* workers together *with Him*, beseech *you* also that ye receive not the grace of God in vain"; what does he mean? A. The words "with Him" and "you" are in italics, which shows that Paul did not write them. The exact language of Paul is: "But we also, working together, exhort that you receive not the grace of God in vain." By "we" he means himself and Timothy (2 Cor. 1:1), and of course all other gospel ministers. And by exhorting the Corinthian (and of course all other) Christians not to receive the grace of God in vain, he means to exhort them to manifest the grace of God in their conduct and conversation, not to hide the light which God had given them, but to let it shine, to abound in good works in which God had before ordained them to walk, to live soberly, righteously, and godly in this present world, to prove that Christianity is not an empty profession, but a Divine reality (1 Cor. 15:10; Matt. 5:16; Eph. 2:10; Tit. 2:11-15).

5. Q. Is the Pope of Rome, in his assumption of infallibility and power, Anti-Christ? A. The word *Anti-Christ* means an opposer and rival of Christ (it may be a principle or a person, and no doubt it is often both); and the Apostle John says that there are many of them (1 John 2:18), just as Christ says that many false Christs will arise and deceive many (Matt. 24:5, 23-26; Mark 13:21-23). John also says that Anti-Christ "de-



nies the Father and the Son," and "denies that Jesus Christ (the only God and Saviour) has come in the flesh" (1 John 2:22, 23; 4:3; 2 John 7). The spirit of Anti-Christ, or the spirit of error (1 John 4:3, 6) characterizes all the forms of Anti-Christ. "The many Anti-Christes precede and prepare the way for the chief and final Anti-Christ, who is the little horn of Dan. 7:24-26, the Man of Sin and Son of Perdition and Wicked One of 2 Thess. 2:4-8, the Beast out of the Earth of Rev. 13:11-17, Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth of Rev. 17, and the False Prophet of Rev. 16:13 and 19:20 and 20:10, earth's last and most awful tyrant, Satan's fell instrument of wrath and hatred against God and the saints, to whom Satan will give the power which he offered to Christ (Matt. 4:8, 9; Rev. 13:4)." "Babylon (always Babel in the Old Testament Hebrew) means *confusion*. In the Old Testament it refers sometimes to the *city*, Babylon; and sometimes to the Gentile world-system, the confusion into which the whole social order of the world has fallen under Gentile domination. In the Book of Revelation, the city, Babylon, is not meant by the word, but two symbolical Babylons—Ecclesiastical Babylon, which is apostate Christendom, headed up under the Papacy; and Political Babylon, which is the Beast's confederated empire, the last form of Gentile world-dominion, Ecclesiastical or Papal Babylon, the great whore of Rev. 17, is to be destroyed by Political Babylon (Rev. 17:15-18), that the national Beast out of Sea may be the only object of worship (2 Thess. 2:3, 4; Rev. 13:15); and then, after the great tribulation of three and a half years (Psalm 2:5; Rev. 7:14; 11:2, 3; 16:14) Political Babylon will be forever destroyed by the Lord Jesus Christ at His Second Personal Coming to the World in the Battle of Armageddon (the ancient mount and valley of Megiddo, between Nazareth and Mount Carmel, the plain of Jezreel or Esdraelon, the greatest plain and battlefield of Palestine, Dan. 2:34, 35; Zech. 12:1-9; 14; Rev. 16:13-16; 19:17-21)."—*The Scofield Reference Bible*.  
S. H.



## REMARKABLE PROVIDENCES.

"Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."—Psalm 107:8, 43.

## MR. KINSMAN'S LESSON.

Soon after a cordial friendship had commenced between Mr. George Whitefield (born 1714, died 1770) and Mr. Kinsman, their hearts being united in the same glorious cause, Mr. Whitefield paid Mr. Kinsman a visit at Plymouth, and preached as usual to large auditories, with great acceptance. On the Monday morning, after breakfast, "Come," said he to Mr. Kinsman, "let us go to some of the poor and afflicted of your flock, and see if we can administer to them any consolation. It is not enough that we labor in the pulpit; we must endeavor, also, to be useful out of it." Mr. Kinsman readily consented. Mr. Whitefield not only gave them counsel and advice, but supplied their necessities with a liberal hand, till he had given to a tolerable amount as they called at several places. Mr. Kinsman, knowing by some means that his finances were low, was surprised at his liberality, and, at his return, gave him a hint that he thought he had been too bountiful. Mr. Whitefield, with some degree of warmth, replied, "It is not enough, young man, to pray, and to put on a serious countenance; true religion and undefiled is this, to visit the fatherless and the widow in their affliction, and to administer to their wants. My stock, it is true, is nearly exhausted; but God, whose servant I am, and whose suffering saints we have this day been relieving, will, I doubt not, soon send me a fresh supply." The matter thus ended for the rest of the day.

In the evening a gentleman came to Mr. Kinsman's house, and desired to speak to Mr. Whitefield. "Sir," said the gentleman, "I happened to be here yesterday, and heard you preach; you are on a journey, I find, and traveling is rather expensive; will you do me the honor to accept this?"—putting five guineas into his hand. Mr. Whitefield thankfully accepted the present; and

returning to the family, "There, young man," said he to Mr. Kinsman, "God has soon repaid what I bestowed! Let this teach you a lesson, not to withhold, when it is in the power of thine hand to give. The gentleman to whom I was called is a perfect stranger to me; his only business was to give me the sum you see here."—*Tales of Trust.* S. H.

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#### WRONG SUBSCRIPTION DATES GLADLY CORRECTED.

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Since I have had the addresses of our subscribers, and the dates to which they have paid, printed, I have to keep three sets of accounts—1st, a complete set on my books (cash book and ledgers); 2d, a set of credits and discontinuances on one printed mailing list; and 3d, a set of new or changed names and addresses on another printed mailing list. On account of this complication I sometimes make the proper entry on my books, and, when pressed with work, forget to make the entry on one or the other of the printed mailing lists; or I make it on one of the mailing lists, and forget to make it on my books. No mistake is ever made intentionally; and, when a subscriber sees a mistake in his or her address or date, I would be glad and thankful to be at once informed of it so as to correct it.

If an account is sent by my clerk to a subscriber, it is simply a reminder of the subscriber's small indebtedness and of my necessity; I never force the collection of an account. It costs a great deal of money to publish and mail the MESSENGER, besides the time and labor which I and my clerk are obliged to bestow upon it. All of us are liable to mistakes: if the accounts are wrong, the subscriber need only write me and I will gladly correct them. S. H.

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#### EXTRACTS.

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MILLTOWN, ALA., March 25, 1909.

*Elder S. H. Hassell—*

VERY DEAR BROTHER:—Please change my address from LaFayette, Alabama, to Milltown, Alabama. I enjoy the MESSENGER so very much. It comes first of all our periodicals.

May the good Lord bless you and sustain you to publish the MESSENGER many years to come.

Very truly,

MRS. MARTHA LOWE.

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SANFORD, ALA., Feb. 15, 1909.

*Elder Sylvester Hassell—*

DEAR BROTHER IN CHRIST:—You will find \$1.00 P. O. order to pay my subscription for 1909. There is no other periodical or paper that I appreciate as I do the GOSPEL MESSENGER and its editors and the way it is conducted. It is a great pleasure and comfort to me to read its columns and pages, and hear from the brethren all over the country and even across the briny deep. When I get the MESSENGER I peruse all of its pages before I stop.

I hope the God of all grace will give us all a new year of praise to His great and holy name, and spare you and the other editors long to declare His great truths to His poor and afflicted people. Your unworthy brother, if one at all,

H. J. DAY.

PELHAM, GA., Jan. 4, 1909.

DEAR ELDER HASSELL:—For a long time I have wanted to tell you how much I enjoy reading the Remarkable Providences published in the MESSENGER. I have been afraid that some day they would be left out; but we received our MESSENGER to-day, and it is so sweet to me. I always read these pieces first. It seems to me they increase my faith. The Lord is my refuge.

Pray for me, Brother Hassell, that I may first seek the kingdom of God and His righteousness.

May the Lord keep you close to Him.

(MRS.) EMMA BLASINGAME.

POINT, LA., Feb. 26, 1909.

*Elder Sylvester Hassell—*

DEAR BROTHER IN CHRIST:—As my subscription is out, please find enclosed one dollar to pay for the dear good MESSENGER another year. It is a source of great joy and comfort to me and family to read its dear pages laden with good news from the dear brethren and sisters proclaiming salvation by grace alone, as the truth is in Christ Jesus. As we hardly ever get to hear preaching, we read and reread the MESSENGER, and find so much love existing, and truth, and all speak the same thing, though we are many miles apart, but we have the same hearts willing to be led by the spirit of the Lord, ever looking unto Him for all things. He is our all in all—an all sufficient Saviour. Your humble brother, at a throne of grace, I hope,

J. B. ALBRITTON.

NEW HAMPTON, Mo., March 10, 1909.

*Elder Sylvester Hassell—*

DEAR BROTHER AND EDITOR OF THE GOSPEL MESSENGER:—I have just read your excellent editorial, "I am the Lord that healeth thee" in the March MESSENGER. I was glad you wrote on that subject. I had thought of requesting you to write from that text at a convenient time.

I certainly believe that so-called Christian science "is the most un-Christian and the most unscientific humbug of modern times."

But unless the Lord blesses the skill of men of medicine, in vain shall we seek the help of such. The Lord said to Israel, "If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, *The Lord thy God*. He will bring upon thee all the diseases of Egypt, and they shall *cleave* unto thee (Deut. 28: 58-61). Then in vain would they seek all the Egyptian remedies.

When King Asa was taken ill with a disease in his feet, "his disease was exceedingly great; yet he sought not the Lord but the physicians," and he "slept with his fathers" (2 Chron. 16: 12, 13).

In our afflictions may we trust in the Lord, "take it to the Lord in prayer." "Is any among you afflicted? let him pray" (James 5: 13). Unworthily,

JOHN A. FINDLEY.

CADES COVE, TENN., March 10, 1909.

*Elder Sylvester Hassell—*

DEAR BROTHER IN CHRIST:—I feel that a short sketch of the blessed Lord's dealing with His people here would be of interest to many of our people who read the GOSPEL MESSENGER. Nearly four years ago the church here in Cades Cove extended an arm to Chilhowee for membership. At that time we had only three members living there; and in twelve months, which was Saturday, June 1, 1906, the arm petitioned their mother church for letters of dismission for the purpose of being constituted into a church at home, which was done Saturday, June 5, 1906, with thirty-four members, three deacons, and three ordained preachers. And during the time I have been trying to preach to that people, from then until now there have been one hundred and seventy-one who have joined that church, and four other churches have been constituted that went out from that church, and two other arms have been extended to other places where regular preaching monthly is being kept up, and three ordained ministers have been ordained in the churches that have gone out from the Chilhowee Church. Such a work I have never witnessed during the twenty-six years of my ministry, and the good work is still going on. At our meeting there in February first Saturday, nine professed a hope in Christ, and came forward and joined the church, and I baptized eight of them the next day. And at the last meeting, Saturday, March 1st, one more was baptized, and one other came forward telling what the Lord had done for him. To the Lord be all the praise forevermore. Also, let me say that in the two last meetings in the Tuckaleechee Church there have been fourteen additions, and the Lord be praised for that. And at Antioch Church eight have joined in two months. The reviving spirit of the Lord seems to be going through the churches.

"Praise God from whom all blessings flow;  
Praise him all creatures here below."

Yours in hope of a better world,

W. H. OLIVER.

P. S.—DEAR BROTHER HASSELL: Will you please allow me to say, in this connection, that our dear brother, old Elder John Veal has lost the last horse he had. He is an excellent man, and is in debt from trying to build a Primitive Baptist church house. Any help sent him will be greatly appreciated.

Address him at Tariffville, Tenn.

Address me at Cades Cove, Tenn., and I will see he gets it. He is a poor man, and needs help.

I will receipt and appreciate every dollar sent him.

Yours truly,

W. H. OLIVER.

HASKELL, TEXAS, April 20, 1909.

*Elder Hassell—*

DEAR BROTHER IN THE LORD:—Your kind notice of change of my address, from Temple to Haskell, Texas, came to-day, also the April MESSENGER. I read, with exquisite pleasure, my dear and esteemed Elder Henderson's article, "My Garden." I began reading on the opposite page from where his name appeared, and I felt assured it was the travail of mind akin to his peculiar gift, for he was my first pastor, at old Bethlehem, near Notasulga, Ala., in 1870. Still the God of Israel is leading him by the still waters and into green pastures. How sweet to drink from new fountains of waters! I read also dear Brother



Crumpton's sweet and expressive letters to Elder Henderson, also of gratitude; and I felt as if I wanted to place my arms around Brother Crumpton, for he was so thoughtful for blessings and comforts long enjoyed, and sent a token of his love to God's aged servant. I wish to join Elder Crumpton in sending Elder Henderson and yourself a token of kind remembrance. You have so long sent me the MESSENGER at your own expense, as probably to many thousand others; and when you sent me a notice to-day of the change of my address, I was reminded of the debt of gratitude I owe to you. I have often thought of this; but, unlike dear Elder Crumpton, let it pass till this late hour. I feel so tender toward those who have borne the heat and burthen of the day, and have almost finished their course; and like Moses of old, with one eye on the dark blue wilderness through which the Lord had led him, and the other across Jordan, with his foot resting on Nebo Mountain, and viewing the land of promise. Yes, some sweet day we hope to be gathered home from this sin stained world, and join with you and Elder Henderson and Elder Crumpton, where sorrows and sighing have flown away, and in the anthems of Heaven, sing the song of songs, whose vibrations are checked only as the swell among the eternal hills. May the dear Lord enable all His people who have at any time shared your labors, together with those of my venerable Elder Henderson, join with Elder Crumpton, and send each a token of gratitude. Those who can not for poverty and direful afflictions, let them, together with the holy brotherhood, bow and send up thanks to Him who has given these precious gifts to the church.

I send check for \$5.00, to be equally divided; you may send Elder Henderson his share.

Your brother in tribulation and a precious hope.

A. V. ATKINS.

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COTTONWOOD, TEXAS, April 9, 1909.

*Elder S. Hassell—*

DEAR BROTHER IN CHRIST:—I should have answered your comforting letter some time ago. I was away from home when it arrived, and have neglected answering until now. Your letter has been a great help to me; and I read it to two other members of our church, and they said it just suited them. I feel sure it is as you say, "nine tenths of the Primitive Baptists believe as we do." Now I want to tell you what a comfort the last MESSENGER has been to me. I have not heard a sermon preached since last August, and feel, if it were not for our dear papers, I should starve. So the MESSENGER came the other day as usual, laden with good things, but especially Brother Keene's article "From Egypt Until Now" just suited me. I felt to have been just like the rebellious Israelites—always going astray until suddenly brought back, as I hope, by the power and mercy of a gracious, loving God. Oh! how I walk in the way I should not, and bring so much chastisement upon me. I *know* we are chastised for our disobedience. And then the article by Brother Chick on "Exhortation"—how I exulted in that, and felt every word of it to be the truth. Unless one has suffered as I have, he could never appreciate the beauty and truth of that article. The pastor of our church often refuses to sing when an opportunity is extended for members, saying, "I don't believe in singing people into the church. I am sure if we sang them in we could not sing them out." I have never believed we could sing people into the church; but I have always wanted all the encouragement possible given to the poor, trembling little ones. I *know* from bitter experience what one suffers by delaying the duty of baptism. I had to be almost slain

before I would yield; but oh, the joy, the bliss, the reward I received when I did quit my resisting! I said, "I wish every Old Baptist in the world could read and would heed that precious article." Yes, Brother Hassell, I feel as you do, that there is too cold a state in the church, and we are too much given to worldly things. Oh, may the Lord revive us, and pour out His Spirit upon us, until we can not be still, but must be up and doing while it is yet day. May the Lord bless you, dear brother, together with all His ministers and people the world over. Thanking you for your great kindness to me in my distress, I am,

Your unworthy sister in hope,

LODIE GRIFFIN.

## OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

### MRS. IRENA B. SMITH.

\* My grandmother, Mrs. Irena Burns Smith, died at her home in Atlanta, Ga., January 19, 1908, in the eighty-third year of her age. The daughter of David and Mary Nix, she was born April 1, 1825, in Newton County, Ga., and, on December 2, 1845, was married to John D. Smith, also of Newton County. In 1850, they moved to Cobb County, where they lived for twenty-six years; thence, to Atlanta.

She was the mother of ten children. Nine of these survive her, who, with twenty-nine grandchildren, sixteen great-grandchildren, and other relatives, mourn her death. Her sons are T. F., J. H., A. D., W. H., and Aubrey Smith. Her daughters are M. J. Barber, L. O. Legg, N. A. Dempsey, E. E. S. Smith, and E. S. Harden, all living except the last named.

About 1870 she and her husband joined the Primitive Baptist church at Maloney Spring, in Cobb County, Georgia, under the ministry of Elder Robert Daniell. From this church, in 1892, she transferred to the West Atlanta Primitive Baptist church, where she was a consistent member the remainder of her life. Elder D. M. Matthews officiated at her funeral, making a talk full of the sweet comfort of the gospel.

In early life she was a school teacher; in middle life she was a successful wife, mother, and mistress—her slaves before the war and her servants after it, receiving kind and careful attention from her; in old age, her life was brightened by the son and daughter who remained with her, and she became the center about which her large family rallied in almost patriarchal love and proportion. A daughter, writing of her, says: "Her children can truly look back with fond memories on their childhood days, while under the training and management of this kind Christian mother, as well as refer with gratitude and love to her self-sacrificing ministry to them in after years." My grandmother was characterized by a mind penetrating, sagacious, and of excellent memory; a heart kind and loyal; and a spirit of ever-youthful comradeship, of strict justice, and of independence of conventions in word, thought, and deed. She was preeminently original and energetic. Whatsoever she did, she did with her might, and in her own way. She thought and acted for herself, and was, therefore, practical and executive. She was one of the many noble women who came down to us from before the war and who so strikingly embody the thirty-first chapter of Proverbs. "She looked well to the ways of her household, and ate not the bread of idleness." She had but little, if any, of the

mere tenderness of the sentimentalist; but a juster and a kinder woman I have not seen. She was efficient in her charity, as in all things else, and, like Dorcas, "was full of good works and alms deeds which she did." Such was her nature that to see a need was to endeavor to supply it, as she was often heard to say, "Actions speak louder than words." She abhorred a sham, and thought good deeds were better than kind sentiments "which are alone." When she said, "Be ye clothed and be ye fed," she was on the way to the clothes-press and the cupboard for the garments and the food. "She stretched out her hand to the poor; yea, she reached forth her hands to the needy." While, therefore, it is true that she had more of the Martha than of the Mary in her natural disposition, yet, through her long life, she failed not to sit at her Master's feet until her religious experience was full, deep, and definite; and, thus, she often bore witness to the "good hope" which He had given her. Long ago "her prayers and her alms have come up for a memorial of her before God," and, as with Cornelius, so with her, the Holy Ghost fell upon her so that she magnified God. Full of years, and held in veneration by all who knew her, surrounded by children and children's children who rise up to call her blessed, she fell on sleep, peaceful in the Christian's hope of a glorious resurrection.

ELAM F. DEMPSEY.

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MRS. ELIZABETH H. ATWOOD.

Departed this life March 17, 1909, at the advanced age of eighty-three years and twenty days. She was the daughter of John and Rhoda Abernathy. She was born February 27, 1826, and died at her home in Fulton County, Georgia, March 17, 1909. She was first married to Vard Jett, and was the mother of six children, three boys and three girls. The boys all died in infancy; the girls—Mrs. Minerva V. Chappelear, Mrs. Georgeana C. Cates, and Mrs. Charity R. Morris,—are living and were all present at the funeral of their mother. Her first husband died in 1857, leaving her with her three small children to raise. After they were married, she married William M. Atwood in 1874, who was to her a kind and loving husband, doing all he could to mitigate her sufferings, never tiring in administering to her. She was blind for several years; and eight years and a few months before her death she fell and dislocated her hip and was never able to walk again. She suffered very much, but endured her afflictions with Christian patience. She joined the Primitive Baptist church at Cross Roads in 1873, and remained a faithful member of that church until she was called away by death. Truly it can be said that a true mother in Israel is gone. She could be pointed to as a shining light, always attending her meetings until she got so old and feeble she could not do so. After her health failed so she could not attend meetings, she would ask the brethren who came to see her to read the Scriptures and talk to her about Jesus, saying He was her only hope of salvation. She was loved by all her neighbors, and they were good and kind to her. She had the pleasure of seeing her two oldest daughters baptized into the fellowship of the church where she was a member. The youngest, Mrs. Morris, joined the Methodists, but she has a good hope of salvation through Jesus. Mr. Atwood, the heart-broken husband, has never made any public profession, but we feel to hope that he has felt the power of God in his soul, and is one of the blessed of the Lord. Besides her three children, Sister Atwood leaves twenty-four grandchildren, forty-four great-grandchildren, and two great-great-grandchildren. Sister Atwood was a good wife and a loving mother. Weep not, dear husband and children; while your



loss is great, to her it is gain. Put your trust in the Lord, for He does all things right. Dear grandchildren, remember the good examples your precious grandmother has given, and try to emulate them. It can be said in truth, that a great mother in Israel is gone; it can be said that a good wife and a good mother to her children and grandchildren has been called to rest forever with her Saviour. The writer conducted the funeral service at Cross Roads, March 19, a large congregation of relatives and friends being present, after which her remains were interred in the cemetery at that place.

Written by request.

H. G. MITCHELL.

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#### ALEXANDER CAMPBELL.

By request of Hopewell church, it has become my painful duty to write a short sketch of our beloved brother, Alexander Campbell. He was born in the State of Alabama, county of Barbour, in the year 1850, May 10th, and departed this life December 2, 1908. He moved to Florida, but the date is not known. He was married to Miss Biddie Witherington, April 18, 1877, and to this union were born nine children four boys and five girls, one boy and two girls preceding him to the grave. He became concerned and received a hope in Jesus, and in the year 1884 united with the Salem Primitive Baptist church in Hillsboro County, Florida, where he remained a consistent member for some time, and from there he moved his membership to Elim church. From Elim he moved his membership to Corinth church. By this church he was chosen deacon and was ordained to this office August 5, 1899, which he filled with honor until his death. The writer has been pleasantly acquainted with Brother Campbell for ten years. He was truthful and honest in all his dealings, and an earnest contender for the faith once delivered to the saints, always filling his seat at his meeting, ever ready to look after the poor and to assist his pastor. He stood high in the church, and was a kind and loving husband and father, one that looked well after his own house and raised his children with credit. He was a good neighbor and liked by all who knew him. He was one of the tried saints of God, having an afflicted wife for sixteen or seventeen years; but by the grace of God he was made able to bear it all with patience and seemed to be resigned to his lot in life. While on his way home from the Association he was given to know that his stay on earth was not much longer; so he told his dear wife that he would soon leave her and all, but all hoped that he was mistaken. But on the night of the 1st of December he went to one of his neighbors to a cane-grinding and came back home as well as usual, and, having had some talk on the Scriptures that evening, went to bed in apparently good health, and somewhere between 4 and 5 o'clock he fell asleep in Jesus, no one knowing when he passed away. His wife heard him make some little struggle once or more, but thought it was nightmare. He must have been conscious, as he laid himself out, his hands folded across his peaceful breast and his head and feet were placed. He looked as though he had gone to sleep. He is not dead, but sleepeth. His dear wife crept out of bed that morning to keep from disturbing him, got her meal ready, and called him, but no answer, so she sent one of the little girls to wake him. To her surprise she found him dead. Much could be said, but it is enough to say that the church has lost one of her brightest gifts; but we feel that our great loss is his eternal gain. He leaves an afflicted wife and children and a host of brethren and sisters to mourn their great loss, and we mourn not as those who have no hope, for we feel sure that we have the evidence that he died in the



full triumph of a living faith. The church extends her heartfelt sympathy to Sister Campbell and children. May the God he loved and served and Jesus the Son of the Most High God and His Holy Spirit be with them. May they be given grace to trust in Jesus and to say with Job of old: "The Lord giveth and the Lord taketh away: blessed be His holy name."

This done by order of Hopewell church and approved by the same.

D. WILKERSON, *Moderator.*

JOB ROSS, *Clerk.*

### THE GLORIOUS TRIUMPHS OF GRACE.

Elder W. S. Craig, of Cozad, Nebraska, has published another edition of this work, in 13 chapters, 188 pages, being mainly an abridgment of the "Reign of Grace," published by Abraham Booth, of England (born 1734, died 1806). The original work is one of the ablest defenses of salvation by sovereign grace, but is out of print; and the first edition of Elder Craig's abridgment having been sold, he has now published a briefer abridgment, with alterations and improvements. Price 25 cents by mail. Send directly to him for the book.

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S. HASSELL.

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S. HASSELL.

## NOTICE.

My Biographical History of Primitive or Old-school Baptist Ministers of the United States is in the hands of the publishers, and they promise to complete it ready for shipment about June 1st. It contains 864 sketches and 340 pictures, besides some sketches of deacons and pictures and sketches of lady writers, "mothers in Israel," etc. *Other sketches may be added if sent to me by May 10th.*

I wish to say also, that I have spent several hundred dollars in the prosecution of this work thus far, and will have to advance several hundred more before even the first shipment is sent me by the publishers; therefore if you can conveniently send me your order *with cash*, and feel disposed to do so, such orders will be of material assistance to me, will be appreciated, receipted for, carefully booked, properly credited, and the order filled immediately on completion of the work.

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I have been asked by friends to publish these poems in book form. I know the book will be of exceeding interest to those to whom I am addressing this notice. It will be neatly and attractively bound in cloth, and will likely be ready to send to subscribers early in February. The price will be fifty cents, sent by mail postpaid. I will be glad if those who wish to get the book will send me their orders as soon as convenient.

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NANNIE STALLINGS.

Humboldt, Tenn., Aug. 18, 1908.

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SYLVESTER HASSELL.





Vol. 31.

No. 7.

Mrs Willie H Riddick Jan 10

# THE GOSPEL MESSENGER.

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.



PUBLISHED MONTHLY.

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JULY, 1909.



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# The Gospel Messenger.

JULY, 1909.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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VOL. 31.

WILLIAMSTON, N. C., JULY, 1909.

No. 7

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## UNION TO CHRIST.

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"Who shall separate us?"—Rom. 8:35.

Blest truth! the Church and Christ are one  
In bonds the most secure;  
No separation can be known  
While endless years endure.

No separation! is proclaimed  
In God's unerring Word;  
Christ is not of His bride ashamed,  
Then let her own her Lord.

No separation! cheers my heart,  
And bids my fears subside;  
My soul and Jesus can not part,  
For me He lived and died.

No separation! precious thought!  
Then Christ is with me here;  
And home to heaven I must be brought,  
For Jesus Christ is there.

No separation! this decree  
Of everlasting love  
Is fixed by the eternal Three,  
And never can remove.

Joseph Irons, 1825.

## FAITH WITHOUT WORKS IS DEAD.

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CONCLUDED.

James said, but be ye doers of the word and not hearers only, deceiving your own selves. Hearers only, do not show their faith by their works. James did not shun to declare that hearers only were deceiving themselves. Hearers only, are like the body without the spirit. They are dead. They have no work to show their faith is in God. James said to his beloved brethren: "Thou believest that there is one God. Thou doest well. The devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead?" Devils do not show their faith in God by their works, yet they can make as much pretensions of believing God as any one can. But they have not works to show their faith in God. The 3d chapter, 14th verse, indicates that these brethren were trying to screen themselves and charge their sins to God. James says: "But if ye have bitter envying and strife in your hearts, glory not and lie not against the truth." This wisdom descendeth not from above. As bad as it is to be guilty of all the evil things condemned by James, evidently the greatest of all evils would be to claim that such wisdom came from above. If they have bitter envying and strife in their hearts, James in faithfulness would say to them: "Glory not and lie not against the truth, do not claim that you received this wisdom from above." This wisdom is not from above; but is earthly, sensual, devilish; for where envying and strife is, there is confusion and every evil work, said James. O, how careful we should be lest we lie against the truth and try to screen ourselves and claim that all our evil works and the confusion that now exists amongst God's dear people comes from the Father of lights. James has shown the contrast between this earthly, sensual, devilish wisdom and the wisdom which is from above. The wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated; full of mercy and good fruits, without partiality and without hypocrisy. O! how sad it would be if we are destitute of these good gifts and yet claim our faith was in God. We then



would be like the body without the spirit. We would have no works to show our faith in God; but our works would show that we have been asking amiss to consume it upon our own lusts. See how full of mercy James was. He calls them his beloved brethren. He treated them as a father would treat his own child, that he loved. He plead with them for their own good. He was faithful to tell them their wrong doings. Yet he did so in love. He was without partiality. He loved them all. O! that we had works at all times to show that we received our wisdom from above, full of mercy and good fruits, without partiality and without hypocrisy. It would be hypocrisy on our part to be engaged in wars and fightings as these brethren were, and at the same time claiming to love God or His people. Our works would show different; the works of the flesh are manifest, which are these: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, and such like," said Paul. He also shows the contrast is so great that it would seem we could at all times distinguish between them; yet when we consider the condition we are in when living after the flesh, especially if we have hatred toward our brother, we then are declared to be blind. Read 1st John 2:11: "But he that hateth his brother, is in darkness and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." This is a most sorrowful condition to be in. It is also sorrowful for any one that will follow any brother thus blinded. Yet when thus blinded, we will see such an one claiming to love God. Yet no works to show that they love God. John says: "If a man say I love God and hateth his brother, he is a liar." Hatred is the work of the flesh. The fruit of the Spirit is love, joy, peace. O! what do our works show? Do they show that faith that causes God's people to love and obey Him, or do they show that we are living after the flesh? Paul said: "Be not deceived. God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption." How would it sound to say that he that soweth to the flesh or to his flesh, could, when thus sowing, show his faith was in God?

No, we would not have it that way. We can not thus sow and at the same time manifest a living faith. Our works will show how we are sowing. For whatsoever a man soweth, that shall he also reap. O, what a sorrowful crop it is when sowing to our flesh. Nothing but corruption will be reaped from such sowing. If we persist in such sowing, the end will be death. Our peace and comfort is destroyed. We are like the body without the spirit. No spiritual life manifested. All these sorrowful things go to show our lack of faith in God. It shows that we have not been asking in faith, nothing wavering. Our faith is like the body without the spirit. Dead also. The more that we realize our own weakness, the more we will feel the need of God's sustaining grace. The greater our faith in God, the more we will go to His throne of grace, that we may obtain mercy and find grace to help in time of need. O! may our works be such as to show our faith in Him, who said: "Ask and ye shall receive; knock and it shall be opened." O, what a blessed promise! Do our works show that our faith is in Him, or is it like the body without the spirit, dead? Also, let us examine ourselves and see whether we be in the faith. Paul said to his Corinthian brethren: "Examine yourselves whether ye be in the faith. Prove your own selves." These brethren were losing faith in Paul. Read 13:3 of 2d Cor. He says, "Since ye seek a proof of Christ, speaking in me." O, how sorrowful was their condition that they could not see a proof of Christ speaking in Paul! Paul said, "I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved." Paul showed his faith was strong in the Lord, and that his love continued true even to those who were seeking a proof of Christ speaking in him. O! that our works manifested such faith in God and love toward our brethren as was manifested by both Paul and James, as well as many others referred to in the Scriptures. Evidently, if we had such a measure of faith, we would love more. May we first of all examine ourselves, whether we be in the faith, prove our own selves, before dealing harshly with our brother.

I hope this is written with no ill will to any one, and that we all may be doers and not hearers only.

Yours in hope,

JOSEPH FORD.

## SELF EXAMINATION.

## CONCLUDED.

There is a mysterious principle, called Life, that changes everything it touches into the nature of its own subtle self. The life that resides in the seed moulds the future plant into the image of the parent plant. Every true child of God has been born again, "not of corruptible seed, but of incorruptible, by the word of God, that liveth and abideth forever." The Lord has purposed that all His chosen people shall be "*conformed to the image of His Son*"; hence they are "changed into the same image, from glory to glory, even as by the Spirit of the Lord." If you, dear reader, have thus "passed from death unto life," by the power of "Christ, who is our life," you bear His image. The world will never discern this image in you; for "He was in the world, and the world was made by Him, and the world knew Him not." No degree of earthly wisdom will enable one to discover it; for none of the princes of this world knew Him, "for had they known Him, they would not have crucified the Lord of glory." Jesus was "despised and rejected of men," "as a root out of dry ground," "without form or comeliness"; hence, just in proportion as you bear His image, will you be despised by the religious world. If the doctrine and practice you advocate is according to godliness, it will prove a stumbling block to the world, on the one hand, and foolishness on the other; and if you imitate Christ, by opposing all the traditions of men, in things pertaining to religion, you will be subjected to ridicule and various opprobrious names and regarded as very rigid and unsocial. For the image of Christ, as manifested in our simple religious life and service, is a standing rebuke to the light, frivolous, vain, and flesh-pleasing service of the religious world. If we would live the simple Christ life, we must walk in the "strait and narrow way that leadeth unto life," not seeking to avoid "*the offense of the cross*" by courting the friendship of the world. For "the friendship of the world is enmity with God; whosoever therefore will be the friend of the world is the enemy



of God." (James 4:4.) The wisdom that comes down from above, bearing the fruits of peace, gentleness, and mercy. This is the wisdom, and the only wisdom, by which we can discover the image of Jesus, whether that image be in ourselves or others. The work of self-examination, therefore, consists in seaching ourselves, our souls, our desires, and all the varied feelings and exercises of our minds, in order to discover, if it may be, the image of Jesus in them. As Jesus was meek and lowly in heart, so are we, if we truly bear His image. Such a heart has no permanent abiding place for envy, malice, pride, haughtiness, and self esteem; for all these, like Dagon, fall and are broken, when the image of Jesus is set up in the soul. When this meekness and lowliness of heart are viewed in Jesus, how we love and adore Him, and long to be completely conformed to His image! As Jesus was pure, holy, and righteous, so we long to be, hence we hunger and thirst after righteousness, and long to be filled with it, according to the promise. And, although we never expect to attain to that perfect standard in this life, yet we love and admire it, and "follow after, if we may apprehend that for which also we are apprehended of Christ Jesus." Thus we "press toward the mark for the prize," and "run with patience the race that is set before us," all the while "looking unto Jesus, the author and finisher of our faith," trusting alone in Him, as "*The Lord our Righteousness.*" This "righteousness of God without the law," when revealed from faith to faith, meets the approbation of the hungry soul, and produces peace with God, and fills us with that "joy that is unspeakable and full of glory." Grace, precious grace, produces this hungering and thirsting for a perfect righteousness, so that the soul may sweetly rest in it, when it pleases God to reveal His Son in us. As our dear Saviour was perfectly patient under the scoffing, reviling, and scourging of His cruel persecutors, so we long to be in the midst of all our darkness, doubts, trials, sorrows, and suffering in this life. Not that we expect to possess the same degree of patience, for perfection does not belong to this life; yet there will be a hungering and thirsting after it, and great admiration for it, as manifested in Jesus. O!



how we love Him because of this quality manifested in His character, and pray for more and more of it, under our many trials, sorrows, and afflictions. The fact that we love and admire it in Jesus, and hunger and pray for more of it, is a precious evidence that Christ, the source of all true patience, is in us, conforming us to His own blessed image. As Christ was governed by an infinitely forgiving spirit toward His enemies and vile persecutors, so we, if we bear His image, desire and pray to be actuated toward all those who revile and persecute us. When we reflect over our own sinfulness and unworthiness, and the wonderful compassion and mercy of the dear Saviour, in forgiving all our many sins, we feel that we, like Him, ought to freely forgive all those who have sinned against us. If Jesus, under His awful sufferings, could pray, "Father, forgive them, they know not what they do," why should we hold malice against and refuse to forgive those who have wronged us? O think, dear reader, of Him who, whilst hanging between two thieves and surrounded by a cruel mob, thirsting for His blood, could thus pray for them, and then reflect on your own hard heartedness in holding malice against those who have mistreated you.

"O why did not His anger burn,  
And flood of vengeance on them turn?  
Amazing scene! His bowels yearn,  
In soft compassion o'er them.

No fury kindled in His eyes;  
They burn with love, and when He dies,  
'Father, forgive,' the sufferer cries,  
And makes excuses for them."

If you feel such a forgiving spirit toward your enemies, dear reader, if you feel to pray your Heavenly Father that His forgiving grace and love might be felt and enjoyed by them, you have one of the sweetest proofs imaginable that you are a child of God, and are thus being conformed to the image of the blessed Son of God. But if you feel no such spirit of forgiveness, then reflect on the dear Saviour's words—"If ye do not forgive, neither will your Father which is in heaven forgive you your trespasses." The blessed Saviour loved His enemies, died for them, calls them by His grace, and freely forgives them all their sins, without money and without

price; so ought we to love all our enemies, and thus pray for them. And just in proportion as we do this we bear His blessed image. If Christ is in us we have this spirit of love, in some measure, in our hearts. If we were ever made the recipients of this love, we then loved God, and our neighbor, too, and thus the law of God was fulfilled in us, "for love is the fulfilling of the law." It is so very unnatural to love, forgive, and pray for enemies that no person will ever truly do so unless the love and grace of God is first felt and realized in the soul. The Saviour reasons: "If ye love them which love you, what reward have you? Do not even the publicans the same? But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father in heaven." All who have felt this love in the soul can say with the poet—

"I want to love Him more."

And this hungering and thirsting will never cease until we arrive at the fountain head, where we will drink

"Till the full soul can hold no more,  
Of everlasting love."

Buena Vista, Ind.

P. T. OLIPHANT.

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### EXPERIENCE.

---

COMMERCE, GA., March 2, 1909.

DEAR BROTHER HASSELL:—I feel impressed to write a little sketch of my life. I was born in 1854; my mother died in 1858; so I was left a poor, motherless boy; but God provided me with a good stepmother, yet I would find myself crying over my condition, still I was not more than five years old. In 1869 I saw myself a poor sinner, doomed to die—nothing but eternal punishment for me. I went out about sundown to pray one more time, thinking that I would not live to see the sun rise again. I returned to the house; the family were through eating supper; I could not eat. I went to bed, but could not sleep. The Lord said to me, "Arise and read of your Father's kingdom." This was the first time I ever read

the Scripture; all seemed to praise the Lord. About this time my father woke up and asked me what was the matter. I told him, Nothing. The next morning I was grieved about it, because I had told my old father a falsehood. Then I decided I was deceived in the matter. The first time afterwards when I went to meeting there was a feet washing. When old Brother Chandler took the towel and girded himself I saw Christ manifested in the church, and from then until now I have no doubt where the church is, yet I have doubts about myself. But if I have any kindred, it is the Old Primitive Baptists. The Scripture says, "Walk as little children"; but it seems that I can not walk like the rest. I find myself a-crying; that I go to the Scripture saying, "Cry unto her that all her warfare is accomplished, done in the purpose of God before the world began." I live in hope that I am one of those whom the Lord chose. I want to honor a God that has power to save His people.

A poor, unworthy brother, if one at all,

N. S. LORD.

---

AKRON, ALA., June 8, 1909.

BELOVED BROTHER HASSELL:—I send you herewith a few lines for insertion in the July MESSENGER, concerning our late tour; and, if the Lord will, I will write something more about it for the August number.

After parting with you yesterday I could but shed tears part of the time in thinking of you, feeling so lonely without you. May the dear Lord abundantly bless and sustain and comfort you with His dear presence. Please write me a few lines when you get home on receipt of this.

Your unworthy brother, in the precious hope,

G. W. STEWART.

---

ONLY A FEW ARE MISLED.

---

Into the errors of doctrine and practice mentioned by myself on pages 251 and 252 of this number of THE GOSPEL MESSENGER, only a very few of our members in the United States have been led by Satan, the Arch-Deceiver of mankind, who craftily "transforms himself into an angel of light, and his ministers into ministers of righteousness" (2 Cor. 11: 14, 15). But we believe that the most of those thus led astray are children of God, and are worth reclaiming. And for the good of His people, and His glory, all His faithful ministers should be as "a defended city, iron pillars, and brazen walls" against every departure from His pure and eternal word. Jer. 1:18, 19; Ezek. 3:7-9; 2 Tim. 3:16, 17; 4:1-4.

SYLVESTER HASSELL.

## EDITORIAL.

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Parties desiring to communicate with either of the editors of THE GOSPEL MESSENGER personally, have their addresses above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, N. C.; or those who prefer to do so can hand or send remittances to either of the other editors.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder Lonnie Holloway, R. 1, Box 17, Graymont, Ga.

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"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works," 2 Tim. iii. 16, 17.

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### MY SIX WEEKS' TOUR WITH ELDER G. W. STEWART IN GEORGIA AND ALABAMA.

---

On April 28th Elder G. W. Stewart and I left our homes for a six weeks' preaching tour together in Georgia and Alabama. We went by invitation of the brethren, and traveled from the eastern to the western parts of each of these States. According to the latest estimates Georgia and Alabama have more Primitive Baptists than any other States in the Union—Georgia, about 20,000; and Alabama, about 15,000. We filled all our appointments published in the April and May MESSENGERS, except Beard's Creek, in Tatnall County, Ga.,



where five members, representing a minority of the church, wrote us the previous day, that our appointment was called in, because of the confusion in the church, and because they understood that we opposed their ministers and made their new measures tests of fellowship (we spoke that day, however, at the home of an afflicted sister, a member of that church); and we did not fill our appointment at night at Dothan, Ala., because our train did not reach there until 10 p. m.; but we filled several other appointments, not mentioned in the published list, at the homes of members and friends.

We met twenty-seven ministers in Georgia—Elders Lee Hanks, S. M. Anderson, Zechariah Cowart, J. B. Wilson, Frank Donaldson, H. Temples, (M. F. Stubbs, W. H. Crouse, and W. A. Pinkstaff), A. R. Strickland, H. B. Wilkinson, A. J. Brown, J. H. Smith, Jordan Cribbs, Walter F. Heard, J. H. Gresham, B. C. Caldwell, S. H. Bently, J. M. Murray, J. D. Curtis, W. J. Green, T. J. Reynolds, W. C. Pittman, John Hall, W. T. Everitt (R. H. Jennings), and A. A. Garrett; and ten Elders in Alabama—M. E. Petty, J. J. Byrd, C. W. Hardin, Hardy Bass, J. E. W. Henderson, R. B. Smith, J. M. Carver, and M. C. Hollingsworth. On my way home I met also Elder W. A. Simpkins, of Raleigh, N. C., and Elder P. D. Gold, of Wilson, N. C.

At Mars Hill church cemetery we took part, with Elder A. A. Garrett, in the burial, at 3 p. m., of the remains of Brother Bridges D. Jones, Sr., who died the day before at the age of 87; and during the forenoon of the 20th I visited Brother Gideon Pritchett, of the same church, who is about three weeks older than Brother Jones; these aged and venerable brethren were most exemplary Christian men. I found Brother Pritchett sitting up, but very feeble, yet strong in the faith. He, like Brother Jones's son, had taken the MESSENGER many years, and he and his wife were very glad to see me. At Ramah Church, near Banks, N. C., about seventy-five dollars were raised to bear the expenses of their beloved pastor, Elder C. W. Hardin, to go to Stafford Springs, Miss., to try the virtues of those mineral waters, as he has suffered for years with serious kidney disease; and the brethren wanted him to stay as

long as was necessary, and they said that they would bear his expenses. At Andersonville, Ga., we visited the National Cemetery, which has been kept for sixteen years by Mr. J. M. Bryant, of Maine, a Methodist, and his wife, who is a Primitive Baptist. Here about 40,000 Federal prisoners were confined during the Civil War, and nearly 14,000 of them died, after the battle of Gettysburg, mostly during July and August, 1863, because of their not having been acclimated, and because medicine was prohibited by the Federal Government from being imported into the Confederacy, and because the Federal Government would not exchange prisoners (General Grant saying that such exchange would defeat Sherman's army), and even when some of the prisoners were carried to Florida and offered free to the Federals, the latter would not receive them. Of the 75 National Cemeteries, Andersonville is one of the most beautiful with grass and shady trees and splendid and costly monuments. It contains 25 acres; the largest National Cemetery is Arlington, on the Potomac, which contains 500 acres.

I met Sister Martha R. Hassell, of Northport, Ala., whose husband was probably a relative of mine; and, at Five Mile Church, near Akron, Hale County, Ala., Brother John Frazier, 98 years old, who, with his present (or second) wife, 68 years of age, rode 22 miles in a buggy over a rough country to be at the meeting. At the meeting of this church, which is near Elder G. W. Stewart's home, on the fifth Sunday in May, the house was crowded with white people, and behind the house, near the open windows near the pulpit there sat or stood several colored people listening attentively to the sermon—some of the latter were Primitive Baptists belonging to churches of their own.

At the Union Meeting in Macon, Ga., May 16th, 17th, and 18th, and at Sardis Church, about ten miles distant, the following Saturday and Sunday, we had the great pleasure of meeting with our highly intelligent, spiritual, and lovely sister, Mrs. R. Anna Phillips, well known by her writings all over the United States. She is, indeed, a mother in Israel; and, though 76 years of age, is wonderfully preserved, and is abundantly blessed

with heavenly wisdom, and is thoroughly established in the doctrine and practice of the New Testament. Macon is a very beautiful and prosperous city of about 50,000 inhabitants, and Brethren Jacob, John, and Walter Heard are among the most substantial and charming citizens of that section, and among the most uncompromising of Primitive Baptists.

Though the farmers were busy, and the season backward, and the monetary stringency continues, our meetings were, as a general thing, well attended; earnest heed was given to what we had to say; we were most kindly received and entertained; and, though we were not guaranteed anything, nor did we ask anything for our services, our expenses were far more than met by the voluntary contributions of members and friends.

At Sardis Church, in Georgia, and at Ramah and Salem churches in Alabama, on Sunday, before preaching, the brethren and sisters and friends employed an hour or more in delightful singing from the Old Sacred Harp Hymn and Tune Book without even a tuning fork or any other musical instrument; and I noticed that some could sing even without the book, knowing both the notes and the words by heart. In church service Lloyd's Primitive Hymn Book was almost universally used. The Primitive Baptists among whom we traveled were evidently not dead or asleep, but were alive to God and rejoiced in His holy truth and His blessed service.

We felt it our imperative duty to oppose, earnestly and unyieldingly, every departure from the doctrine and practice of Christ and His Apostles and of the Primitive Baptists for 1800 years—every corrupting and ruinous tendency to return to Romanism, Arminianism, Heathenism, and Manism, which degrades the profession of Christianity, mars Christian simplicity and purity, draws the world into the church, and, unless divinely checked, will divide and destroy the mystical body of Christ. Among these ruinous carnal departures, plainly foretold and warned against in the Scriptures, and yet obtaining some following among a few Old School or Primitive Baptists, are fatalism (not distinguishing between God and Satan, holiness and sin, God's approval of holiness and His hatred of sin), non-



resurrectionism (denying the resurrection of our bodies), annihilationism (declaring that the wicked will be annihilated at death), meansism (making the preached gospel the means of the regeneration of those who are dead in sins), substituting for the singing of hymns, from the heart, by Christ and His Apostles, the use of the organ and all kinds of musical instruments in the public service of God, advocating even the phonograph to do our preaching, pre-arranging protracted meetings to deceive and excite people, especially the young, feeble, and ignorant, into a profession of religion, hiring ministers to preach (whom the gift of more money would prevent from preaching), and maintaining that a church is not only so independent as to receive and exclude its members, and choose its pastors and deacons, but also so sovereign that it can adopt any doctrine or practice, however contrary to the New Testament, and yet must not be labored with by its sister churches, and withdrawn from if it can not be reclaimed from such unscriptural doctrine or practice; and, finally, that a church of Christ may restore the entire ceremonial law of circumcision, washings, offering, and sacrifices, repudiating, in this way, the entire work of the Lord Jesus Christ, and yet its sister churches must fellowship it in this abominable infidelity!

Leaving Elder Stewart in Tuscaloosa, Ala., Monday, June 7th, I came through Birmingham and Atlanta and reached Raleigh, N. C., at 2:30 a. m. Tuesday, June 8th, and then visited my youngest child, Calvin, who is secretary of the postmaster at Raleigh, and called to see Mr. Josephus Daniels, my former pupil, the editor of the *News and Observer*, the most widely circulated daily in the State, and called to see my printers, Edwards and Broughton, the oldest, largest, and best printing firm in North Carolina, and I had a delightful visit at Mr. Henry E. Biggs's (the son of my step sister, Mrs. S. N. Biggs); and at Sister Pattie Anderson's (daughter of Elder Wm. Woodard, of Wilson, N. C., and wife of Dr. Albert Anderson), meeting there Ex-Gov. C. B. Aycock; and Brother Charles W. Gold (son of Elder P. D. Gold, of Wilson, N. C.), these last four having been pupils of mine; and I called at the Central Hospital and saw Mrs. Ida Jones



(widow of my half-brother, Dr. Alonzo Hassell), and Mrs. Lillia Askew (widowed daughter of my oldest sister, Mrs. Henrietta Rogers), and I was very glad to find them looking well. At the request of the pastor, Elder W. A. Simpkins, I spoke June 9th in our meeting-house in Raleigh; and came that afternoon to Wilson, N. C., where I taught, as Principal of the Wilson Collegiate Institute from 1872 to 1886, and where my oldest child, Frank, practices law in partnership with his uncle, Mr. John E. Woodard. I visited there Elder P. D. Gold, at the office of *Zion's Landmark*, and many of our members and friends who have kindly remembered me since my residence there, and I would have gladly visited several others if I had had the time. I reached home on the evening of Thursday, June 10th. Through the Divine mercy I had gained twelve pounds in weight, and was in much better health than when I left home. My two children, Charles and Mary, were well; so that I had abundant reason to thank the Lord for His great and unmerited goodness. S. H.

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### SAFETY.

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“Hold thou me up, and I shall be safe.”—Psa. 119:117.

God's children are safe in His hand *only*, their faith clings to His power, and by it they are kept through faith unto salvation. (1 Peter 1:15.) By faith they realize and acknowledge the supporting power and grace of God, not only while they are exalted by their sense of the divine presence above their weakness and fear, but even in their greatest affliction and deepest sorrow their faith is victorious (Job. 13:15; 1 John 5:4). Faith embraces no being but God as a safe keeper, because a God-given faith is a God-trusting and God-honoring faith; it accords to Him the attributes of love, wisdom, power, and goodness, and hence reposes in Him the utmost confidence whenever His divine will is revealed. (Luke 5:12.) Faith recognizes the power of its Author in a general sense; but we must learn His will concerning us as individuals by special manifestations. No rational intelligent being has any excuse for denying the eternal, almighty power of Jehovah. (Rom.

1:20.) “Hold *Thou* me up, and I shall be safe” is a truth based upon the *power* of God and comes from a heart that is taught to love and trust in God, and in none other, for preservation and salvation.

Let your mental eye rest for a moment upon a picture in which a young father is seated upon a chair by the hearthstone, and around him a group of his own little children, and on his knee the “baby,” yes, the baby, the youngest, the smallest, and the weakest member of the family, yet that little one is, in a relative sense, as strong as all the rest put together. It is not the strong hand of the doting father alone that supports the little one upon his knee, but love for his child controls his action and prompts him to “hold” it up; and the child soon learns to lean upon the arm or recline upon the bosom of the fond parent; however limp the tender form may be, it is held and supported by the strength it has in the parent, which is relatively its own. “Blessed be the Lord my strength,” said David. (Psa. 144:1.) Now, see that same father seat the “baby” on the palm of his brawny hand, rise from his chair and raise that baby up in the air, above his head; is that child absolutely safe? No; and why? Because the power by which it is held aloft is imperfect, and the child is wholly dependent upon it for safety; harm may or may not result from the experiment, not because the father is wanting in love and care for his child, but that he is imperfect in wisdom and power. He may possibly let the baby fall, although he would not for the world.

But our Heavenly Father tries no experiments whatever with His children, but deals with them in all His providences in perfect harmony with His unchangeable will, His power, wisdom, and love, in all of which He is perfect. So we may say with assurance that they are safe in His hands—absolutely safe in the midst of all circumstances and contingencies of time and sense; for He maintains sovereign control over all things and all events, and with Him there can be no contingencies by which the safety of His people can be affected. They have ever been safe (not saved) in God’s eternal will and purpose, safe in His everlasting love, preserved in Christ Jesus in covenant, chosen in Christ Jesus to a

holy state before the world began. In the creation of these chosen vessels of His rich mercy the Creator exalted them above all other creatures of the earth, crowning them with glory and honor, giving them dominion over the works of His hands; yet He suffered them to fall in Adam, not by any means to imperil their everlasting, happy destiny, for the removal of this seeming obstacle was provided for in Christ Jesus before it actually occurred; and so they were still safe (not saved) in the everlasting covenant, ordered in all things, and sure.

“Safe—not *saved*.” I mean by this that salvation is assured to God’s elect people on the ground of His sovereign, eternal, and immutable will, choice, and predestination; as Paul declares, “And so all Israel *shall be saved*, as it is written. Out of Zion shall come the Deliverer, and shall turn away ungodliness from Jacob.” (Italics mine.) (Rom. 11:26.) This glorious and gracious event was fixed and sealed in the counsel of God before the world began; but the means of actual redemption, being also included therein, were reserved until the fullness of the time was come when God would send forth His Son to redeem His chosen people from the curse of the law. (Gal. 4:4.) This redemption, being now actually accomplished by the blood of Christ, it only remains for the merit of it to be applied by the power of the Holy Ghost, and that to every one for whom the atoning sacrifice was made, and as each one of these redeemed sinners receives the atonement they are given to Christ “by the washing of regeneration and renewing of the Holy Ghost,” and are saved from a state of death in sin and put into a state of death to sin and life to God. But still the full and complete salvation is not reached until the bodies of these chosen “vessels of mercy which God hath afore prepared unto glory” are raised incorruptible and changed or fashioned like unto the glorious body of Jesus. This corruptible creature is yet to be “delivered from the bondage of corruption into the glorious liberty of the children of God.” This mortal is yet to put on immortality, and this corruptible is yet to put on incorruption. Then salvation from sin and its curse shall have been completed.

The text at the head of this article is a fitting prayer for the child of God; it is in harmony with His (God's) will, His purpose and His counsel, and embraces no more than He has promised to do for them. He keeps them as the apple of His eye (tenderly) and under the hollow of His hand, for protection; and the blessed Redeemer said, "None is able to pluck them out of My Father's hand." Dear child of God, it may seem to us at times that the Lord is holding us *down* instead of holding us up; but we may safely trust Him to bring us down from every dangerous height and bring us up from the lowest danger that lurks beneath. Let us remember that we are in His hand, that He holds us, and will never relinquish His hold. The Father upholds His elect Son in all He did for us and for His sake will uphold, support and save those for whom He wrought.

In my feeble illustration above, the palm or hollow of the father's hand is turned up, and the child seated upon it; but, in the Scripture referred to, the Father of spirits keeps His little ones *under* the hollow of His hand; in both instances the child is in contact with the hand of the parent, and the power of the parent is bound by love to protect and preserve the life and best interest of the child. However, it is better for the child to be kept *under* the ruling power of the Father than to be exalted above a sense of obligation to and dependence upon Him.

"Hold Thou me up, and I shall be safe; and I will have respect unto Thy statutes," is the full quotation of the sentence; but I forbear comment upon this latter clause at present, as my article is already too lengthy.

J. E. W. H.

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## OUR SALVATION IS OF GOD ALONE.

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"But of Him are ye in Christ Jesus. Who of God is made unto us wisdom, righteousness, sanctification and redemption." 1st Cor. 1:30.

We are told here how we are in Christ—how we came to be in Christ. It is of "Him," all of "Him," and it is this way that he that "glorieth should glory in the Lord."

There is no doubt a baptism of the Spirit (Rom. 6:3), but this is not a water baptism—it is preparative to it. "Therefore we are buried with Him by baptism," etc.



"As many of you as have been baptized into Christ, have put on Christ." Baptized into Christ by the Spirit, have put on Christ, that is, as the Jews were baptized "unto Moses in the cloud and in the sea" (1st Cor. 10:1). They were baptized unto Moses as their lawgiver, not in order to become Jews, but because they were Jews. They put on Christ by baptism because they had been baptized "unto Him." By one Spirit are we all baptized into one body, and thus we are prepared to be "buried with Him by baptism," or to "put on Christ"; or, as the Jews were baptized unto Moses as their great leader and captain, so we are baptized *unto* Jesus as our great leader and captain—in baptism we declare our loyalty to Him. This makes baptism an outward sign of an inward work. Our being baptized into Christ is "of Him." Of Him are we in "Christ Jesus." Our being in Christ has not resulted from our own choice, or prudence, or discretion, or sound judgment, but it is of *Him*, and all this to exclude boasting. They were chosen in Him before the foundation of the world (Eph. 1:4; 2d Tim. 1:9). "His own purpose and grace given us in Christ before the world began." Our being in Christ, actually and experimentally, is of Him, and is the result of His own purpose and grace given us in Christ "from the ages eternal." That our being in Christ is of Him is proven by the fact that it is a creative work. "We are His workmanship, created in Christ Jesus unto good works." "He can create." God is the alone Creator; and, as being in Christ requires creative power, it must be true that "of Him are ye in Christ." This great fundamental truth cuts off all boasting. It denies all the boastful claims of popery, it points out the pope as being as powerless to aid in the salvation of sinners as he is to add to the number of the stars; it also directs our praise to the Lord alone. "Of Him are ye in Christ Jesus." This is sweet—a blessed truth. "If any man be in Christ, he is a new creature." We have seen that it is "of Him are ye in Christ Jesus," and we here see that it results in being a new *creature*; not only in new *ways* or a *reformation*, but "a new creature," with a new nature, new desires, etc. A sinner taken to heaven without

this would be unfit for the place. He must be a "new creature" to enjoy the church, to be of any use to it, or service to the people of God.

I have only begun this subject; I hope to continue it in my article in the next MESSENGER. The doctrine that God is really and truly among His people, preparing them for heaven, is Bible doctrine. He is not a mere spectator, looking on to see how things will go, but He is the great Being that personally sees to the salvation of sinners, and to Him all the praise is due.

Affectionately,

J. H. O.

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### A TOUR.

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It was my pleasure before I left home to have my dearly beloved and much-esteemed brethren, Elders Hassell and G. W. Stewart, with me at Canoochee church, near Summit, Ga., at our communion meeting, which embraced three days. These precious men of God preached so ably and comfortingly to the dear saints the sweet gospel in its simplicity. It was the same old story of Jesus and His love which gladdened the hearts of God's humble poor. These dear brethren preached the truth in love, assuring the Lord's people that they wanted no new measures, no attempted efforts to modernize and babylonize the church, no substitution of Moses for Christ, legality for spirituality, the law covenant for the grace covenant, externals for internals, grace for works, darkness for light, the moon for the sun; but inasmuch as we are made free we should stand fast in that liberty and be contented with the apostolic faith and practice of the dear old church, and not be entangled again with the yoke of bondage. Such preaching will never divide the Lord's people, but will unify them in love. I came by home the first Sunday night in May, and Monday night Eld. J. A. Taylor and I left for our tour in Alabama, Tennessee, and Mississippi. Our first appointment was near Carbon Hill, Ala., in the Little Vine Association. We visited Union, Poplar Springs, and Zion in the Little Vine Association of Alabama, and found firm, loving, appreciative, old Baptists who are steadfast for the old landmarks. We met

Elders Norris and Gilland and licentiate Holt. This was the home Association of Eld. A. J. McWhirter, now of Tennessee, who is dearly beloved by those good people for his firmness. We visited the homes of brethren Bonner, Dodd, G. F. McWhirter, Townley, Mayo, and a Mr. McWhirter of Guin, Ala.

We next visited Cross Roads church, near Amory, Miss., and Beulah near Saltillo of the Tombigbee Association. We were delighted with the dear Baptists we met and their primitive manner of worshiping God. They went to meeting in wagons, on horseback, and in buggies, far and near, and all seemed to be interested in the good things of the kingdom. At Cross Roads the congregation was immense, and they met early Sunday and sang in the old Sacred Harp the good old songs of Zion. It was the sweetest music I almost ever heard. At Beulah we met Elders M. C. Hawkins and B. E. Bourland, and visited the homes of brethren Prickett, W. L. Tribb, of Cross Roads, and M. C. Hankins, G. F. Hankins, and a brother Stanley, all of whom were truly good and kind to us.

We next visited Hopewell church, of the New Hope Association. This church had serious trouble in the past over the departures of Elder Kirkland, but they are now enjoying sweet peace. We had a glorious meeting, and met precious children of God from a number of sister churches. We visited the lovely homes of brethren Ricks and Ryan, and had Elders T. B. Dalton, Huddleston, and Miller with us. We left this sweet meeting amid tears to go to the churches of the Regular Baptist Association. We visited Pleasant Hill, Antioch, New Salem, Enon, and Little Hope churches. We visited the homes of brethren Duncan, Paseur, Nance, Boyett, Huddleston, Bryant, Porter, Wright, Parker, Hudson, Whitman, and Dr. Pearce, all of whom cared for us most kindly and tenderly. We met Elders Duncan, Parker, and Estes, of this Association, who are precious ministers of the gospel and most highly esteemed by their brethren. We attended two communion meetings, and saw two join by experience. The congregations were large and manifested much appreciation. The Old Baptists take their children to meeting, and they have great reverence for our people. Many children urged us to

come again. I never saw more consecrated children to the religion of their parents, and they so much appreciate the company of Old Baptists. They did not learn this in Sunday Schools. Good parental training is best.

We next visited New Prospect church, near New Albany, and had a most excellent meeting and were well cared for at the homes of brethren P. H. Shelton and Robbins. This is a good church. We next visited La-Fayette Springs, Oxford, Water Valley, Shiloh, and Pilgrim's Rest churches, of the Hopewell Association, and had good, sweet spiritual meetings, and had the pleasure of visiting the brethren Smiths, Elder Morris, and brethren Goodwin and Smith, licentiate, Sister Roach, brethren Black, Womack, W. J. Brown, Sister Upchurch and Mr. W. W. Adams, Ramsey, whose kindness I shall never forget. I met Elders A. B. Morris, E. D. Williams, Easley, Smith, licentiate, and Eld. P. H. Shelton, of Second Creek Association, Tennessee. These are all good, humble, faithful ministers of the lowly Jesus. Elder Morris is Moderator of the Hopewell Association, and is much beloved by his brethren as a very gifted and godly minister, who earnestly contends for the old paths. We saw Elder Morris baptize two at Shiloh church, and another one joined by experience. We met a host of friends to the Old Baptists who have a sweet hope in Jesus, and ought to come home. We wish we could mention all whom we met and who so kindly received us and cheered us on our way. We found a faithful, humble, gifted traveling companion in the person of our precious Brother Taylor. He preached ably and to the comfort of God's children. We wish those dear Baptists knew the tender love and appreciation we have in our hearts for their many acts of kindness. We appreciate the many invitations to come again, and hope, if the Lord will, to visit other portions of Mississippi some time. We found the churches in peace and all seemed to be of one mind. If there was a dissenting voice from anything we advocated, I did not hear of it. I never enjoyed a tour more and never felt more at home than among those precious children of God. I thank God for His tender mercies to poor me and for the precious gifts that He has in Mississippi who so ably and in love contend



for the precious gospel of Christ. Our last appointment was at Pilgrim's Rest, which was one amongst the sweetest meetings on the tour; our precious brethren, Elders Williams and Easley, were with us, whom we love as faithful ministers of Christ. Many tears of joy were shed and many humble ones were standing without with hearts full of love and desiring to come home. The congregations all the way were large and appreciative, and many shouted aloud the praises of God. Some meetings the congregations were equal to Associations. May God in mercy bless each one that we met, and abundantly reward them for their kindness. We bade them adieu in tears with the sweet hope of meeting some sweet day where there will be no sad farewells.

L. H. *Smith*

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### UNION MEETING.

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There will, D. V., be a Union Meeting held with Zion church at Luverne, Ala., commencing on Friday before the fourth Sunday in July, 1909, and continuing three days. A cordial invitation is extended to the brethren and sisters of our faith and order, generally, to come and be with us in our annual Union Meeting. Ministers are not only invited, but also urgently solicited, to attend said meeting. Our object is to unite with our brethren in the worship of God, and to preach and hear the gospel of our salvation.

J. E. W. H.

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### TOUR IN GEORGIA AND ALABAMA.

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I wish to say to our dear brethren, sisters, and friends in Georgia and Southeast and West Alabama, whom I visited in company with our precious Brother Hassell, that I reached my home in safety to-day, and found my people in usual health, and I must confess that I myself feel to be better off than when I left home. For these blessings I desire to feel thankful to God. I remember you all in every place where we went, and how you bore with my weakness, your kind and generous treatment of us, and your many kind and earnest requests for us

to visit you again. I remember, too, the trials and distresses through which many of you have passed, and the difficulties and sorrows that seem to still confront you; yes, and I remember, with joy, that courage and devotion manifested by many of you in contending for the good old way in opposition to the innovations of certain elders who, if allowed to have their way, would lead the good old church into Babylon. May God continue to bless and sustain you in your contention for the simplicity that is in Christ, dear noble ones. I am happy to say that on this tour we had the pleasure of meeting and holding sweet converse with many strong men in Zion, men valiant for the truth and high order of God's house, both among the elders and private members. As I expect Brother Hassell to write of the tour at considerable length, and as I desire to write something later on about some things seen and heard while on this tour, I trust this will suffice for the present.

G. W. STEWART.

Akron, Ala., June 7, 1909.

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### QUESTIONS AND ANSWERS.

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1. Q. Of what does Joel speak in 3:6-14, and who are the "multitudes, multitudes in the valley of decision," mentioned in Joel 3:14? A. Joel is believed to have prophesied about 836 B. C. during the reign of King Josiah, and to have lived in the southern kingdom of Judah while Elisha lived and prophesied in the northern kingdom of Israel. Although one of the earliest writing prophets after David and Solomon, "he gives the fullest view of the consummation of all written prophecy" in the Old Testament. He first predicts a plague of locusts which was to come upon the inhabitants of Judah for their sins, and which would be a type of the great and terrible day of judgment, the day of the Lord, which should come upon all the ungodly world, the proud and wicked enemies of Himself and His people—the immense multitudes, unnumbered billions of these enemies then to be destroyed forever, while His beloved people would receive an unprecedented abundance of temporal, spiritual, and everlasting blessings. The Lord

would, in that day, recompense His enemies with the same afflictions that they had visited upon His people, and however numerous and powerful they might be, He would destroy them utterly and forever. And during the present gospel or Christian dispensation, these prophecies find fulfillment in the Divine disapproval and destruction of all the numerous and apparently powerful systems of religion originated by men, and the Divine approval and establishment of the simple, pure, spiritual doctrine and worship established by God, as set forth in His written word. Final darkness and dismay will befall all the haughty advocates of error; while the Lord will be the glorious Light and Refuge of all His chosen, redeemed, regenerated, humble, penitent, praying, spiritual, and worshiping people forever.

2. Q. When did the Jews begin to build synagogues? and why were they built while the temple was yet standing? A. It is not known exactly when the Jews began to build synagogues, but it is thought that it was during and after their exile in Babylon; and that they were built for public instruction in the Old Testament Scriptures and the united worship of God. Synagogues were built not only in the cities of Palestine, but also in all the cities of the world where there were ten or more male Jews and where they were able to build them. Services were held in the synagogues Friday evening and Saturday morning (the Jewish seventh-day Sabbath), and Tuesday and Thursday mornings (the chief market days). The services consisted of reciting prayers, reading from the Law (the Pentateuch) and the Prophets (or the Psalms), expounding the meaning of the passages read, and taking up collections for charitable purposes. Jesus Himself and His disciples occasionally taught in the synagogues. It is said that there were 480 synagogues in Jerusalem at the time of its destruction by Titus, A. D. 70. Ruins of ancient synagogues are still found in Palestine and other countries.

3. Q. Did Christians have free access to the temple at all times? A. None but the Jewish priests could go into the temple-house; but others could go at any time into the courts or enclosed spaces or porches east of the temple-house—male Jews into the court of the Is-

raelites; female Jews into the court of the women; and Gentiles into the court of the Gentiles.

4. Q. Were burnt-offerings made after Jesus came?

A. Yes; from His crucifixion, A. D. 30 to A. D. 70, when the temple was destroyed, although the whole ceremonial law was virtually abolished A. D. 30, when Jesus rose from the dead. As sacrifices were to be made only in the temple, the Jews quit making them after the temple was destroyed, and have never made them since—the God of providence, who is the God and Father of our Lord Jesus Christ, thus irresistibly abolishing the ceremonial law forever.

S. H.

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### REMARKABLE PROVIDENCES.

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“Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!” “Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord.”—Psalm 107:8, 43.

#### THE SEASONABLE WARNING.

There is a presiding Deity. It is only the fool who whispers there is no such being. (Ps. 14:1.) To doubt that this God does sometimes, in ways chosen by Himself, communicate with mankind, is to deny all history, give the lie to a thousand evident providences, and atheistically shut the Creator away from His creatures. I find it impossible for my faith to take hold of a Divine Ruler, utterly isolated from men. Being almighty, He is omnipresent. Being in all places by His power, He knows all things, and sees all things. I can not explain why He appears in certain cases to interpose in a mysterious way for the saving of human life, while in numberless other cases He seems not to thus interpose. I believe He knows why, and that is sufficient for my unstaggering faith.

God sent His angel to warn Joseph in a dream that the life of the infant Saviour was in danger. (Matt. ii. 13.) But I read of no angel warning the parents of the innocents at that time cruelly put to death in Bethlehem. Jesus healed some, but He did not heal all who were sick. He sends sufficient deliverances to convince men that, all unseen, but yet in pity and power, He is



walking the earth, where so many of His own creatures reject Him. And as Christ healed in cases where there is no proof that the subjects of His love were anything but miserable, sinful persons (John 5:2-7; Luke 17:11-18, etc.); and in other cases, as in the martyrdom of His herald, John the Baptizer, He suffered His faithful servant to pine in prison and die by foul means; so now, while some pious, beloved, and well-known saint is permitted to endure a sudden and dreadful death, another of less reputation and fame is strangely rescued from instant danger and suffered to survive.

In December, 1877, the sloop *Ida* lay securely at the government wharf, near the mouth of the Kennebec River, Maine. One man, Freeman G—, was the only person on board. It was night. He lay in the cabin in profound sleep. Danger and death drew near, but Mr. G— knew it not. God loved this man. Suddenly a hand touched him, and a voice said, "You will be drowned." The sleeper opened his eyes and saw no one, but springing to the deck, found the side of the vessel caught under the wharf by the rising tide, which was slowly but surely tipping over the sloop, to Freeman G—'s destruction by drowning. It took but a moment to seize a plank and pry the vessel from her dangerous position; and the one lone man was saved. Who saved him? Certainly no man. Is it not far more likely to have been a case of angelic visitation and aid?—*Tales of Trust.* S. H.

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## EXTRACTS.

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MAYO, FLORIDA, April 13, 1909.

DEAR BROTHER HASSELL:—I have thought for some time I would write you, but have felt so unworthy that it has been quite a task. My maiden name was Margaret Groves. I was born August 13, 1838, and was married to Thomas Hollis December 20, 1855; and to us three children were born, one boy and two girls. And it has been pleasing to the good Lord to take my husband and children home, and I am left alone. On the second Saturday in June, 1898, I offered myself to the Primitive Baptist church called Wayfare, and was received in the church, and I have endeavored with all my strength and ability to serve my blessed Redeemer. For the past year our church has been in a low condition, but, thanks be to the good Lord, we have righted up to some extent, and have called Bro. W. H. Cowart to the care of the church, and he has accepted, and we look forward for a brighter day. Old

Bro. D. N. Cox and wife, Sister Cox, and I live here in this little town of Mayo, the county-seat of Lafayette County. There are here several popular religious societies which have fine churches and fine organs, and a lot of so-called preaching; but their trumpet gives an uncertain sound, and we can not fellowship them. I have had a pretty hard struggle through life; but, thanks be to my Heavenly Father, He has spared me to a good old age. If it could be so that you could visit us at some time, we would be thankful and happy to meet you. I am taking THE GOSPEL MESSENGER, which I read and certainly enjoy. May you live long, and the good Lord bless you and enable you to continue its publication. May our Heavenly Father bless us all, and finally save us all in His kingdom, is my humble prayer, for Christ's sake. Amen.

Your unworthy sister, if one at all,

MARGARET HOLLIS.

PORTAL, GA., May 12, 1909.

*Eld. Sylvester Hassell—*

DEAR BROTHER IN THE LORD:—I am yet enjoying the good meetings we had at the Upper Mill Creek and Lower Lotts Creek; and the great and glorious way in which you and Brother Stewart defended the old paths of Zion, to the comfort of all our souls who heard you. Yes, it was good to be there. I wish I could have gone with you to Liberty County, but my surroundings forbade my doing so. I watched your train as it rolled out from Register, as far as I could see it, with a great desire in my very soul that God might bless you and Brother Stewart, that you might preach to the instruction and comfort of all God's people, at all your appointments during your present tour, and whenever and wherever your lot is cast in this unfriendly world. I know your visit to this section will prove a great blessing to the old order of Baptists, for many have already expressed themselves as being greatly strengthened and encouraged, since meeting with you brethren and hearing you preach so ably in defense of the old paths. Please come again as soon as you can.

Elder Stubb's protracted meeting, which was in progress when you were here, closed last Sunday night. Fourteen additions were received by baptism and several by letter.

The old Brother Brannen, who was sick, that you and Brother Stewart visited, is failing very rapidly. I was to see him yesterday afternoon. He often speaks of your visit to see him, and is ready to die.

I went to Rosemary church last Friday, Saturday and Sunday. We had a good and glorious meeting, one that I believe will result in good for the old-line Baptists. On Friday Bro. Morgan Hollaway and Bro. Wm. Lanier, Jr., were ordained deacons. Elders present were: Elders Temples, J. B. Wilson and Lonnie Hollaway. There were a good many visiting brethren present also. On Sunday the church communed and washed feet, and great was the manifestation of the Lord's presence with us. I washed one old brother's feet who was ninety years old. He has been a Primitive Baptist sixty-four years and a deacon sixty-two years, and has never had a charge of disorder preferred against him by his church. He is a member of the Ebenezer Association, and his name is Fordham. The progressives have tried very hard to capture Rosemary church, but have gotten only a few of her members, most of whom have returned.

I remain, as ever, yours in hope of eternal life,

A. J. BROWN.

GLENN, GA., March 15, 1909.

*Eld. S. Hassell—*

DEAR BROTHER:—Enclosed please find postal money-order for one dollar, renewal for THE GOSPEL MESSENGER. For some time I had almost concluded to subscribe for no paper of any kind, but to give my spare time to reading the Scriptures. But I find so much to strengthen and comfort me in reading the MESSENGER that I rebuke myself for not renewing sooner. May the Lord bless the editors and readers of the MESSENGER, with all that fear His name.

Unworthily yours in hope,

W. B. WHATLEY.

JENKINSBURG, GA., March 5, 1909.

DEAR BROTHER HASSELL:—It has been in my mind for some time to write some for your paper, THE GOSPEL MESSENGER; and to relieve my mind I will now begin. Dear brother, you are a stranger to me in the flesh, yet I hope not in the spirit. I am often at a loss in trying to write to know what to say and how to say it. Words fitly spoken are as apples of gold in pictures of silver. I am like Ezra: "I am ashamed and blush to lift up my face to my God, for my iniquities are increased over my head, and my trespass is grown up unto the heavens." I am often locked in Doubting Castle, and stay there weeks at a time; but, when I find the key of promise, the gloom is dispelled, and the dungeon becomes a palace. Ofttimes the Scriptures are a sealed book to me and again there is beauty and comfort in every line. Can a Christian be thus tempted and tossed? I want to feel little, more meek and more mild, more like my blessed Master, and more like a child, more watchful, more thankful, more steady in mind, more humble, more gentle, more loving and kind. I desire the prayers of all God's children.

Yours in hope of eternal life, MRS. SALLIE J. CLEVELAND.

## OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

### WESLEY H. BODIFORD.

The subject of this obituary was the seventh son of Isom and Sarah Bodiford, of Barnwell County, S. C., and was born in September, 1820, and died April 18, 1907, at his home near Abbeville, in Henry County, Ala., surrounded by his children, except his oldest daughter, who lives in Louisiana. He was married to Miss Jane W. C. Turner, December 21, 1845. To this union eight children were born, forty-five grandchildren, and fifty-two great-grandchildren. Only four children survive him. He joined the Primitive Baptist church at Shiloh, Henry County, Ala., August 31, 1858, was baptized by Eld. Chas. Pelham, and was deacon there and a member until the church went down. He then went to New Prospect on confession of faith, and was deacon there when he died. He was at preaching in March, and before the next meeting time he was dead. I have heard him say he went, to preaching while he was raising his family to please grandma, but in after years he went because he loved to go. He was married to Mrs. Joanna Hutts, December 21, 1897, and they lived happily for a little more than nine years. She proved a blessing to him in his last days. We miss him, but we hope to meet him where there will be no more sad parting.

Written by his granddaughter,  
Abbeville, Ala., April 27, 1909.

ARRIE G. HERRING.

## THOMAS J. THIGPEN,

son of L. G. and E. M. Thigpen, was born in Butler County, Ala., August 8, 1855. He came with his parents to Montgomery County, Ala., where he joined the Primitive Baptist church at Mt. Pleasant in 1881, and was baptized by Elder R. F. Missildine, who was pastor of the church at that time and place; and he remained a consistent member until his death, which occurred at Bryce Hospital, Tuscaloosa County, Ala., February 9, 1909. He had been afflicted for a number of years, and finally his mind became seriously affected and he was consigned to said hospital for treatment with hope that he might partially if not fully recover; but in this hope we were sorely disappointed; he continued to decline, and on the 8th of February he was seized with pneumonia, and sank rapidly, owing to his run down condition. Our home is lonely and our hearts sad without him; yet we desire to be resigned to the Lord's will, knowing that He does all things well, believing he is now at rest, to reign with Christ, forever blest.

HIS MOTHER.

REMARKS:—Brother Thigpen had never married, and remained with his parents all his life. He was not only a consistent, but also a useful member of the church; he was well established in the doctrine of grace as taught in the Holy Scriptures, and also taught him by the Holy Spirit in his experience. He was a member of the church at Concord at the time of his death, and had been clerk of the same from its organization until his mind became impaired, and he asked to be relieved of the responsibility. He was gifted in singing, reading, prayer and exhortation, and a good disciplinarian. We all loved this dear brother, and join his aged parents in mourning his absence. His mother is a member of the church at Concord, and a noble example of Christian patience, meekness and piety. The father and husband has never joined, but proves by his conduct that he loves the church.

May the Lord bless those dear old people abundantly. J. E. W. H.

## MRS. A. C. WILF.

We have been made sad by the death of our dear mother, Mrs. A. C. Wilf. She was born in Jasper County, Georgia, July 10, 1832. She was married to Mr. James A. Wilf May 30, 1850. He passed from this life November 2 1861. Their union was blessed with 5 children, four of whom are still living, one having died in infancy. She was a kind and affectionate wife and mother, a noble citizen, and will be sorely missed by the entire community, in which she held offices of trust. The esteem in which she was held was manifested by the unusually large concourse of people that attended her funeral. The funeral service was conducted by Elder A. D. Owens. During her short illness she bore her sufferings with the greatest fortitude until death released her February 2, 1909, when she passed to her happy home beyond the skies. And her children and many friends and relatives were left to mourn her loss. We commend them all to follow her example, and we trust in our heavenly Father that in His infinite mercy and goodness we may meet her in the great beyond.

Heflin, Ala.

MRS. M. F. FARLEY.

## EVA BEATRICE CULPEPPER.

The death angel visited the home of Mr. and Mrs. J. H. Culpepper, on the ninth day of January, 1909, and called from them their little baby girl and my precious little sister, Eva Beatrice. She was ten years six months, and twenty-seven days old. She was loved by all who knew her. Although the Lord knows best. He only planted her



here to bloom for us and then fade away. She leaves a father and mother, four brothers and five sisters (only two brothers and one sister at home now), and scores of relatives and friends to mourn her seeming untimely death, for she was burned to death. It seems too much for us to bear, but by the help of God we can bear it. All was done for little Eva that loving hands could do, but to no avail. God saw fit to take her, and we should be submissive to His holy will. We must remember the sweet words of Jesus when He said: "Suffer little children to come unto Me and forbid them not, for of such is the kingdom of Heaven." Oh! it is so hard to give our loved one up, but we mourn not as those who have no hope, for we know she is at rest, and we hope one day to meet her in that eternal home.

Abbeville, Ala., R. 1. April 27, 1909.

A. G. HERRING.

*Primitive Baptist please copy.*

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#### MISS ANNIE JANE BROOKS.

I wish to try in much meekness and in fear and trembling to write out my little daughter, Annie Jane Brooks's obituary. It is very soon after her death, but it does seem to me that I can not be reconciled to wait any longer. In the year 1900, at the age of about 4 years, she was taken sick with a spell of lephohemorrhage, and I thought she would die then, but she got over that spell, and she has always seemed to be tender hearted up till her death. When I would go off and be gone over my time she would be uneasy about me. She seemed to love us all. We were a family of nine, and she was the first to have to give up. A little over a week before she died we were at one of her aunt's burying, and I never noticed any one shedding any tears; but when I got ready to leave the burying I noticed tears in her little young tender eyes, and I thought how lovely she looked. And on the third day of this month she was taken with lephohemorrhage again, and all was done for her that could be done. We had a good doctor; he did all he could, and friends and neighbors did all they could, but to no avail. In the evening, which was on this last Saturday, while sitting in a chair wiping the blood from her nose with a rag, my wife says she smiled two beautiful little smiles; and on Sunday about dinner time she passed away, and it was so hard to give her up. And on Monday she was laid away to rest till the resurrection morning at our church grave yard (Macedonia). There was a large congregation of relatives and friends and neighbors in attendance. And, after services by Elder W. R. Humphreys, she was laid away to rest, and we returned homeward, and oh! how badly we do miss her. I miss her at the table, and look around, and I can miss her in so many ways. But I do believe she is at rest with her Saviour, and I do hope, if not deceived in myself, to meet her in that day when Jesus shall come and gather all His saints home, where there will be no more sorrow, pain, or death, but one eternal happy day. I am poor as far as this world's goods are concerned, and my little girl did want us to make a good crop so that we could get out of debt. But it has rained so I have to plow up a lot of my cotton, and I am not done planting corn yet. The rod of affliction seems to be resting heavy upon me. I have paid in advance for the dear old GOSPEL MESSENGER, which is a comfort to my poor soul, when I actually stood in need of the money. But I don't see how I can do without the paper. Brother Hassell, you and Brother Hanks and Brother Henderson and all the balance of the brethren and sisters, remember me and mine at a throne of grace. Brother Hanks, I am a Georgian by birth and can certainly endorse your doctrine and practice. So I will close, hoping to be remembered by one and all.

Little Annie Jane Brooks was born August 30, 1896, and died June 6, 1909. And oh! her little tongue lies silent in the grave. I can never hear her speak, nor say "Pa" any more. Jesus says in Matthew, Mark and Luke, "Suffer little children to come unto Him and forbid them not, for of such is the kingdom of Heaven." Brother Hassell, please publish this and send me about six copies, and also Brother Cayce please copy it in his paper.

J. W. BROOKS.

#### NOTICE.

My Biographical History of Primitive or Old-school Baptist Ministers of the United States is in the hands of the publishers, and they promise to complete it ready for shipment about June 1st. It contains 864 sketches and 340 pictures, besides some sketches of deacons and pictures and sketches of lady writers, "mothers in Israel," etc. *Other sketches may be added if sent to me by May 10th.*

I wish to say also, that I have spent several hundred dollars in the prosecution of this work thus far, and will have to advance several hundred more before even the first shipment is sent me by the publishers; therefore if you can conveniently send me your order *with cash*, and feel disposed to do so, such orders will be of material assistance to me, will be appreciated, receipted for, carefully booked, properly credited, and the order filled immediately on completion of the work.

As previously published, the delivered price will be (sent to one person at one time) \$2.00 per copy from 1 to 9; \$1.90 in clubs of 10; \$1.80 in clubs of 25; \$1.75 in clubs of 50. One binding only—substantial cloth, and good workmanship. Please let me hear from you.

R. H. PITTMAN, Luray, Va.

#### EXPLANATION.

As many have sent cash orders for my book—Biographical History of Primitive or Old-School Baptist Ministers—with the expectation of receiving same in June, I beg space to say that publishers have found it is a larger undertaking than they anticipated, and that they now write me that it will be about middle of July before the book is complete and ready for shipment.

Let your order come forward, which will have my careful attention, and be filled just as soon as possible, and too, with a book that I trust, and have reason to believe you will consider fully your money's worth.

Luray, Virginia.

R. H. PITTMAN.

#### PROFESSIONAL NOTICE.

Dr. E. A. Gulledge, Gibson, Gibson County, Tenn., is a general practicing physician. Any one suffering with Piles will do well to go to him and be cured. He treats without the knife. He is a member of the Primitive Baptist Church in that city and can give you good references as to his success. He sends 10 suppositories of his home or self pile treatment for five dollars. Any one suffering with Eczema who wishes to try a remedy he formulated, can obtain a trial vial for 50 cents, which is about at cost. You will get results. He treats, without charge, afflicted poor and deserving patients.

#### TO WHOM IT MAY CONCERN.

I have suffered with Tetter on my hands for six years and have tried *Home-made Remedies, Patent Medicines, and Doctors' Prescriptions*. Two months ago I tried Dr. Gulledge's Eczema Cure and find it to be just what he claims. I cheerfully recommend it to all who suffer with this dreadful disease.

NANNIE STALLINGS.

Humboldt, Tenn., Aug. 18, 1903.

# The Gospel Messenger.

AUGUST, 1909.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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## "A PRAYER."

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Let me consecrate this hour,  
O Lord, to Thee and Thine!  
Where'er I be, lend me Thy power,  
Give me Thy grace divine!

I need Thy strength, O blessed Lord,  
To keep me in Thy way;  
Whene'er I read Thy sacred Word,  
I gather food each day.

And as the fleeting hours pass,  
Still lead me by Thy Hand;  
That I may gain sweet peace at last,  
And reach Thy Holy Land.

Then when my little race is run,  
May I, in Thy bosom rest;  
And praise Father, Spirit, Son in One,  
And be forever blest.

MARY ARTEMESIA COX,  
601 West 110th Street, New York.

Hendrik-Hudson.

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## CIRCULAR LETTER.

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(WRITTEN BY ELDER J. T. ROWE.)

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*The Baltimore Primitive Baptist Association, in session with the Ebenezer Church, of Baltimore City, May 19th, 20th and 21st, 1909, to the several churches composing the same—Greeting:*

DEARLY BELOVED BRETHREN IN THE LORD:—We feel at this time to write you upon a cardinal principle of the



doctrine of the church of Christ from its organization until now, to wit: the resurrection of the dead, and in doing so will call your attention to the fifteenth chapter of Paul's first letter to the Corinthians. First of all, we would impress upon your minds its importance, as the apostle declares that unless it is true all our preaching and your faith is vain. In other words, the religion of Jesus Christ is all a farce, and we are false witnesses of God, because we have testified that he raised up Christ, whom he raised not up if so be that the dead rise not; but now is Christ risen from the dead and become the first fruits of them that slept. It was not a question among the brethren as to whether or not Christ was risen, but whether His children rise, and Paul refers to the resurrection of Jesus as proving the necessity for and the assurance of our resurrection. You are the body of Christ and members in particular, and Paul says in 1 Corinthians 6:14, 15: "And God hath both raised up the Lord, and will also raise up us by His own power. Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid." This resurrection is the bringing again to life that which was dead. This is what the word means. It is not, therefore, a new creation, but a living again of something that was dead. These vile bodies which are the members of Christ are made to live again by the Spirit of Him that dwelleth in you. Seeds are sown for the increase, and the Lord of Sabaoth hath left us a seed which is Christ, hence he is the first fruits; afterwards they that are Christ's at His coming. Not in the past, not in the present, but in the future is the resurrection of the dead. Paul had not need to speak of the time of the resurrection, and did not, for Jesus Himself had already plainly told that, saying four times in the sixth chapter of John (of the believer), "And I will raise him up at the last day." Shall Jesus come up alone? No, He will bring with Him His own, every part and particle that it requires to make up the Adam sinner; otherwise there is no increase and Christ is dead in vain. To deny the resurrection of the bodies of the saints is to deny that Christ is risen, and then all who have fallen asleep in Him are perished. Jesus said,

"David is not ascended into the heavens," and he never will, unless there is, as Jssus said, a resurrection of believers in Him. "By man came death, by man came also the resurrection of the dead." This does not mean that the resurrection is past, or that all the resurrection there is for a child of God was in the body of Christ when He arose, but that the power of the resurrection is in Jesus, and by His resurrection is the resurrection of the bodies of His people made sure. "Every man in his own order; Christ the first fruits; afterward they that are Christ's, at His coming [clearly in the future]. Then cometh the end." See what the apostles had to endure for Jesus's sake, what the prophets suffered for their faith, and what the true followers of Jesus endure to this day; troubled within because of a carnal mind that is enmity to God, at the same time desiring to be like Jesus, and can not do the things they would. Well did Paul say that if there is no hope of a life beyond this, "we are of all men most miserable," but, "blessed be God," this poor, vile worm of the dust, whose heart is burdened and whose eyes are wet with tears and whose head is bowed down because of sin, shall be raised from the dust and made pure and holy as Jesus is holy, freed from all care, pain, sickness, sorrow and death, and shall live forever, because Jesus, his Redeemer, lives. Yes, Paul says this mortal must put on immortality, this corruptible must put on incorruption, and when this is done then shall they sing defiance to death and the grave, saying, Where is thy sting and where is thy victory? The grave is robbed and death itself is dead. (Glorious thought for a poor sinner; wonderful work of our God, through Jesus Christ our Lord. "Why should it be thought a thing incredible with you, that God should raise the dead?"—Acts 26:8. But the carnal mind never has confidence in God, and is, therefore, always questioning as to how these things are so. Paul, apprehending the question of the fool, answers it before it is asked, and goes on to tell the manner (not the time) of the resurrection of the dead: "It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body." Not spirit, but a spiritual

body. The same body that is natural now, in the resurrection shall be spiritual. Of this there can be no mistake, it is the word of inspiration. Now then by our faith in the blessed promise of our dear risen Lord and Master we look beyond this life of sin and trouble to one of perfection and glory, when we shall be like our Lord, both mind and body, for He shall change our vile body that it may be fashioned like unto His glorious body. (Phil. 3:4.) And who can say that the body of Jesus is not the same as it was when seen to ascend by some of those who loved Him, to whom two men in white apparel said: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come again in like manner as ye have seen Him go into heaven." (Acts 1:11.) So come again in power and in appearance the same; then shall the dead in Christ rise triumphant over the grave; this resurrection is unto life, and also the wicked to the resurrection of damnation. (John 5:29.) At this the carnal mind complains, but the redeemed say: "Just and true are Thy ways, thou King of saints"; and they also which are alive and remain shall be changed, in a moment, in the twinkling of an eye, and caught up together with those who are resurrected, to meet the Lord in the air, and so the saints shall ever be with the Lord. Dear brethren, this is the end of God's purpose in sending His Son into this world to become a man of sorrow and acquainted with grief, and this is the end that Jesus had in view in all His sufferings and death; not to save His own Spirit, but sinners from their sins, and this is the end of the hope of poor sinners burdened with sin against a just and holy God, and through the never-ending ages of vast eternity they shall sing to the praise of Jesus, their Lord, who was delivered for their offenses and rose again for their justification.

Brethren, what a glorious hope is ours! Lift up your heads, burdened sinners, and shout for your triumphant King.

J. T. ROWE, *Moderator*.

FRANK SCOTT, *Clerk*.

#### REMARK.

Those who deny the resurrection of the body turn Christianity into a fable.

S. HASSELL.



EXPERIENCE.

---

I was born in Emanuel County, Ga., October 27, 1849, and brought up by Primitive Baptist parents—Joseph and Rebecca Olliff, and was taught to live morally. My first serious impressions were at about the age of fourteen, when my father was in the late war. I had the care of my dear mother, little brother, and sisters, I being the oldest of them. I would try to pray that my father might come home again alive; and can say the good Lord blessed him to return home alive and unhurt. But I was soon decoyed into dancing parties and grog shops, but did nothing immoral, as I thought. My mother reproved me for my conduct; and the horrors of hell, the shrieks of the damned were impressed on my mind, so that it was too much for me; I trembled and thought, “What shall I do to escape that dreadful place?” For many days and nights I was a miserable boy, my young friends were no pleasure to me. But I decided to marry, and to gain of this world’s goods, for I could not see any beauty in a young person’s being a Christian. I married, and we moved off to ourselves, and for two years or more I had no serious impressions, thinking when I got old I would do good and God would save me. But, alas! it was not long before I felt “woe is me” on account of sin. I had some fearful warnings: I dreamed I was going to die, and saw my coffin all ready; I was made to wonder, but could not pray.

One day while clearing a piece of land I was taken very seriously sick, and in six hours I could not have gotten up and walked to save my life; my parents were sent for, but I got no relief. I remained in this condition until the next day, until the sun was within an hour of going down, when a turtle dove came into the room in which I was, and alighting upon the mantel-piece seemed to be engaged in looking at my almost lifeless body, and then it came down and sat on me. Oh, Lord! oh Lord! no tongue can tell my feelings at that time. My wife killed the dove with a white sheet. Now this is no dream, but the truth; and it is also true that as soon as the dove touched me I got better, and soon



walked out into a pine grove. Before I returned the day became dark to me, so dark that I could not see to walk, but had to stand still until the light appeared; and oh, how guilty and condemned I felt to be! I tried to pray God to restore me to my health. I soon got well, and now I tried to put off these serious impressions from my mind; but I had to pray, but my prayers seemed to fall to the ground. I wished to read the Bible, but did not have one, and knowing that my father had two Bibles, I asked for one, telling him I wanted it to set down my baby's name in. I took it for my task to read through the Old and New Testaments to find out, if I could, which was the church, but the more I read the more condemned I felt to be. One day while plowing in the field and my oldest child following along after me, I was stricken down helpless; the first thing I knew my little girl was exclaiming, "What's the matter, pa?" Oh! my dear brethren, I was made destitute of every prop and plan of my own to obtain salvation; I could see no way only in and through the merits of the precious blood of Christ, who came under the law, made of a woman, to redeem them that were under the law. I felt so poor and wretched that I could not be one of that number; but I felt that I was killed to the love of sin, though I felt I had sinned away the day of grace, and that God would be just to damn my soul. I wanted to try to pray one more time, and made the attempt for the last time, as I felt, with my face bowed to my mother earth. Here I felt my sins forgiven, and arose from my bended knees, rejoicing and praising God. I could witness with the poet:

"Amazing grace! how sweet the sound!  
That saved a wretch like me;  
I once was lost, but now I'm found—  
Was blind, but now I see."

I looked around at the trees of the forest, which seemed to have their branches set forth in praise to God. I felt clear of sin; but this happy feeling did not last long before I began to doubt and fear that I was deceived, so that I cried, "Oh! Lord, if I am deceived, undeceive me." That night, in a vision, I heard loud thunder in the heavens, and I arose and walked out, and it was hailing the most beautiful hail I ever saw; it was

so bright that it gave light to the whole elements. I picked up one piece of the hail and swallowed it, and I heard a voice saying, "That one piece is sufficient for thee." Now, my mind led me to go to the church (for I trust the Lord had shown me the Primitive Baptist as the true church); but I felt so unworthy to be with such good people as I viewed the Primitive Baptists to be, that I could not see how they could fellowship me. But I could not stay away; and one day when the door of the church was opened, at Rosemary Hill, for the reception of members, I went forward and related to the church what I hoped the dear Lord had done for my poor soul, and was received, and I was baptized by Elder Moses Daniel. How I wanted to tell my young friends what I hoped the Lord had done for me; and that salvation was of the Lord. Praise ye the Lord! Praise Him, O ye servants of the Lord! Praise the name of the Lord! Blessed be the name of the Lord; from this time, forth and forever more; from the rising of the sun unto the going down of the same the Lord's name be praised. The Lord is high above all nations, and His glory above the heavens. Who is like unto the Lord our God, who dwelleth on high!

"Oh happy day! when saints shall meet  
To part no more; the thought is sweet,  
No more to feel the rending smart  
Oft felt below when Christians part."

Yours in hope,  
Olliff, Ga., October, 1889.  
(Obituary in this issue.)

BENJAMIN OLLIFF.

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WAYCROSS, GA., March 25, 1909.

*Elder S. Hassell—*

DEAR BROTHER IN THE LORD:—There was published in the GOSPEL MESSENGER twenty-five years ago, in May, 1884, a sketch of Deacon Ben James, whose life was so much comfort to me then and is yet to think about. Such faithful soldiers of the cross I want to live like, and die like them, and I would rather have my humble little tomb marked with such sweet memories than to have the great monuments of all the kings or presidents of the earth, which last only for time; but the fruits of

Divine grace endure for eternity, where Sabbaths never end and congregations never break up. I would be glad to see Elder Respass's editorial about Brother James in print again, together with a sketch of his descendants at present, if not asking too much of you. Deacon Ben James and his good wife had ten children born to them, all of whom are dead. There is one daughter-in-law still living. We buried one daughter-in-law to-day (March 25, 1909), at the old church-yard, Mrs. Rebecca James, wife of R. T. James. The children that were born to these dear old saints were R. T., B. D., W. T., R. G., F. M. James; and Jane, Rachel, Lizzie, Nancy, and Lettie James. The offspring of W. T. James, 211; R. T. James, 109; Rachel Minshew, 257; Lizzie Oberry, 216; Jane Osteen, 166. The other five offspring amount to 356—total, 1,315. Two of his grandsons are Primitive Baptist preachers, Elder J. A. Osteen, of Douglas, Ga., and R. A. James, of Argyle, Ga.; and among the sons are several deacons, good, faithful Baptists. The church that was named in memory of Brother Ben James still stands for the old doctrine, and don't want anything new. The unworthy writer of this sketch has tried in his weakness to serve that church as pastor for a number of years. I must give you a sketch of one of the Rowell children that he raised that is still living, 101 years old. He has been a member of the Primitive church 69 years; he fought the Indians in Georgia and in Florida from 1836 to 1838, for which he is now drawing a pension. He can get about, and go to church, and is cheerful, and contends for the faith. His offspring are 14 children, 77 grandchildren, 181 great-grandchildren—total, 272. R. G. Dickerson, another one of the orphan children raised by Deacon Ben James, has 11 children and 168 grandchildren. I am personally acquainted with a good many of these people. I never knew a better family of people in my life. Deacon James reared 10 children of his own and 26 orphan children, and sent them forth into the world, and they are scattered from here to Texas. We have lost sight of a great many of them.

Yours in hope,

W. L. HARPER.



## DEACON BEN JAMES.

[Written by Elder J. R. Respass, and republished by request from the GOSPEL MESSENGER of May, 1884.]

We consider Brother James to have been one of the most remarkable Christian men who ever lived in Georgia, or in the present age. He was not remarkable for great notoriety, extraordinary gifts or great wealth, for he was not widely known, but little educated, and by no means wealthy. We would say that he was in comfortable circumstances as to worldly goods, a man of excellent common sense, and above all, of extraordinary piety and Christian virtues. He was born on Black River, N. C., 14th March, 1791, and fell asleep in Jesus, in Ware County, Ga., 7th November, 1862. He was brought, an orphan, from North Carolina to Beaufort district, S. C., by a man named Sauls, when quite a child, even before his remembrance. Here he grew to manhood, and married Sarah Riggins, both of whom joined the Primitive Baptist Church before the remembrance of any of their children. His good wife, whom the Lord gave him, cooperated with him in all his charitable enterprises, and thus they raised and sent forth into the world twenty-six orphan children, besides ten of their own children, eight of whom were with him when he departed this life, and were settled by his beloved wife, who survived him ten years. These orphan children and their descendants are now scattered, perhaps, in many States, some of whom are in Texas. This pious couple, though dead, yet they live in the hearts of these orphans and in their children, embalmed, so to speak, and will remain with them as long as they live, like Joseph's bones remained 400 years with the children of Israel whilst in bondage, and which they carried with them when delivered from bondage. So it may be hoped that they, too, will live the life of Ben James, in charity to many poor orphan children, giving them a home and sending them forth into the world with parental blessings upon their heads. This is Christianity in deed and in truth; and whilst it is well to have creeds and to be established in the truth, there is nothing like living the truth for love of the truth. Think of raising twenty-six orphan children! Truly it was more than an orphan



asylum. It was no machine institution, controlled by men working for money, and caring for children as we care for a horse or a cow, and rearing them to be given forth as servants in some man's household, but it was giving them a home, cultivating their affections, rearing them in chastity and manliness, and preparing them for usefulness and independence. It was thirty-six children! for they had ten of their own; so it could not be said they did it because they had none of their own to raise. Such men ought to be remembered. Says Bro. W. T. James, of Glenmore, Ware County, Ga., to us: "I have heard him tell how he fought the Missionaries," when their innovations, like a flood, were pouring in upon the church to engulf her before the Baptist split. "He never found any one in distress but that he extended a ready and willing hand in relief. I remember a man named Rowell, who moved near to him, soon after which Rowell's wife died. He was a poor man, and very badly in debt, and was taken sick himself, when James took his team and hauled him to his own house, and took care of him until he died, promising him that he would dispose of what little he had left and give it out to his creditors, and to raise his children. Many more things of like character could be mentioned, but are deemed unnecessary. On Saturday before second Sunday in February, 1884, a Primitive Baptist church was constituted in a meeting-house built at his grave, Pierce County, Ga., and named the Ben James Meeting-house, in honor of his precious memory.

Thank God that such men as Ben James have lived upon the earth!—R.

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### "RIGHTEOUSNESS AND PEACE."

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Rom. 14:17.

Righteousness first, then peace. Then to have peace, we must have righteousness as its prerequisite; and having these, "joy in the Holy Ghost" will follow.

#### A RIGHTEOUS UNDERSTANDING OF MATTERS.

If there be confusion, strife, alienation, and division, a righteous understanding and procedure is the course according to which peace can be reached and restored.

## APPLICATION OF THE SUBJECT.

"Now, brother, let me say, as to the differences that have been between me and you, they are a thing of the past with me, and I sincerely hope they are with you. \* \* \* I want to see you back with the great body of Baptists, working for peace in general among the children of God. I think you are better prepared now than if you had made no mistakes. You know how to sympathize with those who have made honest mistakes. Those who are entangled with the doctrine of the absolute predestination of all things, I can't believe that they think that God's predestination is causative in (in relation to) sin; and I think you are the man to work up a righteous understanding of matters." \* \* \* [From a letter by the late Elder H. White to the writer, dated September 8, 1908.]

And in a letter from Elder T. S. Dalton, dated September 18, 1908, the judgment is expressed that, "after all admit that God's attitude to sin is not the same as His attitude to holiness,—that God's predestination in relation to sin is not causative, but permissive,—even this (though division has occurred.—J. C. D.) should not serve as a reason why the work of either party should be done over." \* \* \*

When I wrote the article appearing in the GOSPEL MESSENGER for May, 1905, headed by Elder Hassell, "Wisdom of Moderation and Gentleness," Elder White was in hostile array against me, and had no more thought, doubtless, of ever becoming reconciled to me than he had of becoming reconciled to those denominated "absoluters"; but, "Behold what God hath wrought!" He was humbly, warmly, and lovingly restored to me; and knowing I intended to travel, he visited me on purpose of reassurance of his restoration in brotherly love, and of his deep interest in the "work" he so confidently believed God had appointed for me to do, and had prepared me for "by the things I had suffered,"—"great trials,"—making me more humble. "It is to humble you, and make you more forgiving than you otherwise would be," said Brother White,—and after having counseled me to "go among those brethren called "absoluters'" (which I before intended), and to "go on pa-

tiently," etc., and requesting me to write him occasionally, he bade me what proved to be the final and last "farewell" I should ever receive from him, for he soon "laid his armor by," "died in faith," and happily.

Well, I left home January 31st, and, God has, so far, "set an open door before thee" (me). In my next article I will (God willing) say more of the "righteousness and peace, and joy in the Holy Ghost," which I humbly trust is in store for "the great body of Baptists,"—not all, but the great majority, for extremes and extremists there have been, are, and doubtless will be; but let us not concern ourselves unduly about them, but "preach the word," trusting the Lord to apply it "in power, and in the Holy Ghost, and in much assurance"; not to the goats, "for they will not endure sound doctrine," but "shall be turned unto fables" (delusive extremes); but to the sheep (those cleansed "by the Spirit" and "through the truth.") "My sheep hear My voice, and I know them, and they do follow Me!" saith the "Great Shepherd of the sheep." So, not forgetting the solemn and warning truth, "For it is not he that commendeth himself, but whom the Lord commendeth, that is accepted," and using the words of the Psalmist, and those of a poet, I will close: "Offer the sacrifices of righteousness, and put your trust in the Lord."

"Some will love thee, some will hate thee;  
Some will flatter, some will slight;  
Cease from man, look above thee;  
Trust in God, and do the right."

J. C. DENTON.

Maud, Tex., June 16, 1909.

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BROTHER LUCKETT'S PAMPHLET ON "CHRISTIAN SCIENCE  
AND THE BIBLE."

Brother S. B. Lockett, of Crawfordsville, Ind., is one of the ablest, best-informed, soundest, and most charming of all Primitive Baptist writers. His 32-page pamphlet, in large type, on "Christian Science and the Bible," is advertised by him in this number of THE GOSPEL MESSENGER (page 310). It is an unanswerable demonstration of the utter unscripturalness, untruthfulness, and wickedness of this recent delusion; and, according to information from Boston, the character of Mrs. Eddy, the inventor of mis-called "Christian Science," is no better than that of her diabolical, money-making religion. S. HASSELL.

## EDITORIAL.

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Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder Lonnie Holloway, R. 1, Box 17, Graymont, Ga.

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"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works," 2 Tim. iii. 16, 17.

## THE PRE-EMINENCE OF CHRIST.

"By Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things, and by Him all things consist; and He is the Head of the body, the church, that in all things He might have the pre-eminence" (Col. 1:16-18).

The Lord Jesus Christ made and upholds and governs the universe, and is the Supreme and Final Judge of all His intelligent creatures. In the Old and New Testament Scriptures, which were written by prophets and



apostles under His inspiration, He clearly sets forth the principles of pure and eternal truth; and in the New Testament His own perfect practice is described. From these principles and this practice none of His people, under the influence of His Spirit, will depart. From many of these Bible principles the Catholic world has long since most grossly erred; and from these Bible principles much of the Protestant world has, for more than a hundred years, been grievously departing. These infidelities have virulently poisoned the teachings in many colleges and universities and theological seminaries and Sunday Schools and pulpits of Europe and America, and the periodical and more permanent literature of Christendom; but, in the minds and hearts of the most gracious, informed, and honest men, Christ still holds His supreme and everlasting pre-eminence. The ignorance, conceit, and hypocrisy of these modern infidels, posing as Christians, are well shown in the May, 1909, number of *The Bible Student and Teacher* (published, at ten cents a copy, by the "Bible League of North America," 86 Bible House, New York). So-called "scholarship" has, as proved in the May number of *The Bible Student and Teacher*, "accepted the mists of unbelief for mountains, fancies for facts, and soap-bubble speculations for sober sense." I have been deeply grieved to learn that, even among a very few of our own beloved ministers, the ruinous heresies of Jewish Sadduceeism (denying the resurrection of the body), and Heathen Buddhism (affirming the annihilation of at least the wicked) have been accepted and advocated. Christ called even His most devoted Apostle Peter "Satan," when Peter sought to dissuade Him from going up to Jerusalem to suffer death (Matt. 16:13-23). Certainly, therefore, any of the children and servants of God may be deceived by Satan if Christ suffers them to be. And, if any are so deceived, we, by the grace of God, should endeavor, in a spirit of love and meekness, to reclaim them (Gal. 6:1).

From the simple and perfect practice of Christ in the spiritual worship of God the Catholic world presumptuously erred more than sixteen hundred years ago, and the Protestant world, following Mystical Babylon,

similarly erred more than three hundred years ago. In some of these practical errors some of the Baptist world, according to their confession, followed Papal Rome more than a hundred years ago; and it pains me greatly to have to say that, during the past century, some Primitive Baptists have borrowed some of these carnalities of worship from Rome and her daughters.

May the Lord mercifully recover His people from these errors of doctrine and practice, and unite them in the most holy faith and order which proceed from Him. He will do so at last, that "in all things Christ may have the pre-eminence." S. H.

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### A WOFUL MISUNDERSTANDING.

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Because of a woful misunderstanding of each other on the subject of predestination, there has been a sad and increasingly bitter division, for about twenty years, among the Primitive Baptists of Texas, and, for less than ten years, among our brethren in southern Alabama. Those who have maintained that God predestinated all things have not been careful to express the infinite difference between His attitude of sufferance in regard to sin and His attitude of causation in regard to holiness; but they have emphatically and repeatedly declared that God does not tempt or influence, much less compel, men to sin, and that He is not the author of sin, but that man is voluntary and accountable for his sins. They quote such Scriptures as the following to prove their views: Gen. 50:20; Psalm 17:13, 14; 76:10; Isa. 46:9-11; Luke 22:22; Acts 2:23; 4:27, 28; Rom. 11:36; and Eph. 1:11. Those who deny that God predestinated even to suffer sin, and who restrict His predestination entirely to salvation (as is done, so far as the word "predestinate" is concerned, in both the King James Version of the Bible of 1611 and the London Baptist Confession of Faith of 1689) think that the advocates of the predestination of all things destroy all distinction between sin and holiness and make God the author of sin. In Texas the opposers of the predestination of all things have set up bars of nonfellowship against the advocates of that doctrine, and I have been recently informed that

they now declare nonfellowship for all who do not nonfellowship universal predestination; while in southern Alabama, as I am informed, the advocates of the predestination of all things have set up bars of nonfellowship for all who deny that doctrine, seeming to think that those who deny universal predestination regard all sins as works of chance, entirely outside of all Divine purpose. But I am sure that not only do the great majority of Primitive Baptists reject the doctrine of the predestination of all things, but that they also reject the doctrine that anything takes place by chance, believing that God foreknows all things, and has perfect control over all things, and has a holy purpose in all things that He does and in all things that He suffers to be done.

It has seemed to me for twenty-five years, and I have so maintained in *The Church History* and in THE GOSPEL MESSENGER, just as it seemed to Elders J. R. Respass and W. M. Mitchell, two of the wisest and best brethren that we have ever had in the United States, that the difference on predestination between the great majority of our unlimited and our limited predestinarian brethren is the result of a sad misunderstanding of each other, and is a difference in expression more than in reality, and that we should, therefore, bear with one another and not declare nonfellowship for each other on account of the use of different expressions on this deep and most mysterious subject.

S. H.

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### COME AND SEE.

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John the Baptist had just announced the presence of the Messiah, and two men had heard and believed the truth which he had spoken: "Behold the Lamb of God." (John 1: 36, 37.) Those two men were disciples of John until that time, but they instantly became disciples of Jesus, and acknowledged Him as their Master, saying: "Rabbi, where dwellest Thou? He saith unto them, Come and see. They came and saw where He dwelt, and abode with Him that day." (Verses 38, 39.) They obeyed the very first commandment that Jesus addressed to them—they *came* and *saw* where He dwelt, and as a



consequence had the honor and benefit of His royal presence for a few hours.

But those two disciples were not very forcibly impressed with the dwelling place of their Master, or surely they would have said something about it, but their minds were filled with thoughts of *Him*; for His identity as the Christ had been revealed to them, and there was no room for anything else but "Him of whom Moses in the law, and the prophets had written, Jesus of Nazareth the Son of Joseph."

I shall not undertake to find out and make known the place where our blessed Saviour dwelt as a temporary or earthly abode; for He said on one occasion that He had not where to lay His head (Luke 9:58). He claimed no earthly property, although in His divine character He was and is Heir of all things (Heb. 1:2), yet He became poor—poorer than the foxes and the fowls of the air. Yet in the majesty and fullness of the Godhead He had long since proclaimed by the mouth of the holy prophet, saying, "Heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of My rest? For all those things hath Mine hands made, and all those things have been, saith the Lord; but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." (Isa. 66:1, 2.) Jesus is the Head of this class of men, and says to them: "I in you, and you in Me, and I in the Father." (John 14:20).

The above quoted Scriptures are our guide to a proper solution of the question, "Master, where dwellest Thou?" That the blessed Saviour dwells by the presence of His gracious and loving Spirit in the hearts of His heaven-born children is a truth so wonderful and mysterious that we can not explain it, although it is often felt and gratefully enjoyed by those who can say, "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me." And to all such characters the merciful and gracious Father has said, "I will dwell in them, and walk in them." This holy promise is sure to each and every member of the body of Christ, of which He is the perfect, glorious, and everlasting Head. He lives in them and they live in Him, and they are declared to



be the temple of God. (1 Cor. 3:16; 6:19.) This holy temple is the church of Christ, and each member is favored with the presence of Christ in him the hope of glory. Each proper organized church or band of believers is a golden candlestick, and each qualified minister or pastor is a star in His right hand, and He walks among the golden candlesticks; and only such progress as He is pleased to influence by His presence and Spirit is necessary to the welfare of the church.

Jesus is the true light and only life of the church, and He says, "Because I live, ye shall live also," and we should believe and trust His faithful promise.

If any dear child of God in this age of so-called enlightenment and Christian progression, feels to inquire of the dear Saviour as to where He now dwells upon the earth, let him or her, as the case may be, hearken to His command, "Come and see"; and should such characters learn of Him that He dwells in their hearts, they will love and honor Him rather than the house in which He dwells; for the builder hath more honor than the house (Heb. 3:3). The honest seeker after truth will soon learn that the dwelling-place of King Emmanuel presents no earthly, outward attractions; if the true church were of such appearance, the world would love it and be drawn into it just as they are attracted by the religious institutions of the world; but Jesus said, "The kingdom of God cometh not with observation; but the kingdom of God is within you."

Should any of our readers feel to ask the question, "Where dwellest Thou?" or where is the church of God to-day? and He should bid them come and see, they will be kindly led by Him to His secret place of abode, and they will then be prepared to publish His name to their friends, and say, We have found Him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph; and if one should inquire if any good can come out of Nazareth, they have only to repeat, "Come and see." But you can not cause dead people to come, nor blind people to see; for it is the work of God to raise the dead, cleanse the lepers, make the lame walk, etc. Let Jesus bid you come, and you are ready to come, and He will give sight to your blind eyes; you

will see yourself as a vile sinner; you will see Him as an all-sufficient Saviour.

Dear reader, may the blessed Lord bid you come and see His humble birthplace, His holy life, His spotless character, His works of mercy to the needy, His sorrow in Gethsemane, His humility under persecution and temptation, His dreadful death on the cross for sinners, and finally lead you to the empty grave where once His precious body lay, and to follow by faith His ascension up into heaven, where all for whom He died will "come and see" where He dwells forever and ever. Amen.

J. E. W. H.

## OUR SALVATION IS OF GOD ALONE.

### CONCLUDED.

"But of Him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification, and redemption." (1st Cor. 1:30.)

The sinner is ignorant until Christ is made unto him "wisdom." He is ignorant of his own sinful state; ignorant of the spirituality of the law; ignorant of the depths of corruption that are in his own nature. "The natural man receiveth not the things of the Spirit, neither can he know them." "Alive without the law." He may have the law in his home and even in his memory; but he has never seen its true nature. He is ignorant of the whole system of the gospel. By nature he is looking to a work system for his salvation which he would not do if he knew the law. "Blinded by the God of this world" he neither knows the extent of his own sins nor the corruption of his nature. Ignorance leads some to suppose they are sinless. "Light makes manifest." When we are called out of darkness into His marvelous light we see a fallen sinful nature; we see a sinful life that discovers to us that we are lost. "Marvelous light." No light but this can make us see ourselves as we are. The light of the X-Ray will not enable us to see our lost state. The light of electricity or of the sun will not disclose our lost state nor will the light of the college or the greatest institution of learning do this, but the "Marvelous light"—or wonderful light—

will lead us to see the true state of the case as it is. Christ is made unto us "wisdom." Wisdom differs in some respects from "knowledge"—it is rather a capacity to know; it is not the result of the first birth but of the second. The first birth bestows natural wisdom that is capable of knowing earthly things, of grasping the sciences and of understanding things about us here. This wisdom is "earthly, sensual, devilish." It is earthly because its origin is earthly, because it can deal with earthly things; but the true wisdom is "from above." With this wisdom the poor and the unlearned may know and have great understanding of Divine things while the most learned know nothing at all. "Neither can he know them." Before Paul was thus made wise he saw nothing of truth. He had the Old Testament, but saw nothing of its spirituality. "I was alive once without the law." Though he had the law in his memory, yet he was without it. "When the commandment came sin revived and I died." He did not become a greater sinner, but he saw the extent and nature of sin in its true light; and as he saw his case as it was, he died to all hope or expectation of salvation from the law or his pharisaic religion. "Old things passed away and behold all things became new." The fundamental truths of the gospel will never look good to a man until he understands his own depravity. When he has a wisdom to see this, he will see the beauty of election, and will exclaim, "Had not Thy choice prevented mine I ne'er had chosen Thee." O, what a sinner by practice and what a sinner by nature! The doctrine of grace will appear in all its excellence to one whose understanding has been enlightened, whose eyes have been opened. There is a beauty and consistency in the gospel that may in a sense be seen by the unenlightened. The mouths of gainsayers may be stopped by force of argument; but no intellect can grasp truth in its sweetness, its excellence, until Christ is made wisdom to him. He then can see the elementary principles of truth, that prepares him to understand what he reads. He sees himself as lost, and so he needs a system that saves the lost, that saves an enemy, that saves one already under the curse. In this way the great Teacher prepares His people to



love the sentiments that are offensive to self-righteous spirits, and those who go about to establish their own righteousness. "All thy children shall be taught of the Lord." God's lessons deal with our sins; they point out our actual sins, as in Paul's case, "Why persecutest thou Me?" or the woman at the well of Samaria, who said, "Come, see a man that told me all things that ever I did." They also deal with our sinful nature, and reveal to us that we are by nature the "children of wrath." And under these heavenly lessons we cry, "God, be merciful to me a sinner!" The book of the law is our first lesson; it reveals our debts and their justice, but pays nothing. As a straight edge it reveals all our crooks, but straightens nothing. It is a perfect measure of duty and obligation, but not of our ability to perform. It brings us in condemned justly and without hope. When we learn all this well we have an eternal remedy for Arminianism and conditionalism; we are prepared to love mercy and grace; and while we see ourselves in the light of the law, all our hopes of a conditional nature die. And when we are graduates from the law, we are prepared to receive the gospel in its freeness, its infinite freeness. We see the need of Christ as our righteousness, sanctification, and redemption.

When we are taught of God, our self-righteousness, and dependence on the law dies. O! how good it is to see and know the worst of it—to see our lost state as it is, and thus be prepared to "Glory in the Lord."

J. H. O.

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### SPIRITUAL WRITINGS.

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The writings of the Lord's people under the proper Spirit may be a great blessing, or under a wrong spirit may be a curse to the prosperity of Zion. When we are writing we do not know the vast number of seekers after truth who may read what we say and be influenced either for good or bad. It is a fearful thing to fall into the hands of the living God. Many of us doubtless have used expressions which caused regret later. We are all imperfect creatures, and, with this corrupt nature of ours to contend with and seeing as through a glass



darkly here, we can only describe holy things in part. We may many times, in our writings, merely give our carnal ideas of things and what seems right to the flesh when it is foreign from the teachings of God's word. Then may writing be done in a carnal, sarcastic spirit, which is no blessing to the Lord's people. One may get on a hobby and ride it until he imagines there is scarcely anything in the Bible but that hobby of his. He is drunk, his reason is dethroned, and he thinks more of his hobby than he does of all of his brethren and sisters, or it seems that way. If all could just realize what poor, frail, weak, worthless creatures they are, and the great responsibility resting upon them as servants of God, surely they would all be cautious indeed in their writings. They should consider the danger of "biting and devouring one another lest they be consumed one of another." Some young preachers in their zeal spend much time in the garden trying to tell all about Adam's sin and the cause of it, etc., and leave their hearers bewildered and far from being edified. If we could tell about the causes of Adam's sin, where is the benefit? It is better to preach what is revealed. We all know Adam or man is a sinner, dead in trespasses and in sins and comes short of the glory of God, and is totally depraved and unable to extricate himself from the fallen state in which he has placed himself by his own transgression. Now let us talk about the remedy. There is no comfort talking so much about the causes of damnation; what we need now is to know the cause of salvation. "How can man be just with God?" Preach Jesus in His fullness as the covenant Head of the church, the sin bearer, the redeemer, the atoner, the perfect sacrifice who put away sins and made perfect satisfaction for all the sins of His people. We are all agreed on this. Let us preach about the revelation of the Spirit which purifies the heart, purges the conscience from dead works to serve the true and living God, regenerates us, making us new creatures in Christ Jesus, with holy aspirations, spiritual love, hatred for sin, consciousness of our own vileness, self-abhorrence, weakness, unworthiness, unfitness of self and ascribing all the glory to God. Some may go to another extreme in writing on their hobby and claim they receive grace enough in regeneration to

serve God with until death. This is not the experience of the Lord's children, neither is it taught in the Bible. We need the grace of God to enable us to preach, to pray, read understandingly, and to walk as becometh saints. We need His grace day by day. We praise the grace of God for every blessing. All feel the truthfulness of this. Some have denied the resurrection of the body which saps the foundation of the hope of the Christian and is wholly unscriptural. "If the dead rise not then is Christ not risen, and you are yet in your sins, and we are found false witnesses," says the Apostle Paul. Some advocate the annihilation of the wicked. They have just as much authority to preach the annihilation of the righteous. There is nothing more plainly taught in the Scriptures than eternal happiness for the righteous and everlasting, never ceasing punishment for the wicked. We should not advocate what suits our carnal ideas, for they are always wrong. What does God's word teach? Some think they can vary just a little from the true practice and there will be no harm in it. The serpent varied just a little from the truth—just a little "*not*"—but that made his teaching false. We are either right or wrong all the time. We are either serving God or serving Satan. There is no middle ground between the two. Our practice is either true or false. If God authorizes it, it is right; but if He has not authorized it, it is of Satan and is wrong. That which pleases the carnal mind is enmity to God. If we have a practice that gratifies the flesh, it will bring death and destruction to the peace of Zion spiritually. If we resort to fleshly methods to augment our numbers, and to popularize the church and make her more like other nations, there is danger of our becoming related to the harlot daughters and being guilty of spiritual adultery. The church can not afford to call the daughters of Babylon "*brother*" or "*sister*," for you thus recognize their doctrine and practice as being as good as yours. If the church degenerates in the practice sooner or later they will degenerate in doctrine too. We should labor for a strict adherence to the Scriptures in faith and practice. Search the Scriptures prayerfully. If all will speak the truth in love, that will never alienate or divide the Lord's people! There is a division between grace

and works, light and darkness, the spirit and the flesh, humility and pride, poverty of spirit and Pharisaism, trusting in God and trusting in man, light and darkness, seeking to please God and laboring to be popular with the world, telling of what the Lord has done in augmenting our numbers and boasting of what our fleshly methods have done, the free woman and the bond woman, the church and the world, God and Satan, the laws of God and the laws of man, worshiping God in spirit and worshiping by machinery. A true virtuous woman detests an harlot above all things. The harlot has no love for the true woman. There is division between the above principles. There is no fellowship between them nor never can be.

It is essential to rightly divide the word of truth and speak such things as become sound doctrine in all of our writings. We should labor in love to unify the Lord's people upon sound Bible principles. We should not use unscriptural prefixes and suffixes that will produce strife or confusion among the family of grace. We should love one another better than our little fleshly preferences. If you introduce a thing and call it too little to cause trouble, then put that little thing out and have peace. When I received a hope in Jesus I was seeking after truth. I got hold of the *Primitive Pathway*, edited by Elder J. E. W. Henderson, and he and his contributors said so many good things until I was made to hope that I belonged to that same royal family. Soon I got hold of the *Signs* and Elder G. Beebe's editorials, and my poor soul was made to rejoice. The doctrine set forth was what I had felt in my experience and in reading good letters from the precious writers I would sit and shed tears of joy freely. I trust God prepared me by the same spirit to receive the truth that enabled them to write it. I was made to love dear Elder Beebe, and thank God for raising up such a faithful man to stand firmly against the introduction of Fullerism. They tried almost every conceivable way to destroy him, but he faithfully and uncompromisingly contended for the right and condemned, in a most fearless manner, all efforts to modernize and Babylonize the church of God. His writings are living to-day. Many who were his enemies saw the error of their way and were made to love the



earnest stand he took for truth and righteousness. We have many able writers now whose firm, godly teachings will be a blessing to God's people in ages to come. The faithful, sound, loving and uncompromising writings of our precious Brother Hassell will live and be a blessing to God's humble children when he shall have gone to his eternal home. They are a great blessing indeed to many thousands now. We should appreciate such gifts, and should procure and preserve their writings, for the truth will never lose its value by reason of age.

My precious brethren, let us all remember that we are one family, and our interest is *one*. We should be good to each other and ever strive for the things that make for peace. Let us all speak the truth in love. Let us have forbearance, gentleness, kindness, and tenderness toward each other. Let our writings be such as will comfort, strengthen, confirm, instruct, and encourage the Lord's people to fight the good fight of faith. Our writings should encourage those who have a hope to follow the Saviour, and admonish the church to ever be found at their post faithfully discharging all that the dear Lord has required at their hands. They should all serve the Lord in love. The ministry should be ensamples to the flock, and ever be faithful to their charges. When they are called to serve their brethren they should be faithful to them, and nurse the weak little lambs, and visit all their homes as much as possible and speak words of comfort to them. Churches need good nurses—need men who will hazard their lives for the truth's sake. Churches need a faithful ministry who count not their own lives dear unto them, for we are living in perilous times. There is too close affinity between the church and the world now. Hence we need faithful soldiers who will exhort God's children to take the Scriptures as their only guide. *See thanks on deep man*

L. H.

## WHO AND WHAT ARE OLD SCHOOL OR PRIMITIVE BAPTISTS?

In view of new and strange things now done, seen, and heard among those called Primitive or Old School Baptists, the above question is a very pertinent and serious one.

*This tells what we should be*



Primitive or Old School Baptists, according to the records of history, are those who, all along the ages, have claimed identity with the apostolic or first churches in doctrine and practice, and who in the days of Andrew Fuller and subsequently rejected the modern missionary system with all of its appendages. After the introduction of modern missionism into the Baptist family by Fuller in 1792, other religious inventions and institutions and idolatrous practices were also introduced to the distress and confusion of all those that were satisfied with the old way and the simplicity that is in Christ. Benedict, the Missionary Baptist historian, in telling about the introduction of new things—things that distressed and finally divided the Baptist family, says: “At length *protracted meetings* began to be much talked of far and near, and so many reports were circulated concerning the wonderful effects of them, that by many they were thought to be the very thing for promoting religious revivals. For some time *four days* was the amount of time allotted to them, but soon these meetings began to overrun this time, and the original term was exchanged for *meetings of days*, without any limit as to their number. In connection with these meetings came along a new sort of preachers, who went into the business of conducting them by new rules of their own. In process of time, the Baptists became a good deal engaged in these peculiar gatherings, and many of them seemed much pleased with them.”

“The *revival ministers* (as they were called) soon became very popular; they were sent for from far and near, and in many cases very large additions were made to our churches under their administrations.”

“But in some cases the old ministers and churches demurred, and were unwilling to have these new men, with their new notions, introduced among them. They were jealous of these wonder-working ministers, in this business, and of a new machinery in the work of conversion.” (See Hassell’s Church History, pages 767, 768.)

According to reliable history the protracted meeting custom was started by John McGee, a Methodist minister, on the banks of Rsd River, Kentucky, in 1799. Those Baptists favoring the Fullerite system of mis-

sions took up the protracted meeting custom from the Methodists, for Benedict himself, the Missionary Baptist historian, says: "Revivalists, who were to play upon the passions, please the carnal mind, and augment the number of the visible churches, were unknown among" the Baptists in his early day. On account of this and other unscriptural practices disturbing and dividing the orderly Baptists, they held a general meeting with Black Rock Church, Baltimore, Maryland, on September 28, 1832, in which they adopted and sent forth an address to the Baptists of the United States, in which they mentioned certain practices and institutions which they would not and could not fellowship. In this address they mention the "principle things" on account of which they withdrew from the Fullerite or Missionary Baptists, and among the principal things which they mentioned were "Sunday Schools," "Missions," "Theological Schools," and "Four Days' and Protracted Meetings"; and they approach this matter in a style different from the manner in which they approached any other subject. They say: "We now pass to the last item which we think it necessary particularly to notice, viz: four days' or protracted meetings." After stating their objections to the popular methods in such meetings, they then say: "Some may be ready to inquire whether protracted meetings, as such, may not with propriety be held, providing they be held without excluding doctrinal preaching or introducing any of these new plans. However others may judge and act, we can not approve of such meetings for the following reasons:

1. Because by appointing and holding a protracted meeting, as such, although we may not carry it to the same excesses to which others do, yet as most people will make no distinction between it and those meetings where all the *borrowed machinery* from Methodist camp meetings is introduced, we shall generally be considered as countenancing those meetings.

2. Because the motives we could have for conforming to the custom of holding these newly invented meetings are such as we think can not bear the test. For we must be induced thus to conform to the reigning custom either in order to shun the reproach generally attached

to those who will not conform to what is popular, or to try the experiment whether our holding a four days' meeting will not induce the Holy Ghost to produce a revival among us commensurate with the strange fire enkindled by others; or else we must be led to this plan from having imbibed the notion that the Holy Ghost is somehow so the creature of human feelings that He is led to regenerate persons by our getting their animal feelings excited; and therefore that in the same proportion as we can by any measure get the feelings of the people aroused, there will be a revival of religion. This latter motive can scarcely be supposed to have place with any who would not go the whole length of every popular measure," etc.

Elder C. B. Hassell, senior, author of Hassell's Church History, page 768, after quoting from Benedict to show that four days' and protracted meetings among Baptists was an innovation, says:

"This scrap of history is given:

"1. To prove our assertion true, that religious excitements, produced by *protracted meetings*, etc., are of recent origin among Baptists.

"2. That those who now engage in such things, as do the 'Missionaries,' must be considered the *new* school party, who have departed from the practice of the regular Baptists.

"3. To convince those among the Missionaries, who have been born again—who have honest hearts, and are anxious to know the truth, that they have been sadly deceived in uniting with the Missionaries and engaging in the new-fangled scheme to make proselytes to their cause."

"Mr. Benedict now tells them of the origin and motive of these meetings, the first of which is *recent*, and the second of which is *shameful*, so that no sound, upright man should feel willing to fellowship such things any longer. Old School Baptists, it is well known, reject these things altogether, and yet are ready to receive to their communion all those who renounce them and are sound in the faith."

From these quotations and historical records and the general history of the Baptists and of the Old School or



Primitive Baptists in particular, it is clear as the noon day sun that *protracted meetings was one of the main or chief causes of separation in the Baptist family in 1832 and later, and that such meetings were more emphatically rejected and condemned by them than were Sunday Schools, Theological Schools, and Modern Missionism*; hence we learn that for us to advocate and conduct protracted meetings is to abandon the Old Baptists' position and to adopt the *Fullerite position of 1832*.

Is the practice of the old Baptist church to be changed, abolished or set at naught according to the whims and caprices of men? If certain elders can set aside one part of a settled practice of the old church and adopt instead thereof the opposite, and condemned practice, why not all of it? Of all the innovations with which the old church is at this time threatened, this protracted meeting business is doubtless the most *subtle, specious, and DANGEROUS*. Why? Because it is a deliberate attempt to corrupt the stream at its fountain head—to bring into the church a spurious membership, and to land the grand old church into Babylon. The history of the world and of the church shows that in proportion as any religious body of people become carnal and worldly-minded they increase in their zeal for more members, and these protracted meetings are member-getting meetings, and the history of them shows that that is what they are for—to get people into the church who will not join without them. The history of those meetings among the popular orders of the day and among the Missionary or Fullerite Baptists is proof of this fact, and not only so but their history in connection with the Kirklands, Pettuses and so-called Progressives of Georgia proves it. Brother Hassell and I, on our late tour in Georgia, heard of one place where during such a meeting they got in 25, at another 30 odd, and at one such meeting which was going on at the time we were there we afterward learned that they got 15. Who of late years have been most conspicuous and successful in conducting such meetings among us? Answer. The Kirklands, Pettuses, Todd, Hackleman, etc. What became of them? Answer. Most of them have gone to the Missionary Baptists, gone home, and



I here boldly assert, and that too without fear of successful contradiction, that *there never has been a people that adopted this protracted meeting custom that remained sound in the faith and practice of the gospel of Christ*, and if any writer or historian can cite me to such a people I will thank him for the information.

Remember, reader, that I have asserted that the more carnal and worldly-minded any religious people become the more zealous they are in proselyting or getting numbers. To prove this, we have only to consider old Sarah's case, and the fruit of her *effort*, a mocking Ishmaelite; the scribes, Pharisees, and hypocrites, who compassed sea and land to make one proselyte; the Mormons, who have their missionaries almost throughout the known world; and the Roman Catholics, who excel all other professed Christians in their zeal to proselyte; and the Mohammedans excel the Catholics in proselyting.\*

G. W. STEWART.

[TO BE CONTINUED.]

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## QUESTIONS AND ANSWERS.

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1. Q. What is the scriptural authority for hanging, or punishing by death, people who commit murder? A. Genesis 9:6; Numbers 35:30-34; Romans 13:1-4.

2. Q. Will the wicked be annihilated at death, or will they suffer everlasting conscious punishment? A. All science and Scripture disprove the annihilation of anything. That the wicked—that is, the unredeemed and unregenerate, the finally impenitent, will suffer everlasting conscious punishment is demonstrated, to all informed and believing minds, by such Scriptures as Matt. 10:28; 25:41, 46; Mark 9:43-48; John 3:3, 36; Luke 16:19-31; 2 Thess. 1:6-10; Rev. 14:11; 19:20; 20:10, 14, 15; 21:8; 22:11. The same Hebrew and Greek words used to describe the duration of God and of the happiness of the righteous are also used to describe the duration of the punishment of the wicked. Annihilation (the doctrine of heathen Buddhism) is not punishment, but the cessation of all punishment; a thing without consciousness (like a stone) can not be punished. The

infinite agonies of Christ in Gethsemane and on Calvary prove that He suffered to save His people from everlasting conscious punishment. The delusion of the Devil that the wicked are annihilated at death is a cause and a sign of the most corrupt times. The infidel leaders of the French Revolution inscribed above the gates of cemeteries—"Death is an Eternal Sleep." When the majority of the human race really believes that diabolical lie, scenes of far greater horror than those of the French Revolution will turn this world into a pandemonium. Infidelity rejects not only the scriptural doctrine of the everlasting punishment of the wicked, but many other teachings of the Scriptures, such as the total depravity of man, salvation by grace alone, the perfect inspiration of the Scriptures, the Divinity of Christ, the atonement, the resurrection, and the eternity, omnipresence, omniscience, and omnipotence of God. No church should retain infidels in her membership; and, if she does, all sound and orderly churches should not retain her in their fellowship. The tides of materialism and rationalism are deluging the world, showing that the last evil, perilous times are upon us. See my Church History, pages 262 to 265.

3. Q. Who is the "adversary" mentioned in Matt. 5:25? A. The "brother" who has aught or something against you (see verses 23 and 24). The "judge" is the church (Matt. 18:17); and the "officer" may be the moderator of the conference; and the "prison," exclusion from the church.

4. Q. Is not the King James Version of 2 Cor. 6:1 in harmony with 1 Cor. 3:9? A. Of course; all of the Old and New Testament Scriptures, when rightly understood, are harmonious. God works in His people both to will and to do of His good pleasure, and they, under the influence of His Spirit, work out or manifest what God works in them; and His grace bestowed upon them is not in vain (Philip. 2:12, 13; 1 Cor. 15:10).

5. Q. What is the meaning of 2 Cor. 4:10? A. That those who are crucified with Christ are enabled by His Spirit to crucify the flesh with its affections and lusts, thus manifesting something of His holy life in their mortal bodies (Gal. 2:20, 21; 5:25; Philip. 3:8-14).

6. Q. What does Peter mean when he says that "no Scripture is of any private interpretation" (2 Pet. 1:20)? A. The language literally reads "of its own interpretation." The same Divine Spirit that gave the Scriptures must interpret its meaning to us (2 Pet. 1:21; 1 Pet. 1:10-12; 1 Cor. 2:14).

7. Q. What are your views of Rev. 5:14; 9:15, 16; and chapter 13? A. I have time and space to give my views very briefly of these passages. I think that, in Rev. 5:14, the four "beasts" or, as it should be rendered, the four "living creatures," represent, as in Rev. 4:6-9, the gospel ministry, in all the four parts of the earth—North, South, East, and West, or with their four-fold qualities of courage, patience, intelligence, and activity; and that the four and twenty elders (mentioned also in Rev. 4:4) represent the Old and New Testament churches, symbolized by the twelve patriarchs and the twelve apostles; and both the ministry and the saints reverently adore the Eternal God. In Rev. 9:15, 16, the prophecy is believed, by the most learned Bible scholars, to be the overthrow of the Eastern Roman Empire by the Turkish Empire—the four angels or messengers of Divine wrath being the Saracens, Turks, Tartars, and Arabians (all of them Mohammedans), who passed the Euphrates River, and conquered Constantinople A. D. 1453. In prophecy a day stands for a year, so that the hour and day and month and year would mean 396 years and 106 days; and this was the exact length of time from the beginning of the Turkish Empire under Thogrul Beg, January 18, 1057, to the conquest of Constantinople, May 29, 1453. The 16th verse shows that by the angels or messengers were meant horsemen, of whom the Turkish army was mainly composed. It is almost universally agreed that, in the 13th chapter of Revelation, the first beast rising out of the sea represents the ungodly, Satan-worshiping world power, persecuting the saints; and the second beast rising out of the earth, or false prophet (Rev. 19:20), represents the false church, in league with the world powers, which inflicts still greater persecution upon the people of God—these beasts especially meaning Pagan and Papal Rome, as in Rev. 17.

S. H.



## REMARKABLE PROVIDENCES.

"Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."—Psalm 107:8, 43.

THE LORD INSPIRES AND HEARS THE PRAYERS OF HIS PEOPLE.

Psalms 34:17; 65:2; Zech. 12:10; Rom. 8:26, 27; John 14:13, 14; James 5:16, 18.

"Abraham's servant prays—Rebekah appears. Jacob wrestles and prays, and prevails with Christ—Esau's mind is wonderfully turned from the revengeful purposes he had harbored for twenty years. Moses prays—Amalek is discomfited. Joshua prays—Achan is discovered. Hannah prays—Samuel is born. David prays—Ahithophel hangs himself. Asa prays—a victory is gained. Jehoshaphat cries unto God—God turns away his foes. Isaiah and Hezekiah pray—one hundred and eighty-five thousand Assyrians are dead in twelve hours. Daniel prays—the seventy weeks are revealed. Mordecai and Esther fast—Haman is hanged on his own gallows in three days. Elijah prays—a drought of three years succeeds. Elisha prays—a child's soul comes back; for prayer reaches eternity. The church prays ardently—Peter is delivered by an angel." S. H.

## EXTRACTS.

PRATTVILLE, Ala., June 21, 1909.

Elder S. Hassell—

VERY DEAR BROTHER:—I will say to you I am still living, and I want all my brethren and sisters to know it, and I surely do appreciate your sending me the MESSENGER free of cost, for I am an old widow and am unable to pay for it. I appreciate the MESSENGER more than any other periodical that I ever read; it is a great pleasure and comfort to me to read its pages. I hear from the brethren and sisters all over the country. I want all of them to pray for me for I try to pray for them. May the Lord bless you and all the readers of the MESSENGER.

"Tis a point I long to know, oft it causes anxious thought.—Do I love the Lord or no—Am I His or am I not?"

Yours truly,

(MRS.) S. E. ALLEN.



ALEXANDER CITY, ALA., May 6, 1909.

*Elder J. E. W. Henderson—*

DEAR BROTHER:—I feel sure you will be surprised to get a letter from me, but I am now going to try to satisfy a desire, if I can, that I have had for six years, or since I last saw you. I think and talk of you often, most especially when I read your pieces in the November, December and January MESSENGERS, also the one on "The Garden" and working your tender plants the first of April. And you were very fresh on my mind this morning before breakfast, while hoeing my wife's cabbage plants, and how tender I had to handle them, with the dew on them.

Brother Henderson, I have had times of some rejoicings with great sorrows since I saw you last. How I could sympathize with you when you lost your son; for not long before that I had lost my only son, who was very dear to me, but I could forcibly say, with you, "The Lord giveth and the Lord taketh," and I hope I can truthfully say "Blessed be the name of the Lord." He left an afflicted wife and five little children.

Brother Henderson, while this may be tedious to you, I will try not make it too lengthy. I have had a great desire to hear you preach again, and hope that I may live to see you at Fellowship one more time. If you can afford to give us an appointment at Fellowship, we will be glad to have you at any time, if your health will afford it. I wish you would come soon, as we are all living now. The Hillabee Association is to convene at Fellowship, commencing on Friday before the first Sunday in October, 1909, at which time we will be glad to have you.

Brother Henderson, as I am now writing and have neglected paying for my MESSENGER for 1909, I am enclosing you money order for \$1.00 to pay for same. Hoping to hear from you soon, I am with love to you and yours. Your unworthy brother,

B. F. DUNCAN.

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LAUREL HILL, FLA., April 15, 1909.

To the Church of Christ, at New Providence, of Primitive faith and order. Dearly beloved brethren and sisters: It is with much fear and weakness that I attempt to write to you, feeling as I do, my own nothingness, and that I am addressing the highest tribunal on earth, the Church of the true and living God, the pillar and ground of the truth, it makes me fear and quake lest I should not be guided by that infallible hand from whence all our blessings flow, and should write something that would not become sound doctrine, and that you, dear, brothers and sisters, could not endorse. For it is my desire not only to write something that you can endorse, but to so conduct myself in my everyday walk that I may retain your full fellowship; yet I realize that, if left to myself, I would soon walk right out of your sweet fellowship; and feeling like I do now, I would rather have that than all the gold of Ophir.

I feel to say, with Paul, "Brethren, my heart's desire and prayer to God for Israel is that they might be saved." For I do feel like there are children of God in other denominations, having a zeal of God, but not according to knowledge, who, being ignorant of the righteousness of God, are trying to establish their own righteousness; some one way and some another. Yes, one will tell you that man has the power to make his own righteousness to exceed that of the Scribes and Pharisees, and it's just left with him as to whether or not he will do so. Another will tell you that all your acts are righteous acts, or at least they will tell you that, whatsoever you do, you are doing the will and

purpose of God, and I believe all that God wills and purposes is righteous, hence, according to that theory, all of man's acts are righteous ones. But away with that theory, for it is nothing more than another way of establishing (or trying to establish) their own righteousness. The only difference in them is, one claims that they "can" do wrong and don't; the other claims they "can't" do wrong (that is they hold to a theory that claims it); yet they do wrong, in my humble judgment, just like all the rest of the human race. There is but one man that ever walked this earth that was free from sin, and that was the "Son of God," the "Prince of Peace," "the chiefest among ten thousand," "the captain of our salvation," "the author and finisher of our faith."

So now, you lovely pilgrims dear, who are bound for Canaan's land,  
Take courage and fight valiantly, stand fast with sword in hand;  
Our Captain's gone before us, our Father's only Son,  
So, pilgrims dear, pray do not fear, but let us follow on.

May the Lord bless you collectively and individually with all spiritual blessings, and keep you as the apple of his eye, is the prayer of your unworthy brother and sister.

W. R. and LENA WALKER.

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OWENSVILLE, IND., May 29, 1909.

*Elder Sylvester Hassell—*

DEAR BROTHER:—Enclosed you will find a money order for one dollar. Please place to my credit as a renewal for your good paper THE GOSPEL MESSENGER.

We are blessed with some ingatherings of the dear saints of God into our churches. I baptized one young sister at the regular meeting of Big Creek Church. Then there was an old brother, seventy years old, who joined Fort Branch Church on Saturday morning of the last regular meeting, and he was baptized on Sunday morning, the third Sunday in this month (May). I also baptized five of God's dear children on Friday before the fourth Sunday in this month who had joined my home church. So we have great reasons to be thankful to the God of all grace for His continued mercies toward us.

With best wishes to the GOSPEL MESSENGER and all its readers, for your good paper brings to us the pure gospel of Christ.

Yours to serve,

A. A. SHOULTZ.

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CRAWFORDSVILLE, IND., June 26, 1909.

*Elder Sylvester Hassell—*

MY DEAR AND ESTEEMED BROTHER:—I suppose ere this you have returned from your laborious "marching through Georgia," and glad of a needed rest in the dear "Old North State." You did not go with sword and martial music, and yet you went preaching glory, might and dominion to Him who hath washed His people from their sins in His own blood, the true blood-stained banner of the cross. I hope we will hear through THE MESSENGER an account of your travels with Elder Stewart. How scriptural and how pleasant to go "two and two" on these God-honoring journeys, and finding the harvest fields white and bending under the ripened grain. I am, like yourself and the dear servant of old, waiting till the change cometh that will usher in a new order of being. We are a good many years nearer that thrilling change than when we first met at dear, pleasant Greenfield. I wonder if I shall meet you again on this earthly shore. I should

much like to do so if the Father wills it. And many would rejoice along the paths you have become somewhat familiar with.

The dear Lord bless you in all your faithful labors, and give you the crown of righteousness laid up for all who love His appearing.

Sincerely and lovingly,

S. B. LUCKETT.

OXFORD, MISS., June 7, 1909.

Elder Hanks and Taylor filled their appointment in this community to the entire satisfaction of our people—we have no bone of contention here. The causes for the troubles in Georgia are not agitated here; and we are having additions to our churches. We would be delighted to have you visit and preach for us.

In brotherly love,

A. B. MORRIS.

EAGLEVILLE, TENN., April 26, 1909.

*Elder Sylvester Hassell—*

DEAR BROTHER:—After some delay and neglect on my part, I send you a post-office order for three dollars and ten cents—three dollars to place to my credit for the MESSENGER and ten cents for a copy to Bro. J. W. Sheffield, Chapel Hill, Marshall County, Tenn. I have been a constant reader of THE MESSENGER from the time it was first published. I like it very much. It has been a source of pleasure to me through all the past, with its able editors, Respass and Mitchell, with all the corresponding editors. I have thought at some time I would write and send you the experience of a poor sinner with hope and faith in Christ, yet put it off for fear it might interfere with better matter. I must write you about one faithful old soldier that lives close to us; his name is J. W. Sheffield. If he lives until next January he will be 90 years old. He joined the Primitive Baptists in September, 1854, and his wife at same time was baptized into the fellowship of Enon Church, Bedford County, Tenn. They have been married about 73 years, and have lived on the same little farm that he owns. He has been a deacon in his church for many years, and has traveled thousands of miles to hear our people preach. He can read without glasses, rides horseback to shop and country store, is strong in the faith, and is just waiting, he says, for his summons.

We are few in number in most of our churches, yet moving along in the old paths, do not have organs nor other inventions that some want or have. Dear brother, if you publish this, I will drop one thought for our brethren; one reason why I take courage is, we are or seem to be the only people that have much trouble on our practice—that we have tribulations in the world.

With love to all.

Yours in faith,

W. H. LOFTIN.

## OBITUARIES.

“Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them.”—Rev. xiv. 13.

### DEACON BENJAMIN OLLIFF.

Resolutions of Rosemary Hill Church, Emanuel County, Georgia:

WHEREAS, in the providence of an allwise God, it has pleased Him to remove from our midst and sweet fellowship, by death, our dearly beloved brother, Deacon Benjamin Olliff, hence, it becomes our sad duty to speak a few words in honor of this dear one.



He was born October 27, 1849, and departed from this mundane shore on the evening of April 23, 1907. He was married to Miss Missouri Cannady, January 26, 1871. To this union were born eleven children, eight of whom still survive.

Brother Olliff was graciously taught of God that "The wages of sin is death; but the gift of God is eternal life through Jesus Christ," and united with the church at Rosemary Hill, and was baptized by Elder Moses Daniel in the year 1875.

He was chosen to the office of deacon by said church and was ordained to said office October 18, 1879, by the following elders as a presbytery: Elders D. J. Lamb, J. L. Smith and A. W. Patterson, which office he held to the day of his death, in great faithfulness. He also served the church as clerk for thirty-one years. Not only have the Baptists lost a venerable soldier; but his dear companion, a precious husband; the children, a loving and compassionate father; and the surrounding country, a true, kind and obliging neighbor and citizen. While our loss is so great, yet, it is heaven's eternal gain. Therefore be it

*Resolved* first, That, our hearts are saddened by his departure, yet we feel there was no sting in death, no victory in the grave.

*Resolved* second, That in his death—resulting from paralysis—a faithful yokefellow, whose examples are worthy of emulation, and a good man in Israel has fallen.

*Resolved* third, That we extend to the grief-stricken wife and children, our deepest, heartfelt sympathies, and may the God of all grace, who is too wise to err and too good to be unkind, comfort, guide and bless them in their sad bereavement.

By order of the church in conference.

A. A. TURNER,  
LONNIE HOLLOWAY,  
WILLIE OLLIFF,  
Committee.

May 10, 1907.

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#### MRS. MISSOURI OLLIFF.

The omnipotent, compassionate and eternal God of wisdom has seen fit to remove from our midst, by death, Mrs. Missouri Olliff. She was born February 20, 1850, and departed this stage of action September 3, 1907,—having spent 57 years, 6 months and 13 days on earth.

On January 26, 1871, she was joined in the holy state of matrimony to Benjamin Olliff, with whom she lived happily until April 23, 1907, when he passed away to the great beyond, leaving her behind to mourn his loss. Yet the separation lasted only a very short time—she, too, was soon called for to occupy a seat in Paradise. Sister Olliff was most gloriously taught that salvation was through the merits of the stem of Jesse, the root and offspring of David, even the immaculate Son of Jehovah, and united with Rosemary Church, Emanuel County, Georgia, on April 23, 1879. She lived an orderly devoted member till death. Her life was such that commanded the respect of all who knew her. A "mother in Israel" has left us, never more to return, but by grace divine, we hope to meet her in the sweet Beulah Land.

She leaves Prof. B. R. Olliff, Mrs. Marietta Fordham, Mr. J. Lester Olliff, Mr. John F. Olliff, Dr. H. H. Olliff, Mrs. Gertrude Clark, and Masters Walter and Rufus Olliff to lament the death of their dear, precious mother.

Weep not, dear ones, for "thy mother shall live again" where the subjects of God's love shall immortally shine in perfection. Her remains were buried by the side of her husband in the Olliff Cemetery, to await the resurrection morn. May God grant that the orphan children



be reconciled to Providence; may He lead them through life and save them all in Heaven for the Redeemer's sake. Amen.

Written by request.

LONNIE HOLLOWAY.

Graymont, Ga.

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#### DEACON LEONIDAS FLEMING.

Brother Leonidas Fleming, son of Ivey and Tabitha Albritton Fleming, was born in Pitt County, N. C., June 19, 1845. He married Miss Harriet E., daughter of Major and Vesta Jones, November 1, 1867. Of this union were born four children, all of whom are living: James L. Fleming (State Senator from Pitt County); Mrs. Nana T. (widow of Wm. M. Brown); Mrs. Nannie V. White; and Dr. Major Ivey Fleming (of Hamilton, N. C.). Brother Fleming and his wife united with the church at Great Swamp, a mile from House, N. C., and were baptized together in June, 1875, by Elder Wm. A. Ross. She died February 18, 1907. They were very devoted to their church, and very faithful in attending it, and in going to sister churches and unions and Associations whenever they could. He was a deacon of his church for several years; and was a strong believer in the doctrine of salvation by sovereign grace, and an upright and honorable man. He had a sun-stroke in November, 1869, while attending to the burning of brick, and some years afterwards in the field. He was paralyzed in 1893, and had another severe stroke in 1905, from which he gradually grew worse, and was speechless for about a year, and could eat but little, and gently passed away at the home of his daughter, Mrs. Nana T. Brown, in Greenville, N. C., about half past 5 p. m., Thursday, June 3, 1909. Elder M. T. Lawrence, of Hamilton, N. C., conducted the burial services June 4th, and the remains of our dear brother were interred in Cherry Hill Cemetery, Greenville, N. C.

S. HASSELL.

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#### MRS. ELIZA JANE LATHAM.

Sister E. J. Latham was the daughter of H. H. and Elizabeth Walker Waters, and was born near Plymouth, N. C., December 6, 1847, and died at Providence Hospital, Washington, D. C., June 1, 1909. She was married to Mr. Thomas J. Latham December 21, 1865. They lost four children from two to fourteen years of age, and have five children still living—Samuel W. (of Jessups, Md.); Mrs. Annie T. Alley (of Washington, D. C.); Wade H. (of Portsmouth, Va.); Harry V. (of Washington, N. C.); and Bessie R. (of Washington, D. C.). Relating an experience of grace, she was received into the fellowship of Spring Green church, near Hamilton, Martin County, N. C., and was baptized March 24, 1878, at Otterbridge's Mill by my father, Elder C. B. Hassell. She was a strong believer in salvation by sovereign grace as set forth in the Scriptures and as received by the Primitive Baptists, and she greatly enjoyed Baptist company and the preaching of the gospel and the reading of our religious books and periodicals. She lived the life of a Christian, and was not ashamed to profess her faith in the presence of any one. She lived a while in Texas and a while in Virginia, but the most of her married life in Martin County, N. C. As she had resided for some years in Williams-ton, N. C., she a few years ago took a letter from Spring Green church, and became a member of Skewarky church. She had suffered several years with eczema or a cancerous affection of her lower limbs, which, however, seemed to have been cured, and an internal cancer developed last November. She had such hemorrhages from this cause that she went last April to her daughter's, Mrs. Alley's, in Washington, D. C., for treatment. As she grew worse, she went the latter part of May to

Providence Hospital for an operation. She wrote, in a small memorandum, the following note: "Washington, D. C., June 1st. This is the day at last. I found it out last night, when nurse gave me a dose of salts; and, too, Dr. Kelly came in late last night for the first time. I thought then he was sampling my case; and, after I found it out, I gave in and rested better last night, but still I wish I hadn't come here so soon, although everything happens for the best for them that love God. By-by." She wished to live for her husband and children and others, but was willing, and felt prepared to die, if it was God's will. Ether was administered to her Tuesday morning about 11 o'clock, and the cancerous tumor was removed, but she never regained consciousness, and died about 4 p. m. A pleasant smile was on her face after death. Elder (Dr.) C. H. Waters preached most comfortingly on the resurrection to the bereaved family June 2d, at Mrs. Alley's residence, Elder W. B. Moffitt, of Paris, Ill., opening with a touching prayer. The remains were interred in an Episcopal cemetery, near Jessups, Md., June 3d. Our dear sister was blessed with a most cheerful spirit, and we feel sure that she has entered into heavenly and eternal rest. .

S. H.

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#### MRS. MARTHA A. HENDERSON.

Deceased was my eldest daughter, born in Russell County, Ala., April 12, 1861; was received into the Primitive Baptist church and baptized in 1875 or 1876 at Sharon, Tallapoosa County, Ala., and remained a member until her death, which occurred June 16, 1909, after 28 days' prostration by paralysis. In the year 1881, she was married to John Bristow, in Pike County, Ala., by whom she bore two children, a daughter, who died at Luverne at about the age of 14 years, and a son, who survives her. A few weeks before their second child was born, her husband basely deserted her and went with his father and family to Texas, and never returned to her. For the cause of desertion, she obtained a divorce and by decree of the Court had her two children secured to her custody, and subsequently I had her name legally changed, together with the children, to "Henderson." She remained a widow the rest of her days. Her mortal body was buried beside that of her deceased daughter and her mother, in the Darien Cemetery, on the 17th of June. Our hope is that she is at rest forever, and that we, by the grace of God, may share with her a blessed immortality.

J. E. W. HENDERSON.

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#### GILLIAM'S ACADEMY FOR BOTH SEXES.

Good opportunity for preparing for college and thorough business training will be given. In addition to the regular academic course, a thorough Commercial Business Course, Shorthand and Typewriting, Instrumental, Vocal, and Orchestra music, and Elocution will be given. Teachers competent and up-to-date. A handsome new academy is under construction for the next term, and to meet the demands of increasing patronage. Suitable and well-furnished buildings, in a beautiful grove, away from temptations found in towns and cities. With more than thirty years' reputation, Providence permitting, the thirty-third session will open October 12, 1909, and continue twenty-four weeks—six months.

For circulars and other information of the school, address

J. W. GILLIAM, *Principal*,*Altamahaw, Alamance County, N. C., R. F. D. No. 1.*

## CHRISTIAN SCIENCE AND THE BIBLE.

DEAR BROTHER HASSELL:—Will you please give notice that I have ready for mailing, a little work on "Christian Science and the Bible"? The price is twenty cents, but to introduce quickly I will fill orders at present at half price, that is, at ten cents per copy, postpaid. You would be surprised at the spreading of this new and strange delusion. I did not think it possible that any Primitive Baptist could have been entangled with it, but have just read a letter from an intelligent sister who is carried away, heart and soul, with it. So it seems needful to give warning to all, and the best time is before it obtains a standing in our midst. Will fill orders at once.

Sincerely yours in love of the truth,  
Crawfordsville, Ind.

S. B. LUCKETT.

## NOTICE.

My Biographical History of Primitive or Old-school Baptist Ministers of the United States is in the hands of the publishers, and they promise to complete it ready for shipment about June 1st. It contains 864 sketches and 340 pictures, besides some sketches of deacons and pictures and sketches of lady writers, "mothers in Israel," etc. *Other sketches may be added if sent to me by May 10th.*

I wish to say also, that I have spent several hundred dollars in the prosecution of this work thus far, and will have to advance several hundred more before even the first shipment is sent me by the publishers; therefore if you can conveniently send me your order *with cash*, and feel disposed to do so, such orders will be of material assistance to me, will be appreciated, receipted for, carefully booked, properly credited, and the order filled immediately on completion of the work.

As previously published, the delivered price will be (sent to one person at one time) \$2.00 per copy from 1 to 9; \$1.90 in clubs of 10; \$1.80 in clubs of 25; \$1.75 in clubs of 50. One binding only—substantial cloth, and good workmanship. Please let me hear from you.

R. H. PITTMAN, Luray, Va.

## EXPLANATION.

As many have sent cash orders for my book—Biographical History of Primitive or Old-School Baptist Ministers—with the expectation of receiving same in June, I beg space to say that publishers have found it is a larger undertaking than they anticipated, and that they now write me that it will be about middle of July before the book is complete and ready for shipment.

Let your order come forward, which will have my careful attention, and be filled just as soon as possible, and too, with a book that I trust, and have reason to believe you will consider fully your money's worth.

Luray, Virginia.

R. H. PITTMAN.

## PROFESSIONAL NOTICE.

Dr. E. A. Gullledge, Gibson, Gibson County, Tenn., is a general practicing physician. Any one suffering with Piles will do well to go to him and be cured. He treats without the knife. He is a member of the Primitive Baptist Church in that city and can give you good references as to his success. He sends 10 suppositories of his home or self pile treatment for five dollars. Any one suffering with Eczema who wishes to try a remedy he formulated, can obtain a trial vial for 50 cents, which is about at cost. You will get results. He treats, without charge, afflicted poor and deserving patients.



Vol. 31.

No. 9.

# THE GOSPEL MESSENGER.

Mrs D G Gilles

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.



PUBLISHED MONTHLY.

PRICE, \$1.00 A YEAR, IN ADVANCE. SINGLE COPY, 10 CENTS.

SEPTEMBER, 1909.



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# The Gospel Messenger.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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## RESURRECTION OF CHRIST.

“Behold, I am alive forevermore.” Rev. 1:18.

Hail to the Prince of Life and Peace,  
Who holds the keys of death and hell!  
The spacious world unseen is His,  
And sov'reign power becomes Him well.

In shame and torment once He died,  
But now He lives forever more;  
Bow down, ye saints, around His seat,  
And all ye angel bands adore.

So live forever, glorious Lord,  
To crush Thy foes, and guard Thy friends;  
While all Thy chosen tribes rejoice  
That Thy dominion never ends.

Worthy Thy hand to hold the keys,  
Guided by wisdom, power and love;  
Worthy to rule with sov'reign sway  
O'er worlds below and worlds above.

Forever reign, victorious King;  
Wide through the earth Thy name be known,  
And call our longing souls to sing  
Sublimar praises near Thy throne.

PHILIP DODDRIDGE. 1755.

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## THE MEASURE OF FAITH.

What a wonderfully mysterious thing is faith, a peculiar principle, a secret but glorious grace, the knowledge of which is hid from the wise and prudent, as are all

other things which belong to the kingdom of God. Matt. 11:25. The definition of it which the Apostle gives is broad and deep and high: "Now faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1. When I contemplate these words in which the Holy Spirit inspired the Apostle to express the great and glorious meaning of this little word, Faith, a solemn awe seems to possess my soul, and I have to say with the Psalmist, "Such knowledge is too wonderful for me; it is high, I can not attain unto it." Ps. 139:6.

But every child of God possesses faith, for it is a fruit of the Spirit (Gal. 5:22), and "if any man have not the spirit of Christ he is none of His." Rom. 8:9. But in some who have given evidence of divine life this grace of faith may be so little in exercise, so dormant, that it may appear as though there were none. Those who have faith will be inquiring about it, as to whether they truly possess that grace; and the more the mystery of faith is in their pure conscience, and the more it exercises them, the more anxious will they be on the subject, and the more will their questionings and searchings of heart be on the all-important subject.

Those who have no faith will have no questioning or concern on the subject, believing themselves to have every necessary good quality, like the Pharisee, and being confident that the Lord holds them in high esteem. And of living souls those who have little faith seem to be less anxious on the subject; and the less there is of an exercise of faith the more self-confident and the more self-assertive they will be, and the more assured that they will remain firm and immovable, though all others forsake Jesus. In this false confidence those who have come under its delusive power are sure to remain until some dreadful fall breaks up their self-assurance, and brings them back to the sweet control of that faith which, though lost sight of in the devil's seine, has never failed, and causes them again to rest their all in Him, "who is the confidence of all the ends of the earth, and of them that are far off upon the sea." (Ps. 65.)

My thoughts to-day are dwelling upon the measure of faith given by our dear Saviour while He was here in the flesh, and it is in my mind to write some of these thoughts for the contemplation of those who read the GOSPEL

MESSENGER. I began to write occasionally for this periodical about thirty years ago, and felt much at home with its readers, and especially with my dear brother, Elder J. R. Respass, whom I loved from the first, and with whom I was in sweet fellowship till he passed on to glory. Under your care, Brother Hassell, the magazine remains to this present to be a comfort to many. I hope the blessing of God may continue to rest upon you, and that He will direct you in all your labors that they may be to the glory of His great and holy name. I have a desire for the welfare of yourself and of those who read your periodical. For the *Signs of the Times* I have been writing forty-five years. What changes since then in the world, and in all of our churches. But there is no change in Jesus, nor in His doctrine, nor in His love. Dear fathers in Israel and brethren well beloved have gone, and with them sometimes it seems that much of the comfort of our meetings has gone. But Jesus has not gone, and it was He and not they who made our meetings good and pleasant. So we take comfort.

“A certain centurion’s servant, who was dear to him was sick and ready to die. He sent the elders of the Jews beseeching Him that he would come and heal him. But when Jesus was not far from the house he sent friends to Him, saying unto Him, ‘Lord, trouble not Thyself: for I am not worthy that Thou should’st enter under my roof; wherefore, neither thought I myself worthy to come unto Thee: but say in a word, and my servant shall be healed.’” And this man was set under authority, and was a commander of soldiers, and had done great favors to the Jews. Yet he held himself in the lowest esteem, not even worthy to come to Jesus. At the same time he had the highest regard for Jesus, and the highest estimate of his power, and had no doubt of His ability to perform so wonderful a cure. Jesus said concerning him, “I have not found so great faith, no, not in Israel.” Here is the measure of faith: the lowest estimate of ourselves: the highest estimate of Jesus. (Luke 7:1.)

Look at another instance: Jesus went into the coasts of Tyre and Sidon. A woman of Canaan came out of the same coasts. Always His paths met those of the



afflicted and sorrowing, and it is so yet. And always "His paths drop fatness," and bring healing to the sick and suffering. The woman cried unto Him, saying, "Have mercy, O Lord, Thou Son of David; my daughter is grievously vexed with a devil." Jesus answered her not a word. The disciples besought Him, saying, "Send her away; for she crieth after us." How little they cared for her suffering. And His reply to them would seem as though he had no pity. "I am not sent but to the lost sheep of the house of Israel." Then she came and worshiped Him, saying, "Lord help me." Is that worship? I once thought worship so great and holy and pure and heavenly an act that one so vile and ignorant as I could never do it. But it is simply the cry of a poor sinner to the Lord for help. "Lord, help me." This is worship. It acknowledges His power. Then He answered and said, "It is not meet to take the children's bread and cast it to dogs." Her reply is by faith. Without faith she could not have said that which acknowledged she was only as a dog, yet desiring the crumbs of the gospel. "Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table." Thus was the sweet mystery of faith revealed, and thus the way of salvation made manifest. Then Jesus answered and said unto her, "O woman, great is thy faith." Here again is the measure of faith. The lowest estimate of ourselves; the highest estimate of Jesus and His power and love. By that faith she knew salvation for her daughter was in Jesus; and she could no more stop her calling upon Him than a hungry babe can stop crying before it gets supplied. She was moved by the power of the faith which Jesus had given her, but she did not know it was faith until He told her. Faith is at work in the heart of every poor, crying sinner, but he does not know that this is faith which brings him to the gates of the grave, and the bars of the pit, until the Interpreter tells him, and says, "Deliver him from going down to the pit; I have found a Ransom." (Job 33: 19-24.)

The leper spoke by faith when he fell down before Jesus, and said, "Lord, if Thou wilt Thou can'st make me clean." The wisdom of the world says, "If the Lord can He will"; but the poor leper knows better than that.

He is in the most pitiful, degraded condition, with an incurable and loathsome disease, and he knows and feels it. Yet he has the most exalted belief in the power of Jesus, and has no doubt of His power to heal as vile a leper as he. Here again is the gospel measure of faith. The lowest view of ourselves; the highest view of Jesus.

A certain woman felt an intense desire to touch the hem of Jesus's garment as He walked in the midst of a thronging multitude, for she said, "If I may but touch His clothes I shall be whole." She had suffered for twelve years, and all her physicians had only made her worse. She did not know this was faith moving her irresistibly forward into the midst of that crowd until Jesus told her. She thought she only touched the hem of His garment, but really she touched Himself, and was just then the only one of all that thronging, pressing multitude who did touch Him with the touch of faith. And when she was forced to come out and acknowledge His work, He said: "Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague." (Mark 5:25.)

The woman who, in her terrible sorrow for her sins, washed Jesus's feet with her tears, did not know she was doing an act of faith until Jesus, who had spoken in tones of stern rebuke to Simon the Pharisee, now spoke to her in tones of tender compassion and mercy and love, saying, "Thy faith hath saved thee; go in peace." (Luke 7:50.) It was faith, not merely her sorrow, which brought her, lowly and penitent, to Jesus's feet. She felt herself to be helplessly vile, but she had a mysterious assurance that Jesus could save her. She loved Him without knowing why. He did not say to her, nor to the centurion, nor to the Syro-Phœnician woman, nor to the blind men, nor to any of those He healed, "I have saved thee," nor "You have saved yourself," but, "Thy faith hath saved thee." This faith sees only Jesus, and therefore without faith it is impossible to please God.

What wonderful works faith is now, and always, performing. How many poor, trembling souls there are now deeply mourning because they fear they have no faith, and no evidence that they are children of God, who

in that very sorrow and self-aborrence, and in that exalted view which they have of Jesus's power and holiness, give the best of evidence that they come up to the gospel measure of faith. In the Lord's own good time He will say to them, "Thy faith hath saved thee. Go in peace."

SILAS H. DURAND.

SOUTHAMPTON, PA., July 17, 1909.

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1004 GOODLETT AVE.,

INDIANAPOLIS, IND., July 19, 1909.

DEAR BROTHER HASSELL AND READERS OF THE GOSPEL MESSENGER:—If you will allow me space in our good, faithful magazine, I will write a little for its pages, hoping to be able to cheer the hearts of the sheep and lambs of the Master's fold. My heart this morning is enlarged, and I feel to break forth in strains of praise to Jesus's name. It is a beautiful day, presenting a strong contrast to many days of the season that have been overshadowed with clouds and disturbed by storms. It may not last long, for soon the clouds may come and the storm may prevail. This fact in nature may be considered as typical of the experiences through which the Lord's pilgrims pass in this valley of tears. Thank the dear Lord, it is not always dark and gloomy, for sometimes it pleases Him to let in the sunlight of His sweet, blessed presence, and thus disperse the shadow that hangs so much of the time across our pathway.

When I returned from Virginia to make my home again in my native State, I found confusion reigning where peace had reigned when I left here. Harry Todd, Arthur Hackleman, the Kirklands, and others who followed in the wake, had so strewed the seeds of discord that many churches were in a turmoil, and some were severed from the line of fellowship that had so long marked the happy career of the saints in this part of the country. I and others that have stood with me, faithful to the cause we had espoused long ago, have struggled against a tide that had been turned from the old channel. With deep sorrow of heart I have watched the course of some who once stood with me in defense of the faith that was once delivered to the saints. I baptized a certain one who is now editor of a paper in Georgia,



whose course for some time has been such as to make my poor heart bleed. He turned from his former and best friends to cater to the Kirklands, and wrote at one time that because of my opposition to them he and I would have to stand apart. I am as much opposed to their course now as then, and as he has never retracted in anything he has written to me, and as he has taken a strong stand with the "progressives" in Georgia, I can but conclude that he still holds me off and is willing to trade me for other company more congenial to his idea of "progression." I have no fellowship for departures from the grand principles I espoused in my youth and for which I have labored so long. I think I know those principles are true and right, and with them I propose to stand or fall. For ability to do this faithfully I must ever depend upon God's supporting grace. If He holds me up, I will stand; if He lets me go, I will fall.

The church here at Indianapolis, a little struggling band in the suburbs of this big city, has not been infested to any great extent with this trouble. The Lord is now pleased to smile upon us here, and five were added at our June meeting and five at our last. We have services every Wednesday night, when we have a short discourse, and many of the dear ones have something to say. This keeps us in closer touch with each other. It does seem like the sweet springtime has come here (the winter having somewhat passed), the flowers appear upon the earth, the time for the singing of birds is come, and the voice of the turtle is heard in our land. Oh, how good the Lord is to bless us so! I have been such a poor preacher since I began trying over thirty-three years ago. But I have done what I could to feed the flock of God and direct their feet along the well-beaten path of our fathers, the path laid out by Jesus and His disciples. I have stumbled and stumbled and stumbled, the Lord only knows how much, but He has not entirely withdrawn Himself from me. Bless His holy name for His long forbearance and tender mercy to one so undeserving!

I made such a pleasant tour in North Carolina last February, visiting Roxboro, Durham, Raleigh, Smithfield, Goldsboro and Wilson, together with many country churches. I felt that the dear Lord smiled upon me,



and the reception which I met everywhere I went assured me that my labors were highly appreciated by the saints. I want to say to all who may read these lines, with whom I mingled while on that tour, that I love them and will hold them in fond remembrance. May the Lord bless them all, and all His dear ones everywhere who contend for the old way. We need no instruments of music in our churches, we need no means or instrumentalities to help the Lord. Such is idolatry of the deepest cast, and God will frown upon it. He needs no help, and if He did we could give Him none, for we can't even help ourselves. We need to inquire for the old paths, what is the good way, and walk and stand therein. By doing this we shall reap the blessings of Him who said, "If ye love Me, keep My commandments." Duty, however, rather than reward, should be the motive that prompts, in fact duty is the only true incentive to encourage the people of God to follow on in faithfulness. Let us do our duty, feeling we do not deserve the blessings, and if they come not as we had expected, let us confess we are treated no worse than we deserve. If they do come from His sweet hand, as I feel them in my poor soul this morning, let us praise His name for such rich manifestations of His loving kindness to poor sinners who are without merit! As I look back and recall some of the sore trials of the past, I am not at all disposed to complain, for I know I have been treated far better than I deserve. When I reach the end of the way, I hope I may be able to see that all things have worked together for my good. If I am given that glorious view, it will assure me that I have loved God, and that I have been called according to His eternal purpose. I can then say,

"Come welcome death, thou end of fears,  
I'll gladly go with thee."

Yours in love,

JOHN R. DAILY.

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### SHEEP AND GOATS SHOULD NOT GO TOGETHER IN ONE HERD.

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This is indicated by the Great Shepherd's words: "My sheep hear My voice, and I know them, and they follow Me."

If charity requires that we view the "bewitched" (Gal. 3:1) and the "unclean" doctrinally and practically (John 15:3) among the children of God as goats, and they are so "foolish" that they "will not endure sound doctrine," but go on in self-destructive extremes (Eccle. 7:16), then those who will and do hear (heed) the "truth spoken in love" (Eph. 4:15), and with "great plainness of speech" (2 Cor. 3:12), should enjoy separation (deliverance) from them, and the peace and quietude to be thereby obtained. I do not offer this as the primary, real, or true exegesis of the text, but rather as a truth in harmony with it.

#### CONFUSION ABOUT PREDESTINATION.

Three opposing theories confront us:

1. "The absolute predestination of all things."
2. "God has a purpose worthy of Himself in all He does, causes to be done, or suffers to be done."
3. Non-fellowship is declared for the first proposition, and the second denounced as "one and the same with it"—both denominated "heresy"!

"If God predestinated to suffer or permit (not hinder) sin, He is the author of it!" says a leader. Thus we see there is confusion. Surely "a righteous understanding of matters" is much needed, though Elder White's strong impression that God had appointed me a work of this kind may be by some considered delusive, and I may be greatly blamed for writing these articles; but it should be remembered that I wrote on this line when dear Brother White opposed and denounced me; and strong and godly elders, with Deacon Luckett, endorsed what I wrote. And I will next use the following expressions of that aged and godly man (Luckett): "The absolute predestination of all things," and "unlimited predestination" are modern terms and represent one extreme view of the question. It is as certain as a thing can be that our brethren in by-gone ages recognized a distinction between sin and holiness in God's decrees. This is proven by the work of our old writers, by our church histories, and by all the declarations of faith which they have sanctioned. The London Confession of Faith fixes without question the belief of our brethren more than two centuries ago. It indeed plainly affirms God's unlimited

decrees, but so that He is not the Author of sin, nor is the liberty or contingency of second causes taken away. Now this is all that is asked by the large number of our brethren who dissent from using the phrase (but do not declare nonfellowship for those using it. J. C. D.) unlimited predestination. The meaning of "author" is, "the beginner; the first mover, hence the efficient cause of a thing." Thus God, not being the beginner or efficient cause of sin, it is left to the liberty and contingency of second causes. This view of sin is as true and wholesome now as it was centuries ago. The London Confession also declares that some men were predestinated to eternal life, "others being left to act in their sin." *Being left*, and such Bible words as *enduring with long-suffering, bearing long with them, giving over, restraining*, etc., plainly denote a limit to predestination. The Philadelphia Confession of Faith of a hundred and fifty years ago reaffirms the same view of predestination (so did the Fulton Council of nine years ago. J. C. D.) The admirable Address, issued by judicious and worthy brethren sixty-eight years ago, at Black Rock, deserves the faithful adherence of God's children in all time to come. In its masterful exposure of unscriptural innovations that had become unbearable, are blended many points of gospel truth that are in harmony with those older addresses alluded to. It recognized the distinct offices of the Trinity; that God's purposes shall stand and that He will do all His pleasure; the salvation of obedience, and the predestination that relates to the salvation of God's children. Those memorable documents, though not infallible, represent centuries of careful and prayerful researches by God-fearing men, (who were nearer to Christ and the apostles, and farther from the apostacy of the last days, than we, J. C. D.), and come to us sifted and tested and perfected by many ages of wise counsel and experience. We can not be Old School, claiming harmony with these ancient brethren, and at the same time reject the published confessions of their faith (as is now done by some in Texas, J. C. D.). Countless thousands have lived and labored for the defense of these scriptural sentiments, and, to maintain them, have endured persecutions and losses; they enjoyed the hope



and comfort they inspire, and have passed away to the realms of everlasting rest. \* \* \*

While these memorable Confessions of Faith stand like beacon lights along the way, how do we—the Primitive Baptist churches of our country—stand in relation to them?

\* \* \* Many are now living (1900) who were born years before there was any trace in the annals of our churches of the expression, “The absolute predestination of all things,” while the expression, “unlimited predestination,” seems comparatively but of yesterday. The sentiment they represent is dark, mysterious, and bewildering; it is not susceptible of demonstration (note this, J. C. D.), and only strife and discord follow in its train. My beloved brethren, everywhere, let patience have her perfect work, and, above all, put on charity. If we belong to the redeemed of the Lord our earthly paths must be converging to the one door from which an entrance shall be ministered to us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.”

\* \* \* (Deacon) S. B. Luckett. (A godly and “great man in Israel,” J. C. D.). “I fully believe that the entrance of sin into the world and of death by sin, was according to the permissive will of God, for without it, it could not have entered, but not appointed by Him in the same way as that which is good; for such an expression (“the absolute predestination of all things,” is such an expression, J. C. D.), reason how we may, would make God the author of sin—sin is not a creature.”—J. C. Philpot (in “Wisdom of God.”)

“Yea, even such decrees of God as are about the sinful actions of men, are not destitute of wisdom, of the highest wisdom. The sin and fall of Adam, so momentous, and of such consequences as to affect all mankind, could never have been without the will and knowledge of God. He could have prevented it if He would; but He left, as He decreed to leave, man to the mutability of his will, the consequence of which was his fall. And, as He designed, so in His infinite wisdom He has overruled this greatest of all evils.”—John Gill.

#### FINALLY AND APPEALINGLY.

Elder Hassell says: “John Gill, \* \* \* Augustine, Calvin, Zanchius, and Toplady \* \* \* carefully distinguished



God's efficient predestination of holiness from His permissive predestination of sin (predestination to permit it. J. C. D). And Elder Gilbert Beebe, \* \* \* in the first editorial he ever wrote on predestination, used the Bible word "suffer," and in several editorials he used the Bible words "bound," "limit," "restrict," and "overrule," in reference to God's relation to sin, and said that "God is holy, and reigns in righteousness, and is not the author of sin"; that "men act voluntarily when they commit sin, and are accountable for their sins"; "that God had a purpose, however inscrutable to us, in not preventing the entrance of sin into the world"; that "He sometimes binds and at other times looses Satan"; that "He restricts the wickedness of ungodly men, making the wrath of man praise Him, and restraineth the remainder of wrath; "and that by His supreme power and decree He restricts all the rage and malice of Satan to do no more nor less than what He will overrule for the good of His people and His own glory."

Elder Hassell remarks of this: "Certainly this language agrees with the teachings of the Scriptures, and if all the explanations of the doctrine of absolute predestination by Primitive Baptists had been as guarded and scriptural, there would never have been but little trouble among our people on the subject. But I frankly confess that I do not understand this language, as plain as it is, unless the author meant that God *permits* or *suffers* or *allows* Satan and sinful men to perform their own wicked acts to a certain extent, and no further, and then makes everything ultimately redound to His people's good and to His own glory. These Bible words "permit" or "suffer" loom up everywhere between the lines of such language; and if they were *openly expressed*, as well as *inevitably implied*, such a course would go far toward ending the vain and empty strife of words and establishing a universal and perpetual peace on this controverted subject among the people of God."

Elder S. H. Durand, regarded as the most able writer on the Beebe side of this question, says: "I do not know of any of our brethren who say that the attitude of God toward sin is the same as His attitude toward holiness. This can not be, for sin He hates, while holiness He

loves." Then if God's predestination is in harmony with his attitude, surely it does not sustain the same relation to sin that it does to holiness, is not "unlimited."

"If evil had never been permitted, the wisdom of God could not have appeared in overruling it, nor His justice in punishing it, nor His mercy in forgiving it, nor His power in subduing it."—*London Gospel Standard*.

Mr. C. J. Farncombe, present publisher of the *Gospel Standard*, says to Elder Hassell: "Your remarks on predestination agree with my own views; and I should imagine, from all I can gather, that the belief of the most of the Southern churches agrees with that of the English Strict Baptists on this deep and mysterious question. We generally draw a distinction between the Lord's decretive and His permissive will, at the same time holding that all events are subject to His control and foreknowledge; that, while the responsibility of sin rests on the sinner as being his own act, yet the Lord may be and sometimes is pleased to bring good out of evil, as notably in the case of the crucifixion of Christ, which, it is expressly said, was perpetrated with "wicked hands," though by His determinate counsel and foreknowledge." Thus it appears (though much testimony is left out) that there is such a substantial agreement in the *expressions* of Elders Beebe and Hassell, barring the phrase, "The absolute predestination of all things," that all who accept these expressions, and those of others quoted, could reach "a righteous understanding" and unitedly come to the historic exclamation of a great soldier and statesman (Gen. U. S. Grant), reiterated years ago by a great preacher and writer (Elder J. R. Respass): "Let us have Peace!" I could quote from Elders Cash, Cayce, Clark, Gold, Henderson, Hanks, Mitchell, Oliphant, Pittman, Stewart, Thompson, and others, but have not the space. Will close with these words: "Our own existence is not more certain than that, if there is only one God, and He is omniscient and unchangeable, and suffers sin in time, *He purposed from eternity to suffer it*, even though extremists on both sides of the predestination controversy deny it, and thus keep up this unprofitable and interminable strife of words."—Hassell.

J. C. DENTON.

MAUD, TEX., July 3, 1909.

P. S.—Brother Hassell: Please add these brief expressions to my article for the September MESSENGER:

“I would rather say that God suffers sin than to say abstractly that He predestinated it. But if one should say that God predestinated to allow sin I would endorse it, and I verily believe that this is what the London Baptists believed about it. \* \* \*” Elder J. H. Fisher in the *Primitive Baptist*.

“We heartily endorse what Brother Fisher has said on the subject of predestination, and it is precisely where we have ever stood on that question. \* \* \* And this is the platform upon which we would rejoice to see all Primitive Baptists united—so far as the doctrine of predestination is concerned.”—Elder S. F. Cayce.

If in their present departure from the original doctrine any should attempt to claim Elder Cayce as having believed as they do, this and other such expressions of his will silence them.

J. C. DENTON.

## EDITORIAL.

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Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder Lonnie Holloway, R. 1, Box 17, Graymont, Ga.

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"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works," 2 Tim. iii. 16, 17.

"A LITTLE LEAVEN LEAVENETH THE WHOLE LUMP."

Gal. 5:9; I Cor. 5:6.

"Leaven is fermenting dough, used to lighten or raise other dough; or any substance used to set up a fermentation, or that, by exerting a strong and silent influence, works a general change." Leaven is used once in the Scriptures (Matt. 13:33) to represent the grace of God, which secretly and powerfully changes His people into His own image or character; but the word leaven is generally used in the Scriptures, and in other ancient literature to represent a strong and silent evil influence



which, if it is not promptly checked, infects and corrupts a person or set of persons—a member of a church, and the whole church, and other churches in fellowship with the corrupt church. In Matt. 16:11, 12; Mark 8:15-21, and Gal. 5:9 leaven denotes the evil principle of legality, pharisaism, hypocrisy, salvation by works; and in 1 Cor. 5:1-13 leaven denotes the evil practice of unchastity. Evil principles lead to evil practices; “evil communications corrupt good manners” or morals (1 Cor. 15:33.) False doctrines and practices eat as a canker (or gangrene), and increase to more ungodliness, and overthrow the faith of those who are carried about by the winds of human speculations and inventions (2 Tim. 2:16-26; Eph. 4:14). False doctrines should not be at all tolerated by a church of Christ; and members who are guilty of gross wickedness should be at once excluded; and if churches engage in practices unsanctioned by Christ and His Apostles, other neighboring sister churches should humbly and lovingly and earnestly labor to reclaim them, and, if they can not succeed in bringing them back to the good old paths of truth and righteousness, they should mournfully withdraw church-fellowship from them, for the good of both the erring and the laboring churches, for the prevention of the further spread of the contagion, for the welfare of coming generations, and for the glory of God. With the blessing of the Lord, His people *can* be saved from errors of doctrine and practice.

The closely related errors of or denial of the second personal coming of Christ to the world, and His raising and judgment of all the dead, and His consigning the wicked to hell, and His welcoming of the righteous to heaven, have, thus far, never corrupted and distressed and divided any large proportion of His people in the United States; but, during the past century, some of our churches have been disturbed by the practical errors of the use of organs in church services, and by prearranged protracted member-getting meetings. Both of these two practical errors are of Arminian origin and of Arminian tendency; and we earnestly beseech all our churches who have adopted them to abandon them. We are not troubled with these carnalizing practices in North Caro-

lina, so that our churches in this State have never had occasion to make any declarations on the subject; but I have no doubt that, if these practices should ever be introduced among us, our churches would at once labor to reclaim their erring brethren, and, if they could not reclaim them, would withdraw church-fellowship from them. It is wise to quarantine against all contagious diseases, when they come near us. S. H.

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### THE BEST OF ALL MEETINGS.

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“Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven. Righteousness shall go before Him; and shall set us in the way of His steps.” (Psa. 85: 10.)

Mercy, truth, righteousness and peace are the principles involved in the above passage, having their center in the person of Christ; and in Him and through Him earth and heaven are united and harmonized. In Christ Jesus dwells the Godhead bodily; “for it pleased the Father that in Him should all fullness dwell.” All the holy attributes of the Deity, together with all the principles and graces of the one true and living God, dwell together in the sweetest union and harmony of divine perfection and infinite love.

Jesus declares Himself to be the truth, saying, “I am the way, and the truth, and the life”; and that the principle of sovereign mercy is combined with this holy attribute is evident from the following passage in Hebrews: “As the children are partakers of flesh and blood, He also likewise took part of the same, that He might be a faithful and merciful High Priest in things pertaining to God, to make reconciliation for the sins of the people.” So mercy and truth are met together in the person of the “One Mediator between God and men”; because mercy could not be extended to men except through the mediation and actual redemption from the curse of the law by the blood of Jesus Christ. This infinitely wise and gracious plan brings mercy and truth together in perfect harmony with infinite justice; for no one attribute of God can reign at the expense or sacrifice of

another. Hence the Apostle says that grace reigns through righteousness unto eternal life by Jesus Christ our Lord. It is by the obedience of Christ that His people are made righteous, and through Him they "receive abundance of grace and the gift of righteousness," and consequently reign in life by Him.

In this wise and perfect way (which is Christ, as He affirms) peace and reconciliation are accomplished, and so righteousness and peace are brought together in sweet harmony and love. For it is apparent that the righteous judgment of God is against the transgressor, and the latter must remain in a state of alienation or disagreement until he is absolved from sin and guilt. The sinner must be justified from (not in) sin, and this is done through the imputation of the perfect righteousness and obedience of Christ. By this means Jesus is both the righteousness and the peace of His people; for He could not have effected their peace with God without being their righteousness also. And to this end Christ put away their sins by the sacrifice of Himself, and just at this point the "kiss" comes in, they salute each other with a holy kiss, and all is well forever. To reign in peace is to reign through perfect and spotless righteousness by Jesus Christ. "Truth shall spring out of the earth." Christ is the truth. He said so Himself, and it is therefore true; and He is the "root and offspring of David." He was made of the seed of David according to the flesh. David was of the earth earthy, and Christ came through the lineage of David according to the flesh; and He was made of a woman, made under the law; that woman was an earthly being, and Christ sprang from her or out of her; and thus He took on Him, not the nature of angels, but the seed of Abraham, and became actually related to the heirs of promise, in the flesh as well as in the everlasting covenant. Thus truth sprang out of the earth. This refers to the incarnation of the Son of God; but this was not the origin of His divine existence; but only the manner in which He partook of flesh and blood; this is the manner in which He became the Son of man, that He might represent His people in the likeness in which they sinned. It behooved him to be made like unto His brethren—not in sinful



flesh, but in the likeness of it. "For since by man came death, by man came also the resurrection of the dead."

This is the manner and form in which Jesus, the eternal Son of God, looked down from heaven; for He testified that He came down from heaven; He looked down, He saw the objects of His love in sin and under the curse of the law; He looked down, and came down from heaven "that they might have life, and that they might have it more abundantly." Jesus is the righteousness and strength" of His people, as David declares.

"And the work of righteousness shall be peace, and the effect of righteousness, quietness, and assurance for ever." (Isa. 32:17.) This wonderful truth is communicated to us by faith through the operation of the divine Spirit and power of God; and oh! what a blessed truth it is—peace, quietness, and assurance forever through the work of Christ the righteous and righteousness of His people, "who of God is made unto us wisdom and righteousness, and sanctification and redemption." What more does a sinner need?

The application and operation of these divine principles establish the children of God in the faith of Jesus Christ, and qualify them to walk in the steps of that faith, as did Abraham, in willing and loving obedience to the commandments of God their Saviour. Such devotion on their part is the effect of the righteousness of Christ applied and received by faith; and thus the subjects thereof are set in the way of His steps. Their righteousness is of God and is His gift to them, and will forever justify them from sin, absolve them from guilt and entitle them to an inheritance in heaven, where they will meet to part no more.

J. E. W. H.

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## THE CHURCH OF GOD.

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The church of God was founded by Himself and for Himself without the agency of any man or set of men to assist Him. The blessed Saviour says, "I will build My church." He does not say, "I will try to build it," "will offer to build it," "will build it if I can," "will build it if the preacher and church will do their part in doing the preaching and furnishing the money." He does not



say, "I will build it providing we can have Sunday Schools, fleshly revival meetings, theological preachers, well trained in relating sympathetic stories to prey upon the animal passions of their audiences." He does not say, "I will build it if I can get them to have tent meetings, with musical instruments as an entertainment to attract the world, with professional singers, young lady workers and a pulpit clown to tell funny anecdotes to amuse his carnally-minded audience." Shame! shame!! on such a perversion of Christianity! The modern religion exalts the creature and abases the Creator. It denies the efficacy of the atonement of Christ, in making full and complete satisfaction for sins. They deny the efficacious work of the Holy Spirit in calling, regenerating, leading, keeping and preserving all for whom Christ laid down His precious life. It denies the work of the Father in electing and predestinating a portion of the human family to salvation, giving them grace in Christ, loving them with an everlasting love, giving them all to His Son in covenant with everything necessary to their ultimate glorification in Heaven. To deny these blessed truths, denies the Father, Son, and Holy Ghost and launches out into infidelity. There are only two Spirits, and when we leave grace we go to free will, works, human agencies, the works of men and money, and into infidelity. How important for us all to have a true conception of God as the sovereign of the universe who upholds all things by the word of His power, and spake the earth and its fullness into being out of nothing, without any assistance whatever. He speaks the word and it is done; He commands and it stands fast. It is impossible for Him to lie. He says, "I will build My church." This is a truth. This is certain and sure. All the works of man may fail, but God's purposes know no failure. He builds it in the top of the mountain *above* all human wisdom, human powers, excellencies, worth, merit, doctrines, institutions, inventions, money, intelligence of men. All the material is prepared by Him as the great skillful architect, and fits the very place that He ordained for it. This material is prepared by bringing it through the fire and consuming all the dross of human excellencies. The church is built up of be-

lievers in Christ Jesus, whose only hope of heaven is solely in the sovereign grace of God. The love of God shed abroad in their hearts is the cement that unifies them, making them all one in Christ Jesus. They love God, they love His law, they love the doctrine and ordinances of the church of God. They love His church, which He built, with its simple ordinances. "Behold, how they love one another." The church founded by our blessed Lord was free from Arminianism, in faith and practice. They had no "free will" doctrines, no "Sunday Schools," no "theological schools," no "boards," "conventions," "missionary societies," no "salaried ministry," no "taxing, assessing their members," no "musical instruments" in their worship, no "fleshly revivals," with clowns as revivalists to augment their numbers, no "advocating that what the Bible does not expressly forbid" is admissible, no "Federal government," no "theory that one church can not bestow a labor of love and withdraw from the disorders of an erring sister church," no "sprinkling" for baptism, recognizing alien immersion, secret orders, fleshly holiness, nonresurrection, annihilation of the wicked, etc. These things do not belong to Christ's church. They are of man and will come to naught. They were not planted in the garden of God by our Heavenly Father, therefore they shall be rooted up.

The church that Christ founded believes in Election, Predestination, Special Atonement, Effectual Calling, Final Preservation of the Saints, the Resurrection of the Body and Eternal Glorification in Heaven of all the election of grace. They believe that the Scriptures are the perfectly inspired word of God and the only rule of faith and practice, and that the silence of the Scriptures on anything is a prohibition against that thing. This is safe. The Lord never founded but *one* church. "*My dove, My undefiled is but one.*" Those others are of man, preach the power of man; and, if you ever have a sweet hope in Jesus, unite with the old Baptist church, for it is your duty and privilege to do so. You should thus glorify your Heavenly Father by obeying Him. Do not join the so-called churches of the world. It is making a mock of Christianity to join them. Stay out of

them all, for they are of man, founded by man, preach the power of men and money, filled with pride and a world-pleasing spirit. You had a thousand times better never join any profession of religion than to join a worldly society. "My kingdom is not of this world." The societies founded by Fuller, Campbell, Wesley, Luther, John Calvin, Henry VIII, Fox, Randall, and others, are not churches of Christ, for they were founded by man, are of men and not of God. The Bible speaks of the true church as a chaste woman and speaks of the so-called churches as harlots. Christ only has one wife or church. The others are not His wives. These are solemn truths that you should investigate in the love and fear of God. Let no man deceive you. There are so many counterfeits now that resemble the genuine so much that you are liable to be deceived. Deprive me of a home with the dear Old Baptists and there is no other home on earth for me. Dear brother, do not join one of the daughters of men for convenience because there is no church of God close to you. Sad mistake indeed! If you can not live with the undefiled dove do not take up your abode with an harlot. The church of God should not mix or affiliate with these daughters. God has separated you from them. They are of the world. "Love not the world nor the things of the world." Their works are idolatrous. "Little children, keep yourselves from idols." We, in Adam, should live in peace with all men, and treat all kindly; but when you are a member of the church of God do not endorse or affiliate with anything that God's word does not sustain. The members of this church should ever prove their faith by their works. "We should love one another," and let love control our every act. Our lives in honesty, sobriety, truthfulness, uprightness, firmness, sincerity, gentleness, kindness, and steadfastness should be above reproach. Every worldly principle is against the dear old church, and she is looked upon as a back number,—behind the times and in the "old ruts." But God has and will take care of His church. Christ loves His bride and will care for and supply all her needs. The gates of hell shall not prevail against her. We need to be plain and define our positions clearly, but ever speak the truth in love.

L. H.



## WHO AND WHAT ARE OLD SCHOOL OR PRIMITIVE BAPTISTS?

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CONTINUED.

During our late tour among the churches in Georgia, Elder Hassell and I were shown a certain pamphlet, or circular, entitled "*An Expression of Elders Upon the Questions at Issue Among the Primitive Baptists of Georgia.*" On the subject of Protracted Meetings they say: "We believe that God has made it the duty of the members of the church to assemble themselves together to worship His holy name, and that when gathered together they should worship Him in spirit and in truth, and just as long as they thus worship Him that their service is acceptable with God. We deem it unscriptural to confine this worship to any definite number of days. We vigorously oppose fleshly revival meetings, or *any meeting of Arminian sentiment.*"

Here is a shrewd production and a fine example of good words and fair speeches; but, my brother, just notice where they come out if you please, and what they favor. Taking what they say and what they do and placing them together, we find that they favor prearranged protracted meetings—no they do not call them protracted meetings, but "*continued meetings,*" too modest and delicate to say *protracted meetings*. Why? Because they know that such meetings were rejected and nonfellowshipped by genuine Old Baptists long ago. I suppose they are so progressive that they, when they thus preappoint and prearrange a protracted meeting—no a *continued* meeting—that they know that they will be enabled to worship the Lord in spirit and in truth, for if they don't know that how can they consistently arrange to worship Him a whole week or longer at one time and place. They say that they "deem it unscriptural to confine this worship to any definite number of days." The interpretation of this language is to be found or arrived at correctly by taking what they *say* in connection with what they *do*, and putting it all together, it means that they *reject and oppose the Old Baptist position of 1832,*



*which was opposition to and nonfellowship of protracted meetings, and while they thus oppose the Old Baptist position, they favor and practice the Fullerite or Missionary position of prearranged protracted meetings. But they tell us they vigorously oppose fleshly revival meetings. I would like for them to give us the name and title of any professing people or denomination under the sun that will admit that they believe in "fleshly revival meetings."*

Do you suppose, reader, that the Devil himself would admit that he favored *fleshly revival meetings*? No, sir; he is too cunning for that.

The "Expression of Elders," from which I have quoted, was signed up by thirty-three elders, and these elders, be it remembered, are not only advocating and conducting prearranged protracted meetings, but they are also advocating organs in church services and a brand new and strange theory concerning church sovereignty, and other things offensive to old Baptists. These elders and those that follow them are called "Progressives"; and I say that I am perfectly willing to admit that they are progressive, but let it be distinctly understood that it is in the direction of *Babylon*, for there is where they get this trumpery which they are now trying to get off on the old church. Some of those elders are so progressive now that when they announce an appointment to preach they give through the secular papers the subjects they propose to discuss, etc.

These so-called "Progressive" elders have caused sad divisions in families, communities, churches and associations, and like old Ahab and the opposers of good old Jeremiah, they lay the blame for all this trouble upon those who oppose them. See I King 18:17; Jeremiah 38:4. Our beloved Bro. Hassell and I were witnesses of some sad things in connection with these innovations and hurtful departures. We saw the aged and afflicted in distress and sorrow, and the tears flow down the furrowed cheek. At one place we found a law-suit pending on account of these things, and by urgent and special request we appeared before certain attorneys, representing Old Line Baptists, and there, with solemn affirmation under due process of law, we testified, each for himself,

in separate affidavits, as to the practice and order of the Old School or Primitive Church, and we each testified that protracted meetings were rejected and nonfellowshipped by our people in 1832, and that such meetings were one of the main or chief causes of the division; and by special request I went before a proper officer and signed another similar affidavit just yesterday morning, and sent it to another point in Georgia. *What are we coming to?*

I will conclude this article by observing:

1. If there is any one thing definitely settled according to the history, declarations and practice of the Old School or Primitive Baptists, it is that the *custom of four days* and prearranged protracted meetings was carefully considered, rejected, and nonfellowshipped by them more than 75 years ago.

2. The history of this protracted meeting custom proves it to be a proselyting machine of Babylonish origin, and that the main purpose of those that practice it is to beg, tease, persuade, exhort and influence people in some way, by excitement, fear or fleshly sympathy to join the church and be baptized; and, be it remembered, that those that follow this practice will never, like John the Baptist, turn people away, telling them to bring forth fruits meet for repentance. No, sir. On the other hand they take it for granted that every one is a child of God that will confess a willingness to join them.

3. This begging and persuading people to unite with the church in the manner above described, this trailing of the adorable name of Jesus and the honor of His cause in the dirt, in the filth of the street, is without precept or example in the oracles of God. Many of the institutions of this world have too much self-respect and dignity about them to stoop so low as to go about begging people to join them.

4. It was not preaching Christ as the way, the truth and the life, and the worship of God in spirit and in truth, for more than four days, that the Old Baptists of 1832 objected to and nonfellowshipped; but it was the unholy efforts of those that followed the *custom* of holding protracted meetings to get more members, and the history of the church shows that where proselyting

is not the object of the meeting they do not want and do not have any such custom or long meetings.

5. What the true church of Christ should be most careful about and that which she should labor most zealously to maintain is the *purity* and *simplicity* of truth as it is in Jesus, doctrinally and practically, regardless of numbers, worldly show, pomp, splendor, popularity and respectability.

6. If a meeting is manifestly continued of the Lord beyond our usual time of holding meetings, and the attending circumstances make it clearly manifest that we should meet again and again, from day to day, we should thank the Lord for it and be glad.

7. If the so-called "Progressives" have found out that it is unscriptural to oppose protracted meetings, mere tradition, it is quite likely that in their progress they will soon find that we were wrong in opposing modern Sunday Schools and mission societies, even as they have found out that we were wrong in opposing instrumental music in our church services; but, then, we think that if they have found out that we were wrong in our opposition to these modern practices and inventions, and hence are no longer agreed with the Old Baptists, they ought to have the *consistency*, the *courage* and the *manhood* to come out boldly and say so; for to follow up the custom of prearranged protracted meetings, organs, etc., is a twofold injustice, because it is to carry on the Missionary or Fullerite practice in the name of *Primitive Baptists*, which does the *Missionaries* an injustice; and to carry on such things in the name of *Primitive Baptists* is a slander on them; hence we think that if those men have become dissatisfied with the old church they ought to just say so and step down and out and go where they belong, and not trouble us.

8. If elders in different States and sections of our country have fallen into this protracted meeting custom, and if such elders are considered able, prudent, safe, conservative and influential, the more is the pity; for if they have not been guilty of the gross sins that go with that custom, they may be sure that their successors or imitators will be, and we would just as well remember and duly consider now, as well as hereafter, that this custom



and the grand old church of Christ can not go together—they never have and they never will. So we are soon to come to the parting of the ways.

G. W. STEWART.

(TO BE CONTINUED.)

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## QUESTIONS AND ANSWERS.

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1. Q. What is the meaning of Isa. 6:6, 7? A. That, after God has revealed to us His own perfect holiness and our own utter unholiness and ruin and the similar condition of all other human beings and their consequent inability to save us, He also reveals to us, by His living, holy, enlightening and warming Spirit, that our iniquity has been taken away and our sin purged by the blood of His dear Son, and He thus prepares us to serve Him in lip and life, and makes us willing to do so.

2. Q. What were the “greater works” which Christ said His apostles would do after His death, resurrection and ascension, and the outpouring of His Spirit upon them (John 14:12)? A. Gathering in more converts to Christianity by the more plentiful effusion of the Holy Spirit. It would seem that less than a thousand were converted to Christianity during Christ’s ministry; but three thousand were converted on the day of Pentecost (Acts 2:41). Natural, temporal miracles are only feeble *types* of spiritual and eternal miracles. It was the Divine Spirit who was to do these greater miracles under the ministry of the apostles (John 14:12; 16:7-14).

3. Q. Why did Jesus tell His disciples to pray that their flight from Judea be not in the winter or on the Sabbath day (Matt. 24:20)? A. To teach them their dependence upon God, and that they should, in their troubles, pray to Him for His providential and His spiritual blessings. If they should, to escape from the fierce and enraged Roman army, flee from Judea in the winter, when it was rainy and cold and when the roads were almost impassable, their bodily sufferings would be increased; and if they should flee on the Sabbath day they would offend their Jewish brethren, and might hurt their own consciences, and might feel that they should go only a Sabbath day’s journey (less than a mile, Exod.



16:29; Josh. 3:4; Acts 1:12), and would thus make but little progress, and might be debarred from the public service and worship of God, which service is a great spiritual privilege.

4. Q. Did not Jesus rise from the dead in the end of the Jewish Sabbath, before the first day of the next week commenced (Matt. 28:1)? A. The words "in the end of the Sabbath" are indefinite; the original reads literally "late in the Sabbath," or perhaps "after the Sabbath," which ended at sunset, or six o'clock Saturday evening; the following clause, in the same verse, defines the time more exactly, "as it began to dawn toward the first day of the week." The old Syriac version of the second century reads, "as the first day of the week began to dawn."

S. H.

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### REMARKABLE PROVIDENCES.

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"Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."—Psalm 107:8, 43.

#### RESTORATION TO HEALTH ACCORDING TO THE DIVINE PROMISE AND BY THE DIVINE MERCY.

Elder Elk Johnson, a native of North Carolina, but now for many years a resident of San Antonio, Texas (526 Carson street), writes that, when he was about five years of age, his father and mother (Stephen and Delilah Johnson) entered him at a three months subscription school. But he was taken sick, and his mother brought him his meals three times a day, yet he could not eat until the ninth day, when his parents, after bringing him his breakfast, knelt in prayer for him, and, as his mother insisted, he ate a little, and requested her to turn him on his left side, and he took rest in sleep, and, after awaking, he told his parents that he had seen Christ, with shining face and in beautiful garments, descend through the roof and converse with his parents, and tell them that his sickness was not unto death, but he would soon recover, and that they should not want; and then that Christ took from under the bolster a large quantity of walnuts and crushed them easily with His thumb and

finger, and took out the kernels, which were rich with oily nutriment, and put them in a large vessel which his mother brought at His request, and blessed the food, and told his parents and their other four children to partake of it, which they did, while He talked pleasantly with them, speaking kind words to all, and assured them that He would never leave or forsake them. Then saying, "I must go; be of good cheer," He arose and disappeared through the roof as He had come. Elder Johnson says that he then soon regained his health, and finished the remainder of his three months school under Mr. Burt. His father lost his sight, but gave good advice to his family; the five boys worked on the farm, and their sister helped their mother, and their father exchanged his farm for another with a good cash bonus, and the Lord blessed their labors with a comfortable living.

Elder Johnson says that he was severely injured several years ago in a fall from a rapidly moving passenger railway train, and lay more than ten months in the "Santa Rosa Hospital" in San Antonio before he was allowed to take the slightest job, which was holding a flag, and that he has ever since been an invalid; and that he is the first ordained Primitive Baptist minister residing in San Antonio, and has, for the past three or four years, kept up regular appointments every Sunday there in the First Primitive Baptist church at 320 Austin street.

S. H.

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### THE CAYCE-PENICK DEBATE.

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This debate on the extent of the atonement of Christ and the work of the Holy Spirit in regeneration was between Elder C. H. Cayce, Editor of the *Primitive Baptist*, and Mr. I. N. Penick, a New School Baptist preacher and Editor of the *Baptist Banner*, at Martin, Tenn., July 9 to 12, 1907, and has just been published in a large print volume of 376 pages, and will be sent postpaid, for one dollar, by Cayces & Turner, Martin, Tenn. Elder Cayce maintains, with great ability, the scripturalness of the Primitive or Old School Baptist position that Christ died for the elect only, who will all be saved in

heaven, and the Spirit regenerates or quickens or gives spiritual and eternal life to sinners independently of the written or preached word, and thus prepares them to hear and believe the gospel. Mr. Penick, with all the ability, perhaps, of any of his denomination, labors to disprove the scripturalness of Elder Cayce's position. The book is very interesting and valuable. Those who wish it should send a dollar to Cayces & Turner, Martin, Weakley Co., Tenn., for a copy of it. S. H.

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## EXTRACTS.

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### AN APPEAL.

DEAR BROTHER HASSELL:—The house in which Union Church, Union Parish, La., meets is owned by the Parish School Board. The house is offered for sale as the location for the school is changed.

The members of this church are poor and are without a house in which to worship. and they and their friends have decided to make an effort to buy this house provided they can secure a little aid from brethren and friends from a distance. I am trying to serve this church, and I told the brethren and friends there last Sunday that I would write and ask you to publish in THE GOSPEL MESSENGER a request to all who could and would assist them in securing a house in which to worship. I feel a sympathy and love for these people, and would be proud if they could get the said house.

Bro. Jno. R. Haile, of Haile, La., is clerk of this church, and all who are disposed to assist these *Old Baptists* will please send contributions to him. Any amounts, large or small, would be much appreciated by these "poor and afflicted people."

Your little brother,  
Farmerville, La.

N. B. BIRD, JR.

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AUBURN, ALA., April 6, 1909.

*Elder Sylvester Hassell—*

DEAR BROTHER:—Enclosed you will find a money order for one dollar to renew the subscription for the MESSENGER. We don't want to miss a single copy of THE GOSPEL MESSENGER. We often think one copy is worth the price of a year's subscription. May God bless you with health and strength to edit it for years to come.

Yours in love,

A. L. LAZENBY.

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WRAY, GA., July 13, 1909.

*Elder Sylvester Hassell—*

MY DEAR BROTHER IN THE LORD:—I herewith enclose you a copy of a letter written me by a little girl 14 years of age. Old Bro. Jas. Whidden, a subscriber and great lover of THE GOSPEL MESSENGER, requests its publication. The grandparents referred to died before she was born, and the little brother, Lloyd, died when she was five years old.

She joined the church and was baptized by the writer June 13, 1909. How wonderful are the works of God!

Yours in hope of eternal life,

J. A. SUTTON.

FITZGERALD, GA., June 8, 1909.

*Elder J. A. Sutton, Wray, Ga.—*

DEAR COUSIN:—I have felt ever since meeting that I wanted to write you what I think may be my experience of grace; and I want you to tell me what you *honestly* think of it. I was about nine years old when I began to think of doing better. At first I just thought that I ought to do better to get to heaven, but I heard people talk so much on religion that I learned that Jesus had died the awful death of the cross that sinners might live. I felt that I was a sinner and that He died for me. That made me want to do better for Jesus' sake. Aunt Sallie Hall left a book here that had Bible stories for children in it. I would take it off somewhere so that nobody would see me. I didn't want anybody to think that I ever thought of doing better. When I was about ten years old I had a dream. I dreamed that two angels came down from heaven in a bright, fiery chariot drawn by two large horses. I was standing all alone in an open place where I could see as far as to the gates of heaven. The angels came to me and lifted me in the chariot. I was not afraid, for the angels looked so good. We started off. I could tell that we were going up to heaven. When we got there, Grandpa Young, Grandma Whitley, Cousin Wiley Fussell and Lloyd were standing out on the streets of gold waiting for me. I could hear the sweetest music that I ever did hear. Lloyd took my hand and led me through the streets. After my dream my trouble left me. I felt like another person. I wanted to join the church and be baptized, but I felt like the people of the church wouldn't want me with them, I was so little and unworthy. After Julian died I wanted to join the church more than ever, but I couldn't get up the courage to say anything to either of my parents and didn't want to join without doing so. After Hubert joined I felt that I was left behind. When Aunt Sallie, Aunt Pearl and Arthur Paulk died, I felt that we were all passing away. I didn't know but that I would be next. I still felt it more than ever to be my duty to go to the church. Before Aunt Sallie died, she would try to talk with me, but I did not want any one to know how I felt and I would not tell her anything much. I have wished ever since that I had told her.

Well, I believe I have written all that is necessary, and I don't want you to just try to please me, but I want you to tell just what you think of it. Hoping to hear from you soon, I am,

Your cousin,

KATIE YOUNG.

FLOVILLA, GA., April 5, 1909.

*Elder Sylvester Hassell—*

HIGHLY ESTEEMED EDITOR OF THE GOSPEL MESSENGER, AND BROTHER IN THE LORD, IF ONE SO UNWORTHY AS I SHOULD CLAIM SUCH RELATIONSHIP WITH YOU:—Though I am a perfect stranger in the flesh, when I read after your pen it makes me feel like the God that you worship and serve is my God if I am not deceived. If God be our Father, and we have been born of His Spirit, we are passed from death unto life, and we are taught to know this because we love the brethren. I am made to hope and feel to love God's people in a peculiar manner, which, I think manifests a relationship in the Spirit, though I feel to be one of the little weak ones, and I feel to need the help of my brethren and sisters that are so much stronger in the Lord than I am. This is what prompts me to write this letter, to let you know that I was a subscriber to the *Herald of Truth* which suspended some time back, and, knowing my subscription is about out, I wish to become a subscriber to THE GOSPEL MESSENGER, as I don't feel like I can hardly do without



the good rich food I get through its pages from all of the writers, though all are strangers in the flesh, but not in the Spirit. For I find we travel the same road, having many ups and downs, many hard trials to confront us with many temptations, much sorrow and affliction, great tribulations to wade through, often cast down, but not destroyed. Sometimes our hope grows dim, but then we grasp the little spark that is left as an anchor to the soul, both sure and steadfast, which enters into that within the veil; and when this hope is done away we shall see Jesus and be like Him, and see face to face, and sing the sweet song, "Saved by Grace." For if I am saved at all, it is by grace through faith, which is the gift of God, and now I feel like adopting this poetry:

"Poor, weak and worthless, though I am,  
I have a rich almighty friend;  
Jesus the Saviour is His name;  
He freely loves and without end."

Yes, His love is everlasting, and this love has given me ears to hear, and eyes to see, and a heart to understand. When this love touched my heart and showed me my lost and ruined condition, I soon found my heart was not right with God. So I was made to cry, "Lord, save or I perish." And I hope I was enabled to look to Christ, the great Sin-bearer, who said, "I have loved thee with an everlasting love, and therefore with loving kindness have I shown thee." And ever since then I have had a desire to know His will concerning me, and to follow Him in keeping His commandments. But, kind brother, I have failed in many points. I am not perfect. I have the world, the flesh, and Satan to contend with, but I have always found His grace sufficient. When I am weak, then He is my strength. I believe in one only true and living God and in Jesus Christ, whom He has sent into the world to be the propitiation for our sins. I am unworthy to be a member of the Primitive Baptist church, or at least I feel that way; but thank the Lord as unworthy as I am. Those good people gave me a home with them some thirty odd years ago, and I feel I have shared with them in much rejoicing, sitting together in heavenly places. I never get tired hearing the Gospel preached in its fullness, salvation by grace, Jesus and Him crucified.

I hope you will continue to send me THE GOSPEL MESSENGER, and I will with this send one dollar in a money order to pay for the same. Wishing you much success. A little one.

MRS. MATTIE J. JOHNSON.

ALBANY, Mo., May 14, 1909.

*Elder M. E. Young, Milo, Ia.—*

VERY DEAR BROTHER AND SISTER IN CHRIST:—This is the day before our church meeting, and you know what a busy day it is for me. But, my dear brother I have been thinking about you this morning and I just can't work, so I have sat down to write you. Not that I expect to be able to edify or even comfort you, but to relieve my mind and to at least acknowledge the receipt of your good letter which we received some time ago. This leaves us as well as usual, for which we hope we feel thankful. We were glad to hear that you were feeling better; I hope you are very well by this time. I well remember with pleasure the comforting letters we have received from you, and also the sweet gospel sermons, it has been our privilege to hear you preach, which we sometimes hope the dear Lord has blessed to the comfort and encouragement of our poor, hungry and needy souls, if indeed He has ever blessed us with any spiritual understanding at all, which we sometimes

very much doubt. For we realize that we know not anything as we ought. When I first professed a hope in Christ and joined the Old Baptist Church, doubts and fears assailed me. I tried to comfort myself with the thought that when I got old I would not have so many doubts and fears, and that I would learn to walk uprightly before the Lord, and I would become more satisfied with my hope, and thus be enabled to enjoy the smiles and approval of my blessed Lord. But, my dear brother, the longer I have lived in this world the plainer I see that I can not live right at all, that I can not keep myself for a single day, and that I am still the same needy sinner that I have ever been, and have need to be led, yes, even carried, as a little child. It seems that all the lessons I have ever learned were under the rod of chastisement, and no chastisement for the present seemeth to be joyous, but grievous. Yes, if in the furnace of affliction we are brought forth, chastened, and refined with all the dross (self righteousness), burned up, and are thus enabled to reflect the image of our Lord and Master by an orderly walk and godly conversation, and can realize that our chastisement is of the Lord, we then can say we had not suffered in vain, and we can glory in tribulation. But it seems that, as the woman that has been delivered, forgets her pains, I too, forget the loving chastisements of the Lord, and thus am soon brought into bondage again, and am made to cry unto the Lord for mercy and deliverance. Thus has it been with me, dear brother, all along the journey. I am often cast upon the bosom of the deep amidst the breakers and the waves of sin, and doubts and fears roll over me, and my frail bark is tossed to and fro, and a terrible fear seizes me lest I shall soon sink beneath the billows, and like Peter, I am made to cry, "Lord, save or I perish." Then I hope I have sometimes been permitted to hear the voice of our great Captain as He commanded the sea. "Thus far shalt thou go, and no farther. Here shall thy proud waves be stayed," and hope springs up in my heart, and my eyes are turned to the star that shone so sweetly o'er the hills of Bethlehem, which it seems to me is a type of the Christian's hope, which is an anchor to the soul, both sure and steadfast. When we are permitted to rest in this hope, how exceedingly sweet do the promises of God our Saviour appear, especially when we remember that His promises are sure; that with Him there is no such thing as failure; that He does His blessed will in the armies of heaven, and that He has promised to come again and take us unto Himself, that where He is there we may be also. Ask for grace to enable us to praise His holy name for His wonderful works toward the children of men. We were sorry, dear brother, to hear of the death of your dear mother, and our hearts bled for you in this your bereavement. We too, have stood by the bedside of a dying mother, and felt that our cup of sorrow was full; and we know how to sympathize with you: but the Lord alone is able to comfort our poor hearts under such trials. But, thanks be to God, they have left sweet evidence that they were taught of the Lord. "Thy children shall all be taught of the Lord." And if we have evidence that we have been taught of this same blessed Teacher, we then have a hope of meeting our loved ones again in that land where sickness and sorrow and death can never come; where Jesus shall wipe all tears from our eyes. May this be our happy lot.

Brother Young, I have written you a long and rambling letter, and it is, like the writer, full of imperfections. Yet I desired that you should know that we hold you in remembrance, and greatly desire to see you, and to hear you preach again. Our little church is in peace, for which we thank the Lord. We are still contending for the old

paths, and desire no new thing among us. The grand old church, as she was set up by Jesus Christ, her husband and lawgiver, is perfect in all her parts, and every attempt that man has made to improve her has been a failure, and is but a stench in His nostrils. May we all be satisfied with the fatness of thy house, and pray the blessings of the Lord to rest upon her.

Remember us, dear brother and sister, in your prayers, and come to see us when you can. I remain your unworthy sister in hope,

BELLE INMAN.

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## SELECTION.

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### FREEMASONRY.

In the *Christian Cynosure*, of July, 1909 (published by the National Christian Association, 221 West Madison Street, Chicago, Ill., at \$1.00 a year), William Dallman, of Milwaukee, Wis., President of the English Lutheran Synod, after quoting lengthily from Mackey's *Lexicon and Encyclopedia of Freemasonry*, giving the page of each quotation, arrives at the following:

#### CONCLUSION.

Now, what is Freemasonry, according to its own description in the standard works of Mackey?

Freemasonry is laughable in its claim to antiquity, put forth by many of its writers;

Freemasonry is a despotic organization, demanding the blind obedience of its members;

Freemasonry is a religious organization, teaching the "universal religion," treating Christianity as a "sect" and placing it on the same level with Judaism, Mohammedanism, Brahmanism and heathenism;

Freemasonry teaches the belief in the "Great Architect of the Universe," and ignores the Holy Trinity, Father, Son and Holy Ghost;

Freemasonry ignores the Bible as God's Word and places it on the same level with the Koran of the Turks and the Vedas of the Hindoo;

Freemasonry excludes Christ from its prayers and thus practices idolatry;

Freemasonry denies the gospel plan of salvation by faith in Christ and teaches salvation by man's good works without the work of Jesus Christ for us.

Such is Freemasonry, judged from its own publications. Such being the case, what does the voice of God say of it?

Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty. 2 Cor. 6:14—18.

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## OBITUARIES.

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"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

### ELIJAH SIBBERN.

Elijah Sibbern, son of Elijah and Edith Sibbern, was born March 18, 1833, at Kitty Hawk, Currituck County, N. C., and died at Kitty,



N. C., April 27, 1909, aged 76 years, 1 month, 9 days. Mrs Fannie Sibbern, whose maiden name was Twiford, was born at Kitty, N. C., April 12, 1835, and died January 14, 1899. On August 10, 1858, they were joined in marriage by Mr. Hiram Gallop. There were 9 children born to them, two sons and seven daughters. The two sons died in infancy, one daughter died at age of six years, and six lived to be grown. Two of these, Sarah and Nancy, have passed away since, and four of them, Mary F., Addie, Maggie and Missouri, survive them. He united with Providence Primitive Baptist Church, at Kitty Hawk, N. C., September 22, 1877, and lived a faithful member from then until the summons came. His parents died when he was only 3 years old. He was then bound out to one who had no sympathy for the orphan, not enough, even, to furnish him with proper food and clothing. Many times he went cold and hungry. And although he begged to be allowed to go to school, and offered to stay and work with the man to whom he was bound (after he was 21 years old) long enough to pay back the time, yet he was denied this longed-for privilege, and never had any opportunity of schooling. After he became 21, he followed the water for 3 years. He then married and settled down as a farmer. By this means he made an honest living for himself and family. He was a kind husband, a loving father and a faithful friend. All who knew him admired his sterling qualities. After the death of his wife, he kept house, alone, for 6 years. Then he came to live with me and remained with me till his death. It is sad to part with one so dear, but we must bow in humble submission to our Heavenly Father's will. May God help us all to be more faithful to Him.

His daughter,

MRS. MARY F. TILLET.

Dear Brother Sibbern met me at Nag's Head about twenty years ago, and took me twelve miles north in his road cart to his home at Kitty Hawk, where I have been attending the meetings of Providence Church several years. He was one of my dearest friends, and was a man of strong faith and high character and of extraordinary meekness, gentleness, and kindness. He was exceedingly industrious and benevolent, and was earnestly devoted to the cause of Christ, and delighted to attend the solemn assemblies of the saints, and, in his last illness, praised the Lord for His goodness, and longed to go home to be forever with the Lord.

S. HASSELL.

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#### MRS. NANCY SCOTT GREEN.

Mrs. Nancy Scott Green, whose maiden name was Bledson, was born February 23, 1821, and died February 27, 1909. She was married to Daniel F. Green November 12, 1843, to them were born three children, two girls and one boy. The boy, Mountain L. Green, was killed on the battlefield at Sharpsburg, Md., at the age of 17 years. Ava A. Green, the oldest daughter and the only surviving member of the family, married R. E. Hamil, now of Britt County, Ga. Malissa Green, the youngest daughter, married R. W. Hamil. The two sisters married two brothers. Several years ago Malissa Green Hamil departed this life, as we hope, for a world more fair than this.

Daniel F. Green, her husband, died October 1, 1879. Since his death she lived with her two married daughters. She found rest to her weary soul and Christ as her Saviour, August 17, 1845, and joined the Missionary Church. She became dissatisfied the second Saturday in November, 1859, and afterwards joined the Primitive Baptist Church and lived a devoted Christian life, ever loyal to the church and her Master.



We think of her as one not dead, only crossed over the river from time to eternity, leaving sorrow, sickness, pain and death for a beautiful home not made by hands eternal and on high, where Christ, her blessed Saviour, dwells at the right hand of God, who bought the priceless jewels of earth with His own precious blood, who died that they might live and be with him and behold His glory in that Celestial City of their King and Redeemer. They too, can sing the new song of redeeming love, for their garments have been washed and made whiter than snow in the blood of the lamb.

While her body awaits the great resurrection morn, her spirit dwells with God who gave it.

It is heaven to one of His loved ones to be lifted from this mortal world into His glorious presence. There too, are loved ones that had gone on before. Surely the sickness, pains, and death are not worthy to be compared to the beauties of that glorious home where angels sing God's praise, and the redeemed from the earth sing the song of redeeming love, and clasp their hands in immortal bliss. We do not sorrow for her as one without hope, but rejoice in the assurance that the same merciful Saviour that spoke peace to her troubled soul, and whom she served and trusted the balance of her life will keep the very dust of her body to be changed in that great morning from mortality to immortality, while her spirit dwells with Him in the Eden of His blissful abode, always to behold the glory of her Saviour and her King. We will miss her dear sweet face here on earth, but rejoice in the thought that her joys now are full, and that sorrow nor death can ever mar her happiness in that eternal home that has no night, where she is. Claspings hands with the redeemed, and shouting the praises of the once crucified, but now risen and exalted Saviour for ever and for ever.

Sweet memories linger still;  
No thought of her but truth and love.  
O, may our souls with grace be filled,  
That we may meet her in that home above.

By her grandson,  
April 25, 1909.

P. E. HAMIL,  
P. O. Box, 179, Waycross, Ga.

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MRS. L. C. DINGLER.

Mrs. L. S. Dingler, daughter of Thomas and Mary Ann Willingham, was born May 3, 1835, in Jasper County, Ga. And died at her son-in-laws, Mr. R. R. Adams, in Pike County, Ark., June 1, 1909, in her 75th year. She was united in marriage to J. M. Dingler about the year 1858 or '59. There were 4 children born to them, two boys and two girls, and all living—F. A. Dingler, W. T. Dingler, Mrs. M. F. Gay, and Mrs. E. L. Adams, at whose house she died. Sister Dingler obtained a sweet hope in Jesus, and united with the church at Canaan in Tallapoosa County, Ala., and was baptized by the late Elder Henry McCoy. Bro. J. M. Dingler moved to Pike County, Ark., in the year 1883, and he died at his home in the above named county, August 1, 1902, leaving Sister Dingler alone. Their children being all married, she sold her home, and lived with her brother, W. N. Willingham, until his death, which event occurred April 21, 1909. She then went and lived with her youngest daughter, Mrs. E. L. Adams, where she spent her last moments on earth. Sister Dingler obtained a letter from the church of her membership in Ala., and was in the Constitution of Pleasant Grove Church, at Kirby, Pike County, Ark., where she re-

mained a member until her death. Sister Dingler was much beloved by her church, and very dearly beloved by her children. She was a good church member, a good wife, and a loving mother, and a good neighbor. She had all the attention in her last illness that loving hands could administer. Her bedside was attended by her 4 children and her grandchildren and her very many friends. The wonderful goodness of her Lord was wonderfully manifested in her. Just before death she rejoiced and talked to her children, and all that were present, and seemed to be perfectly happy, and said, "All is well; all is well. Peace, sweet peace! I'll soon be at rest."

Her remains were laid to rest in the Pleasant Grove Cemetery.

The funeral services were conducted by Elder D. M. Thrash, the pastor of her church. Her burial was largely attended, for she had many friends. May the Lord sanctify this dispensation of His love to the good of Pleasant Grove Church, and to her children and grandchildren, and to His glory.

Written by request and by the order of the church, in conference June 12, 1909.

ELDER D. M. THRASH, *Moderator.*

R. H. PASLEY, *Church Clerk.*

J. M. WILLIAMS.

Bingen, Arkansas.

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Sincerely yours in love of the truth,  
Crawfordsville, Ind.

S. B. LUCKETT.

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S. HASSELL.



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NANNIE STALLINGS.

Humboldt, Tenn., Aug. 18, 1903.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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## THE SUITABLENESS OF THE GOSPEL.

“As cold waters to a thirsty soul.”—Prov 25:25.

No news can suit a ruin'd race  
But sov'reign, free, eternal grace;  
No other Gospel can impart  
Joy, peace, and comfort to the heart.

But those are tidings good indeed,  
Which tell me Jesus deigned to bleed,  
To vanquish Satan, cancel sin,  
And bring eternal glory in.

The only Gospel we can own,  
Sets Jesus Christ upon His throne;  
Proclaims salvation full and free,  
Obtained on Calvary's rugged tree.

The Gospel is the news from heaven,  
Of grace bestowed and sins forgiven—  
Redeeming blood-electing love—  
Of quickening grace—and joys above.

Lord, write this Gospel in my heart,  
And in its blessings give me part;  
Until I see my Saviour's face,  
And sing, “I'm saved by gospel grace.”

—*Joseph Irons, 1825.*

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704 LYNWOOD AVENUE,  
STATION L., BALTIMORE, MD., August 13, 1909.

DEAR BROTHER HASSELL:—I was quite surprised, on receiving the last number of the GOSPEL MESSENGER, to find in it the circular letter written by myself for the last session of the Baltimore Association. I was glad



that you had copied it, for I had been thinking to ask you to do so, not that I felt that the subject was so ably handled, but because I do believe that the good Lord gave me to write some of the blessed truths concerning the precious doctrine of the resurrection of the dead. It seemed to be necessary that something should be said just now to show our belief in this precious Bible doctrine, which has been the hope and faith of the saints of God in all generations. Then I felt comforted in the assurance that you endorsed what I said in said letter. It was written under peculiar and somewhat (to me) trying circumstances. Our dear and faithful Brother F. G. Scott had been appointed to write the circular for this year; and, although Brother Scott is usually a ready writer and writes a good letter, this time he could not get his mind on anything to write about, and in his trouble only a few days before the Association he appealed to me to write it for him; and, notwithstanding I felt embarrassed to do so, I could not say no to Brother Scott. I at once felt impressed that the Lord was in it, and the subject of the resurrection came into my mind, and I sat down that very day and did not get up until I had written the letter as published. When I read it to the Association, I asked for and obtained the vote of the entire Association on it, and it was accepted without a dissenting voice, and many spoke approvingly; so that I feel that the letter sets forth the faith of the Baltimore Association on the subject. While the resurrection, like all the works of our God, is a glorious mystery, yet I feel that it is as clearly stated and explained as any subject in the Bible, and nothing is mentioned as of more vital importance. And I have said (to one dear brother who suggested that perhaps it would be well to keep quiet about it) that if it is not true, we are false witnesses of God, our faith is vain, our preaching is vain; and with the help of God I will preach it whether men will hear or whether they will forbear. I believe at death the soul goes into the joyous presence of God, and the body to the dust, and in the last day, when Jesus shall come again the second time without sin unto salvation, that the very body that is natural now shall be raised spiritual, and then shall come to pass the saying that is written, "Death is swallowed up in victory"—

victory for the whole man. Your bodies are the members of Christ (I Cor. 6:15). If it is not I, the sinner man, who hungers and thirsts, and who is burdened with sin, and who sometimes hopes he has an interest in the blood of Jesus, that is saved, then I do not know who nor where the subject of God's salvation is, and I am not concerned about it. But I am comforted in the words of Jesus, who said that it is the man that is born again. And John says "the seed remaineth in him"; and, again, the fruit is unto holiness, and the end everlasting life. And, despite the reasoning of the carnal mind, the Bible still declares the wicked, those not redeemed by the blood of Christ, "shall go away into everlasting punishment," this does not mean annihilation, but unending suffering on account of sin.

Brother Hassell, are not these things the teachings of the Bible? and is it not what the great body of our people have declared to be their faith, both in Europe and this country in all their past history?

I have had the great pleasure of baptizing my eldest son (Alvis Sylvester) this year; also a young sister on the second Sunday in June; and last Sunday we had a young man, a deaf mute, to come before the church, asking for membership. It was quite a touching scene. We feel, from the signs he gave, that he knows and loves the truth; and, if the Lord will, I shall baptize him on the fourth Sunday at 9:30 a. m. May the blessing and comforts of the Spirit continue with you, is my prayer.

Your brother in hope of promised salvation,

JOSHUA T. ROWE.

*Remarks.*—The Scriptures clearly teach the resurrection of the body; and the great body of God's people have always believed it. The denial of it is infidelity.

S. H.

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[Copied by request from the *Church Advocate*.]

### "OLD BAPTIST."

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"Why do some Baptists make such a blunder as to call the Hardshell Baptist Church the 'Old Baptists'? Such people ought to read history a little and they would learn that the Hardshell Church is only sixty-two years

old; and that from the day of John the Baptist until now, the true legitimate Baptist church has ever been a missionary body. The Hardshells are not the old, but the new-fangled Baptists."

NEW HAMPTON, Mo., August 5, 1894.

*Elders Fetter and Brown, Editors of the Church Advocate:*

The above clipping is from the *Baptist Home Visitor*, Elder S. R. Dillon, editor, of Albany, Mo., and as Elder Riggs asks a question and then presumes to answer it, I thought it would not be wrong for a neighbor to investigate the matter briefly. It appears that the name "Old Baptist" as applied to our people distresses the author of the above, and he proceeds to correct the blunder of "some Baptists" by lecturing them that they ought to "read history a little." But he fails to tell us what history he means, but we presume he means "Ray's Succession." In order to clear up "history" in this elder's mind a little, it would be wholesome reading for him to read the Supreme Court of Indiana's decision as to who is only sixty-two years old, and then to please tell us the chapter and verse in the Bible that speaks about his "missionary body" that originated away back in John's day. Please tell us where we will find St. Paul advising the different boards of missionary work of the great need of more money, and of its power to save the lost. The word of instruction Paul would leave the "Old Baptists" was that the Scriptures would thoroughly furnish them all necessary instruction in every good work. (Read II Tim. 3:16, 17.) This the true Old Baptists have ever observed; and even the world and "some Baptists" are thereby easily led into the "mistake" the elder is complaining about.

If the "Hardshells" are not the Old Baptists, please tell us where they follow new-fangled ways. Tell us, dear friend, who it is that has mission boards, Sunday Schools, church festivals, etc., contrary to the teachings of the Scriptures. Please do just tell us where we will find these abominations either in precepts or examples, practiced, taught or believed by Primitive apostles and saints or endorsed among the children of God in modern

days. Do tell us where in God's word we will find it, and then your claim will be established, and you will not mourn over the departure of "some Baptists."

On page 434, Vol. I, of the *World's Parliament of Religions*, the Chinese Minister, the Honorable Pung Kwang Yu, opens up to the world this missionary spirit that has for near one hundred years swept over the world, and sixty-two years ago separated the modern Missionary Baptists from the Old Baptists, they following the mother of harlots in their efforts to Christianize the world by the corrupt use of money. Hear him: "On the other hand, the foreign missionaries that have labored for the past thirty years in China, have come into contact only with the lowest element of Chinese society. They have introduced into the country a strange tongue, a strange doctrine, and a strange writing. They make no attempt to study the political instructions and principals of the Chinese people, and aim only to carry out their own notions of what is right. The turbulent element of the population, however, often find it to their interest to turn Christian. Fleeing from pursuit of justice, they recognize in every missionary a powerful protector, and in every church a rock of refuge. Under such circumstances it is not strange that they should become converts and persuade the missionaries to build churches. But how impossible it is to make them understand that they ought to do good, and live virtuous lives," etc. Thus Elder Riggs, your missionary work is unknown to the Bible, unknown to primitive Christians, and you have established in heathen lands a religion that is a stench to the heathens in morals and virtue. On pages 444 to 450, Kinya Ringe M. Hiral, speaking of the real position of Japan toward Christianity, declares the efforts of missionaries to Christianize Japan hitherto have plunged their unhappy country into bloody rebellion in 1837, and since that time been obnoxious to their best good; and further says: "You that would expel us from your shores, close your public schools against us, and call us heathens and dogs in your own country, think us worthy of your missionary efforts," etc. David Benedict's *Fifty Years Among the Baptists* tells us that in his day Sunday Schools, Bible and Tract



Societies, Theological Seminaries, etc., all were new things among Baptists. Certainly if new, such things could not be of Paul or Christ. Think, my dear reader, all this missionary machinery has been invented not more than one hundred years ago. Note then who are the "new-fangled Baptists" that pay homage to the beast, and worship before this modern god. Yes, my dear brethren, by standing aloof from these inventions and institutions of men you keep in company with the apostles and primitive Christians, who believe in God the Father and the Lord Jesus Christ, who by faith wrought righteousness, and are by the Lord counted worthy, for Jesus hath redeemed you by His blood, and hath brought life and immortality to light by the gospel. Your mission is one ordained of God and not men. It needs not the corrupt use and influence of money to make it effectual, as the unselfish labors of the Lord's servants will attest, prompted by the fear and love of the Lord, to serve with singleness of heart the cause of your blessed Master. Your cause is of the Lord. You have faith in God, and not in means and measures originating in the fertile brains of this covetous generation. Your Rock is not as their Rock, our enemies themselves being judges. The Lord your God, dearly beloved, is not weak to need help of man. "He that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit." (2 Cor. 5:5.)

Salvation is not offered, but given, and the gift of God is eternal life through our Lord Jesus Christ. The word "salvation" can not be defined to mean conditional in its application to the condition of man lost in sin. The true believer in Christ has no desire to lean upon his own, nor the arm of another than Christ. Therefore the true mission Baptists of apostolic measure are true believers in the mission of Christ; that He came to seek and to save, and that it was His will to do the will of His Father, and this was the will of His Father, that all that the Father gave to Him shall come to Him. This mission will be carried on by Him who is able to save sinners without the corrupting and God-dishonoring inventions and institutions of men of the nineteenth century. "The redeemed of the Lord shall come to Zion."

"Little children, keep yourselves from idols," says the apostle. "Keep yourselves unspotted from the world." "Save yourselves from this untoward generation," etc. These words come to you now as the Lord's commandments to His beloved.

May the Lord by His grace lead His children to keep themselves aloof from the vain boasts and promises of men.

Now I submit to you, Brother Potter, the above, and if you wish to throw it into the waste basket and substitute an editorial, please do so.

Your brother,

I. J. CLABAUGH.

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CRAWFORDSVILLE, IND., August 25, 1909.

*Mrs. Bettie Z. Whitley—*

MY DEAR GOOD SISTER IN THE HOPE OF HEAVEN:—When did I receive such a bright, interesting letter as came a few days since from your pen—and heart? I have just sat down with a postal card before me to acknowledge it and thank you for it, and to tell you how unfitted I am bodily, mentally, and spiritually to answer such a letter or any letter, but after reading it again I thought the act of sending a poor card in return for such a refreshing message would be unpardonable, however great your charity and mercy. Your letter has the charm of romance. I will not say of "Alice in Wonderland" or "The Arabian Knights," for it has the air of reality about it that a work of fiction can not have.

My mind was caught at once by the very name—"Heart's Ease"—of the dear home where you are, and I felt the desire to start at once on the journey there, like Bunyan's pilgrim for the Celestial City. I soon remembered that my day of travel has passed and that I must be content with your descriptions. And so I have followed your pen—yourself rather—flitting "from house to house, and church to church," till like Noah's restless bird, you have found the "Dove's Nest" in this little city called Heart's Ease that is set on a hill and painted white. If I can not see you writing from the front window of this cozy nest, I imagine I can see the little city painted as the morning sun shines round about it, for our Saviour said, "a city set on a hill can not be hid"

even without the white paint. I can almost hear the queen of the home reading to you from literature that will never die, and almost see the pictures you name, first of the Chief Shepherd and then of the under-shepherds, taught of heaven to feed His sheep and lambs, and then on the center-table the Book of books, and its little companions, with many a word in season for him that is weary. Perhaps I should not wonder at the charm of your letter with all these pleasant surroundings to give you inspiration. And yet you ask, "Am I tired?" How strange the question! It almost tempts me to tell you the foolish thought that flashed into my mind—"what kind of a letter would you write me from dear, sweet heaven, if you were there and I upon the earth?" What a foolish whim that was, seeing you must write your last letter this side of the dark river. There will be so much else to do in heaven there will be no time for writing letters. Better yet, there will be no necessity. We will all be there we hope. Instead of the labored written page that tells nothing we have but to look up to see the speaking face, the thrilling look, the expressive features of the one in mind. And that will be every one, for all are favorites. O, yes, there will be One above the rest! It will be no doubtful picture, but the real, actual First-born, higher than the kings of the earth, the Elder Brother, the fairest among millions, at whose name every knee shall bow and every tongue confess to the glory of the Father. What a host there will be! Not only Jesus, the double-first-born, but the virgin mother as well; the good Elizabeth—"Bettie" I mean to call her, and Anna—or "Annie," who knew it was Jesus the Lord before His own mother did; the immediate disciples; David and Solomon, crowned of heaven to be kings, Ruth and Joseph, the once suffering prophets, and all the patriarchal men and women who have already been long in heaven. The time would fail to even hint at the names of this gathered host, for no man can number them. You and your dear hostess can name many dear to you whose names are not in the Bible, but, blessed be the Lord, they are in the "book of life." If you will allow me to be so selfish, I will add one dearer to me than all others, who now lies in dream-



less sleep under the stone, and in whose memory I would write on that stone with tear-dimmed eyes, "Thou wert too good to live on earth with me, and I not good enough to die with thee." I wish, my sister, you could have known her—how noble she was, how pure minded, how good and sweetly taught. But O how vain the effort to describe the glories of that kingdom yet in reserve! No speech of man can tell, not even can the imagination picture the things that God has prepared for them that love Him. And O! how sweet and comforting it is that the "book of remembrance" did not close without these precious words being recorded: "For so an entrance shall be ministered abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." You speak of dark hours and trembling with fear. For this I will not chide you, for it is said, "Let him that thinketh he standeth take heed lest he fall." But the author of the verse quoted was Peter, who at one time almost read himself out of the kingdom while hot tears ran down his cheek, proving that a child of God can fall. But this verse the penitent wrote afterward proved the greatest wonder of all that underneath are the everlasting arms. And this was the way the Lord made for Peter's escape.

It is I that should ask, "Are you tired?" You speak of the many evenings spent in the shady nook where "the wonderfully gifted and precious child of God" and yourself talk the evenings away on the mysteries of life and death, of earth and heaven, and that you are both edified and comforted. I do not doubt that you are lost in wonder, love, and praise, and that the Lord is honored by these hidden communings that the world knows nothing of. I feel that a letter from me will be but an interruption. I appreciate our dear sister's kind message and request. May the dear Lord lay it upon our hearts to pray for each other. The dear Lord has been good and dealt tenderly with you both, as it is written, "He hath dispersed abroad, He hath given to the poor; His righteousness remaineth forever." It is almost sad to think time will lay his hand on even your occasional meetings, and dear as they are, we must set our house in order for another world. Still sadness does not become any child of the kingdom only as he remembers his



poverty of love by not keeping the Saviour's sweet commandments.

What a lengthy letter I have written you! I expect, after all, the postal would have been preferred. I did not, as you think, receive a postal from you from Rocky Mount. I wonder what time you left home. On July 6th I mailed you a pamphlet which perhaps you did not receive. Now I will mail one to you at Tarboro for Sister Redmond. It will explain itself, but you must read it with charity for the writer. The delusion treated of is spreading over the North and indeed everywhere, but, as you say, "the foundation of God standeth sure, having this seal the Lord knoweth them that are His." He also knoweth the faith and the truth that must prevail; for He is the truth itself, and the Author and Finisher of our faith.

I hope your sojourn at Heart's Ease will do you much good, both in body and mind. What sweet memories you will have by and by of a large circle of friends. Did I ever tell you, and I think I did by postal, how much I enjoyed your pleasant, calm meditative face? Why can not we have in the *Monitor* the face of our dear Sister Annie? And that is not all. If you can send a good photo of snowy Heart's Ease. I mean its exterior is snow-white while within all is warm and glowing. It will be printed in the *Monitor*. Elder Rogerson's face, too, was so good and satisfying. I hope the Lord will give you journeying mercies. Our afflicted Sister Moore, of Hampton, Fla., is so hungry to hear preaching she plans to have her husband lift her into a one-horse little wagon without springs or cover and drive fifteen miles of bad road, taking the most of a hot Florida day to reach the meeting-house, spend two full days and return. She can not sit up, but must lie in one position. The annual meeting is first Saturday and Sunday in September. I know both your loving hearts will sympathize with this courageous woman.

Now if some time you can send me your pardon for this long, straggling letter, I will be favored and promise this to be the last offense of this kind. In the sweet hope of Paul's assurance, "So shall we EVER be with the Lord," and with unfeigned Christian love, I bid you farewell.

S. B. LUCKETT.

## EDITORIAL.

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Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder Lonnie Holloway, R. 1, Box 17, Graymont, Ga.

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"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works," 2 Tim. iii. 16, 17.

### MY VISIT, WITH ELDER CHARLES MEADS, TO THE KETOCKTON AND EBENEZER ASSOCIATIONS.

Elder Charles Meads, of Weeksville, N. C., and I left our homes August 9th, and attended the Ketockton and Ebenezer Associations in Northern Virginia, and church meetings before, between, and after the Associations, and returned August 25th. It was the 144th Annual Session of the Ketockton, and the 81st Annual Session of the Ebenezer Association. I had visited some of the churches composing these Associations in 1894; and I had attended these Associations in 1895; and with

ders M. T. Lawrence and A. J. Moore, of the Kehukee Association in 1897; and, with Elder Charles Meads, of the Kehukee Association, in 1905.

The Ketockton Association contains 18 churches, and about 520 members; and the Ebenezer, 14 churches, and about 600 members. The two Associations have 7 Elders—J. T. Alexander, Warpool, Va.; T. S. Dalton, Front Royal, Va.; A. J. Garland, Front Royal, Va.; J. A. Norton, 1908 Ninth street, N. W., Washington, D. C.; R. H. Pittman, Luray, Va.; J. F. Priest, Marshall, Va.; and R. T. Strickler, Route 5, Luray, Va. Besides Elder Meads and myself, three other visiting ministers were present at these Associations this year—Elders Geo. A. Bretz, of Huntington, Ind.; C. L. Finch, of Needmore, Pa.; and P. G. Lester, of Floyd, Va. In former years these Associations have been visited by the following Elders—I. T. Bodenheimer, of N. C.; J. R. Daily, of Ind.; J. J. Gilbert, of Ky.; J. H. Oliphant, of Ind.; Lemuel Potter, of Ind.; J. H. Purefoy, of Ala.; Wm. Rupard, of Ky.; G. M. Thompson, R. W. Thompson, and J. M. Thompson, of Ind., and others.

Besides being at the Associations, Elder Meads and I attended meetings at the following churches—Bethel, Washington, D. C., Battle Run, Thornton's Gap, Luray, Hawkbill and Seneca. The Ketockton Association was held with Thumb Run Church, in Rappahannock County, Va.; and the Ebenezer Association with Mill Creek Church, in Page County, Va. The attendances were large, and the congregations were orderly. The members of these churches in Virginia, Maryland, and Washington, D. C., are sound, genuine, thoroughgoing Old School Baptists, heartily believing in the scripturalness of the principles and practices set forth and defended in the Old School Address of the Convention held at Black Rock Church, in Baltimore County, Md., in 1832; and they have no use for the new things sought to be introduced among a few of our people by the "Means" and the "Progressive" Baptists. They have had trouble with the Means or Burman Baptists for about 20 years; and, to avoid litigation, they have allowed these innovaters to use their meeting-houses a part of each month; but when, last year, these advocates of regeneration through



preachers, and of Sunday Schools, and Modern Money-based Missions, sought to get a legal claim to the meeting-house and ground of Mount Carmel Church, in Luray, Va., our brethren resisted this claim, and more than a thousand typewritten pages of testimony, were given in, and the case has not yet been decided. The old deed to the property was made to "the Old School Baptists, who hold to the doctrine of unconditional predestination and election"; and the "Means" people, as they should have done, repudiated this name about 20 years ago, and have been calling themselves "Regular Baptists," but now, to make a show of claim to the church property, they call themselves "Regular Old School Baptists"! If they are "regular," about ninety-nine hundredths of Old School Baptists are irregular.

Elder Meads and I were everywhere received and treated very kindly. Near the beginning of our trip we had a very pleasant visit with Elder (Dr.) C. H. Waters, and Elder E. E. Oliver, of Washington, D. C.; and at its close we visited our aged and afflicted and faithful brother, B. F. Dyson, of Boyd's, Md. S. H.

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### ON MY LAST ROUND.

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In company with my wife, I left home on the 19th day of August to meet with the church at Concord, Pike County, Ala., of which church I have been pastor for several years, and to conduct the services of their annual communion meeting. The meeting-house is in the village of China Grove, nine miles northwest from Linwood, a station on the Central of Georgia Railroad. The weather was exceedingly warm and dry, and we were both quite weak and much afflicted in body, and we started out with but little hope that we could endure the fatigue of the journey. But through the mercy and goodness of God who giveth strength to the needy, we reached the aforesaid place of worship in due time, and enjoyed a great meeting with the church; great, not because of the assembly of a multitude, but because a few of God's humble, trusting children were together there, hungry and eager for a taste of angels' food—the bread which only comes down from heaven of which if a man



eat, he shall live forever. And best of all, and without which all would have been disappointment and shame, the Lord, who twice fed the multitudes and disciples of old, was there in the midst of them, and His holy presence was evidently felt and enjoyed by that little band of little children. The apparent greatness of this meeting consisted of the evidences that the Lord was in that place, that it was indeed the house of God and the gate of heaven to those precious children of God.

The church at Concord is numerically small and financially weak, yet rich in faith, fervent in spirit, and patient in tribulations. Is the world worthy of such people? No; nor will the world hold them much longer, for a majority of the members are advanced in age and will soon pass away, and their crosses will be exchanged for crowns of righteousness henceforth laid up for them. They will soon bid adieu to the perils of time and rest beyond the reach of pain and sorrow.

On Tuesday after the fourth Sunday, we were brought on our way by the brethren to the above-named station, and came to Girard, Ala., where we lodged with Sister Kate Porter and her sister, together with Sister E. P. Tucker, who joined us at Seal, an intervening station, all of whom are the daughters of the late Elder L. B. Porter, at whose hands I received the ordinance of baptism in August, 1863. Here Sister Ashley, who lives near by, and is also a daughter of Elder Porter, joined our little band, and they invited a few of their neighbors to come in, and I spoke to them in the name of Jesus, in much weakness, fear, and trembling. Meeting with those dear sisters revived memories of by-gone years and of many pleasant hours passed together with them and their deceased father during my early life and ministry. They, like ourselves, have passed the meridian of life, and are bending under the weight of declining age and earthly cares and afflictions, yet they are strong in the Lord and firmly established in the faith of God's elect. On the following day, we bade them farewell, feeling that it was the last time we shall meet on earth, and came over to Phoenix City, an adjoining town, to spend a few hours with Mrs. J. A. Fussell, a sister of my wife's, from whence we came the next day to Opelika, Ala., and

attended a three days' meeting of the church at Mt. Olive, four miles out of town, the home church of the late Elder W. M. Mitchell, and where I was ordained to preach in 1870. To visit this place and to mingle among the people who worship there is a privilege which I have never failed to enjoy and appreciate when it was my lot to be there, although for the last few years I have sadly missed the presence of the precious old father in the gospel, whose able, wise and fatherly counsel and worthy examples served to restrain my youthful pride and follies, and direct my mind and thoughts to a better and safer course of life. He has gone to his heavenly reward; but, like Abel, he yet speaks through the influence of a long and well devoted life in the cause of Christ. Elder J. T. Satterwhite, an earnest and gifted minister, succeeds Elder Mitchell in the pastorate of this church, and is highly esteemed by all who know and love the truth wherever he goes and serves in the word and doctrine. Among the large membership of this church are two sons and three daughters of Elder Mitchell, deceased.

I attended the Union Meeting together with my wife at Mt. Olive on the 27th, 28th and 29th of August, and enjoyed a sense of the presence of the Lord, if not deceived. Elders W. C. Hanson and Robert Thompson also attended the meeting, the former on Saturday and Sunday, and preached each day, the latter on Sunday only. I felt in parting from the church on Sunday that it was a final farewell for all time. I feel that it was my last round among these precious brethren and sisters. Farewell.

J. E. W. H.

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### MY RECENT TRIP TO MISSOURI.

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My wife and I recently visited our people in Missouri, were gone over six weeks, and reached home Tuesday, the 24th of August. We stopped off with Elder Williford, of Greenville, Ill., and met true brethren, that treated us with much kindness. On our way from St. Louis to Stanberry, Mo., we were impressed with the ruin we saw—the result of the recent flood. I will not try to describe it; a distance of three hundred miles the

destruction was great. I visited my brother and two sisters and their families. I had not seen them for thirteen years, and it was good to us to be in their homes and see their children. Many times while there I found tears in my eyes as I saw in the children the spirit I remember was in my parents and grandparents. The Lord will provide for our children. I visited John Inman and wife. She is daughter of Elder R. A. Oliphant, of Stanberry, Mo. She is afflicted seriously, but is blessed with that which fully compensates all her afflictions. I stayed one night with them, and will long remember the visit. I visited Bancroft Church, also Rock Creek Church, and saw, near Rock Creek Church, where, during the flood, drift had lodged on the telephone wire, some fifteen or eighteen feet high. The bottom was nearly a mile wide at this place. This gives a little idea of the extent of the flood. I also visited West Union, and preached near Savannah, where Elder James Jones is pastor. I then went to St. Joseph, where Elder Cash is pastor. I visited Pleasant Hill, Chariton, Zion, Marceline, New Hope, Marion, New Garden, Mt. Zion, Oak Grove, and Kansas City. Also I preached at Excelsior Springs in a Missionary Baptist church. All our churches were in peace, and content with the doctrine and practice of our fathers. I felt comforted as I met the people in all these churches. Elder Cash is a faithful, dear brother, and is loved and sustained by his brethren in publishing his paper, and I hope he will be still upheld in his faithful efforts to uphold truth. I met Elders Higdon and Brown and Harris, of Richmond, and was at all their homes and churches. They are living in peace and love. Elder Allen Sisk is old and afflicted, but a noble, dear man of God, who stands as a brazen wall for truth. Elder Jones, of Savannah, is a young man, but much loved by the churches. I met Elders Riggs and Fisher and had a good report of them as plain, true men; also Elder Lovitt, whom I had long known by hearing of him, but it was good to be in his company. I was also at the home of Elder Newton, at Oak Grove. I enjoyed his home and company. I felt knit to him in love. I saw nothing but peace and love among all these dear elders—nothing new among them, nor wanted. "How



good and pleasant it is for brethren to dwell together in unity!" I had a good, long visit with my brother, Elder R. A. Oliphant, and his wife—the best I have had with him for many years. The Lord will not suffer the plain, simple ways of our people to come to an end. I feel encouraged by my trip. The weather was hot and sultry, but we both held up well. I regret that we failed to visit Elder Elkins, of Montgomery City, Mo., but my wife was so tired and homesick that we came home without seeing him and his people. I hope he and his brethren will forgive us. I felt unworthy of the many tokens of love we received from all that we met. I do sincerely pray the Lord to bless these people still with a united and loving ministry, and with a healthy growth in all their churches.

I desire an interest in all their prayers.

J. H. O.

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### CHARITY.

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The church of Christ has ever required a regenerated membership. In the absence of regeneration there is no charity, no true evangelical faith, no evangelical repentance, no bowels of mercies, no kindness, no humbleness of mind, no meekness, no longsuffering, nor no forgiveness. There is only one people that requires regeneration or change of heart prior to membership. Ask the religious clergy of the present age if they believe in means, instrumentalities, human effort, conditions in our eternal salvation, and they, if they tell the truth, must admit they do. Ask them how long they have been believing as they do now, they have always believed it. Go to the criminal in the penitentiary, and he, too, believes in salvation by works, and, has always believed it. His belief in human effort is the same as the religious clergy. No change of heart is required in any of the various sects of Babylon. There are only two spirits in the world, and all religions are controlled by one or the other. One is telling what God does for the sinner and the other is telling what the sinner does for God. One is grace, the other works; one is of Christ, the other is of Satan; one is true, and the other is false;



one loves the truth, and the other hates it. One abhors self, and has no confidence in man; the other praises self and exalts the creature and abases God. The Old Baptist church is unlike all the rest. The others have their little different forms, but all are based upon a work system. One religion consists in pride, formality, worldly display, and self-righteousness to be seen of men; while the other is humble, unassuming, self-abasing, and desires to ever glorify God. The service of the regenerated soul, when right, is controlled by charity. Our service is vain without charity. We may make a great show of kindness and benevolence, but in the absence of charity we are nothing. We may bestow all of our goods to feed the poor and give our body to be burned, but, without charity, we are nothing. There can be no charity until our conscience is purged from dead works to serve the true and living God. Love is of God, and every one that loveth is born of God and knoweth God. All who have this true charity are born of God. Charity is the very bond of perfectness. It cements and unifies the Lord's people. It will remove all disorders. When the hearts of God's children are full of charity, they can confess their own sins and hide the faults of others. Charity reverences God's law and waits to do nothing that is displeasing to Him. When our hearts are full of love we care for each other and want to do His will. Charity suffers long and is kind. Charity vaunteth not itself and is not easily puffed up. Charity will visit the homes of the poor and care for them. Charity will not injure a brother, but will labor to reclaim him. We should labor to reclaim the disobedient, and ever manifest love one to another. Love makes the church of God a sweet and delightful home to His poor, afflicted people. May all of our actions be swayed by love.

“ Love is the golden chain that binds  
The happy souls above,  
And he's an heir of heaven who finds  
His bosom glow with love.”

True charity will have no doctrine and no practice but that authorized in God's word. Where there is charity there is sweet union, communion and fellowship abounding. Little children, have fervent charity among yourselves. Be gentle, kind, tender, loving, forbearing,

and steadfast in the apostolic faith. Ever keep the flesh in subjection. Mortify the deeds of the body, and endure hardness as good, faithful soldiers of Jesus. "If ye love Him, keep His commandments." L. H.

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## WHO AND WHAT ARE OLD SCHOOL OR PRIMITIVE BAPTISTS?

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In the "Expression of Elders" put forth in the form of a circular by the so-called "Progressives" of Georgia and referred to already on this subject, we find the following on the subject of music: "As to the use of musical instruments in connection with song service in public worship, we recognize the fact that the Scriptures of the New Testament do not *command* their use, but as there is no violation of gospel principle in their use, we think it should not be made a test of fellowship, but that each church have the right to decide the matter for herself."

As a number of these elders already have organs in their churches, it is quite reasonable to suppose that they think their use should not be made a test of fellowship.

To save labor, I wish to quote here some remarks I made in the JUNE MESSENGER for 1908 on this subject:

1. Organs, or instrumental music in church service is without precept or example in the apostolic or great representative church, while vocal music is by both precept and example enjoined in that church; hence we should, I doubt not, uncompromisingly oppose instrumental music in our churches of to-day.

2. Mosheim said the Baptists declared instrumental music in their churches superstitious and unlawful.

3. The Old Baptists in the London Confession of faith of 1689 declared in favor of vocal music in our worship and church service, which was, in effect, to declare against *instrumental* music.

4. In your Church History, page 766, where your father is enumerating the innovations that led to division in the Baptist family in 1832, he quotes Benedict, who says: "They introduced organs as a part of their church service, and pew rents as a foundation to meet

church expenses, and various excitements about matters foreign to the accustomed work of ministers of the gospel." This shows that organs were in the contention between the Old School and Fullerite Baptists of 1832, and that organs were among the condemned, rejected and nonfellowshipped practices of that period.

5. In Beebe's Editorials, Vol. II, page 457, Beebe speaks of modern religionists worshipping "with fiddles, and choirs of hired infidels, and organs, and other machinery." Do you suppose that he then had a thought of Old School Baptists advocating and using the organ themselves at this early date? In their "Expression" concerning secret societies they disapprove of them; but, reader, there is an absence of one thing, one very important thing, and that is that sturdy Southern declaration of nonfellowship for such things. So I do not doubt that ere long they will tolerate secret orders among them, and I suspect that they are already doing so in places, for to do so would be another step forward in their sort of progress.

The "Progressives," or Innovators, take the position that each church is so sovereign and independent of all other churches, that she can believe and practice what she pleases, and that no other church or churches have the right to labor with her in the sense and to the extent that she has the right to withdraw fellowship from her on that account—a brand new and unheard of theory among Primitive Baptists, until within the last few years. According to this new theory, if a church departs from the faith and order of the gospel of Christ, her sister church, or churches, may labor with and kindly admonish her to cease her rebellious course; but, if she will not heed her or them, the churches must go on and fellowship her even though she goes into downright Mormonism. If those Georgia Innovators are correct in this new theory, it puts them out of business sure, for the reason that according to this theory the Primitive or Old School Baptists had no right to withdraw from the Missionary Baptist churches, as they did in 1832, and subsequently; hence, to be consistent, they ought to go home—go back to the Missionary Baptists, make due confessions for their inconsistency, and try in future to stay at home; for, as it is, they have not got



even a legal standing according to their own theory. But this new theory is not Scriptural; for we are taught that there is but one church—one body—the body of Christ, and that this one church or body has but one Head and Husband, Christ Jesus the Lord, and that He has but one doctrine, and but one set of laws, rules and regulations, which apply to this one church, body or bride everywhere and at all times and places; and what we mean by local churches is a few, a greater or less number of this one body, who for convenience meet at a particular place. A local church is independent of other local churches, of like character, in a certain sense and to a certain degree, and within certain limits and bounds, and these limits and bounds consist of her right and privilege to obey and execute the laws of her Head and Husband, even as one citizen of our country is in a sense independent of every other citizen within certain limits and bounds, but when he presumes or dares to go beyond these limits and bounds, other citizens may lay hold of him and punish him, and if need be put him out of existence, and even so it is with States, provinces, kingdoms, and nations. Paul wrote to the Corinthians not to offend the church of God. (See 1 Cor. 10:32.) Hence here we have the law that one church should not offend another. When Paul told the Thessalonians to withdraw themselves from every brother that walked disorderly (2 Thess. 3:6), and the Romans to mark them which caused divisions and offenses contrary to the doctrine which they had learned, and avoid them (Rom. 16:17), and the Ephesians to have no fellowship with the unfruitful works of darkness (Eph. 5:11), I understand that these admonitions apply as well to churches, after due process of labor, as to individuals, else or otherwise it would be impossible for churches to observe church discipline. And the same remarks apply to the law in the 18th chapter of Matthew, regarding private offenses or trespasses. If the brethren concerned, that is, the brother who trespasses and the brother who is trespassed against, happen to belong to two different local churches, the new theory makes it impossible to carry out or to execute this law, unless, peradventure, each local church sees the matter in the same light.

But to close this matter according to the practice of



the Old Baptist Church, I will say that they in their confession of faith, put forth in London in 1689, had this to say: "Cases of difficulty or differences, either in point of doctrine or administration: wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order; it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider and give their advice in or about the matter in difference, to be reported to all the churches concerned; howbeit these messengers assembled, are not entrusted with any church-power, properly so called; or with any jurisdiction over the churches themselves, to exercise any censure, either over any churches, or persons; or to impose their determination on the churches or officers."

The minutes, the church records of Old Baptist churches throughout the bounds of our people in the United States, as brother Wilkes, of Ramah Church, suggests, will abundantly prove that Old Baptists all along have believed and practiced the theory that one church had the right to labor with another, and if need be call other churches to assist her for satisfaction, and that after due process of labor, if the offending church persisted in her offensive cause, they had a right to withdraw fellowship from her. The fact is, this new theory they have sprung would legalize the existence of the Roman Catholic Church itself, the mother of harlots and abominations of the earth; for, if this new theory be correct, Novatians and the Christians of the third century were wrong in nonfellowshipping the Catholics.

G. W. S.

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## DEPRECIATION OF THE PRIMITIVE BAPTIST ARTICLES OF FAITH.

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In the last few years I have been grieved to hear two or three Primitive Baptists depreciate our Articles of Faith—a short, clear statement of the great fundamental principles of Bible truth as held by the children of God for thousands of years.

On pages 836 and 837 of our Church History (a work highly commended by the soundest and ablest Primitive Baptists in the United States), my father, Elder C. B. Hassell, writes as follows: "As to Articles of Faith. These are not held to be essential to the existence of a church, but of much importance to its order and stability. The churches composing the Kehukee Association, as well as [nearly] all others in America, perhaps, of like precious faith, have articles enrolled, which are occasionally read for the instruction and benefit of the members in their church meetings. Primitive Baptists stand by their Articles; they read them; they believe them to be true; and they preach the doctrine contained in them; and hope that themselves and their successors will continue to do so even to the end of the world. And this they do with great pleasure, though well aware that such a course is disapproved by nearly all other professed Christians in America. In this awful day of degeneracy, Baptists should adhere the more steadfastly to the Apostles' doctrine, which induces to fellowship in Christ, to communion, and prayers; in order that the distinction between the church and the world might appear greater than ever before, if possible."

The Primitive Baptist Articles of Faith affirm the eternal perfections of the Three-One God; the full inspiration of the Old and New Testament Scriptures; the total depravity of fallen man; the eternal and unconditional election of the saints unto glory; the specialty and efficacy of Christ's atonement for all His people; the sovereignty, directness, and effectual work of the Holy Spirit in the regeneration of the elect and redeemed people of God; the final perseverance of all the elect; the resurrection of the bodies of all the dead; the everlasting punishment of the wicked, and the everlasting happiness of the righteous; that baptism (the immersion of true believers in water in the name of the Father and the Son and the Holy Ghost) and the Lord's Supper are to be observed to the end of time; and that the church is composed exclusively of baptized believers, and to her are given only two orders of officers—deacons for serving tables, and elders for preaching the word, and that none but the latter have the right to administer the ordinances of baptism and the Lord's Supper.

Primitive Baptists do not wish to have, as members or officers of their churches, any persons who do not believe all the holy principles of Divine and eternal truth. Arminians disparage and infidels despise these great principles of the Scriptures; but Primitive Baptists regard them as by far the most precious truths found in all human literature. S. H.

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### ONE HUNDRED TO ONE.

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It is claimed that the "Progressives" in Georgia are receiving one hundred new members for every one that the Non-Progressives receive. This explains the *real* motive of the progression; evidently the great object is to add numbers of *professors* to the churches. Quality is far more important than quantity. One pound of enduring gold, silver, and precious stones, is worth far more than a hundred pounds of perishing wood, hay, and stubble (1 Cor. 3:12-15). The Lord, and not man, added the saved to the apostolic church on the day of Pentecost and on all other days (Acts 2:47). John the Baptist, the first Baptist in the world, denied baptism to any and all who did not bring forth fruits meet for repentance—who did not prove that there had been a Divine change in their hearts and lives (Matt. 3:7-9). He was not seeking popularity or numbers or money; and he taught that salvation was alone of the Lord (Matt. 3:9-12). If all other Baptist preachers were like him, we might have smaller, but we certainly would have purer churches. S. H.

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### QUESTIONS AND ANSWERS.

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1. Q. What would be the effect of it, or the situation of things, if it were conceded that the seventh-day Sabbath has not been revoked or set aside? A. It would be, to that extent, a going back from the gospel to the law. The seventh day Sabbath ("cessation") was a commemoration of God's finished creation; the first day (or "Lord's day," Rev. 1:10) is a commemoration of Christ's finished redemption (His resurrection). The Sabbath was made for man—man needs one day in seven for rest.



God rested or ceased from creation on the seventh day, and sanctified it (Gen. 2:2, 3); but its strict observance, the disobedience to which was to be punished by death, was enjoined only on national Israel (Exod. 20:8-11; 31:13-17; Num. 15:32-36); "it was a day of complete natural rest for man and beast, a humane provision for man's needs. Our Lord found the observance of it encrusted with rabbinical evasions and restrictions (Matt. 12:1-14), wholly unknown to the law of Moses, so that He was Himself held to be a Sabbath-breaker by the religious authorities of the times. The Christian first day perpetuates, in the dispensation of grace, the principle that one-seventh of the time should be devoted to rest and worship, but in all other respects it is in contrast to the Sabbath. One is the seventh day, the other is the first. The Sabbath commemorates God's creation rest; the first day Christ's resurrection. On the seventh day God rested; on the first day Christ was ceaselessly active. The Sabbath was a day of legal obligation; the first day one of voluntary worship and service. The Sabbath is mentioned in the Acts of the Apostles only in connection with the Jews, and in the Epistles only twice (Col. 2:16; Heb. 4:4). In these passages the seventh-day Sabbath is explained to be to the Christian not a day to be observed, but a type of the present rest into which he enters when he ceases from his own works for justification, and trusts only in Christ for acceptance with God." *The Scofield Reference Bible*, pages 1011 and 1012, slightly modified. Christ not only rose from the dead on the first day of the week, but also afterwards specially met with His assembled church on that day (Matt. 28:1-6; John 20:19, 26).

2. Q. Who, in the Christian dispensation, are represented by the ten Northern tribes of Israel, and the two Southern tribes of Judah? A. After the separation of the Northern Kingdom of Israel (under Jeroboam) from the Southern Kingdom of Judah (under Rehoboam) in 934 B. C., the Kingdom of Israel continued 212 years until conquered 722 B. C. by Sargon, king of Assyria; and the Kingdom of Judah continued 348 years until conquered 586 B. C. by Nebuchadnezzar, king of Babylon. The (larger) Kingdom of Israel went, after their



separation from Judah, at once into idolatry and disobedience; they fought against Judah, as well as against foreign nations; they hated, persecuted, and murdered the prophets of the Lord; and, when carried captive into Assyria, they lost their distinctness as a nation, and are still called "the lost tribes"—no human being on earth now knowing what became of them. They were a part of the elect people of God, but their visibility as His chosen people is destroyed. It seems to me that they represent, like the nine out of the ten lepers whom Jesus healed, the greater portion of the people of God, who worship the idols of men's inventions, human doctrines and institutions, and fight against the Lord's fewer and more faithful people, and do not give God the full glory for their salvation, and who have lost their church-visibility among the unscriptural denominations of the world. The (smaller) Kingdom of Judah, though also prone to idolatry and disobedience, continued generally faithful to the house of David and the worship of God at Jerusalem; and when, on account of their sins, they were carried captive into Babylon, they remained a distinct people, and were, according to God's promise, restored after seventy years to Canaan; and, though the most of them rejected Christ, when He came, and demanded His crucifixion, and their city and temple were destroyed, and they were scattered, as God said they would be, over all the world, yet they still remain a distinct nation; they have not lost their national visibility. It seems to me that they represent the true church of Christ, who, though sinful and at times unbelieving and idolatrous, and the real crucifiers of Christ by their sins, yet cleave to the pure and simple doctrine and worship of the true and living God, and are like a city set upon a hill, clearly visible by their faith and practice, and are the light of the world and the salt of the earth, and are widely distinguished from all the unscriptural organizations of men; they give unto God all the glory of their salvation, and point inquiring sinners, beyond and above every creature, to "the Lamb of God who taketh away the sin of the world," and who, to them who look for Him and who love His appearing, will come personally to this world a second time to "change the bodies of our

humiliation into the likeness of the body of His glory according to the working whereby He is able even to subdue all things unto Himself" (John 1:29; Heb. 9:28; Philip. 3:20, 21; Rom. 8:29, 30; 1 John 3:2).

3. Q. Did the woman of Samaria really have five husbands? A. Undoubtedly; for Christ said so, and she confessed it (John 4:18, 29). The customs of divorces were lax among the Jews; so that one woman may have had, at different times, five husbands; and the woman of Samaria was becoming morally worse, for, after having had five different husbands, the man with whom she was then living, was not her husband.

4. Q. To whom does Jude refer in the eleventh verse of his Epistle? A. As shown by the context, he refers to false teachers, ungodly, licentious, brutish, and corrupt, proud, unspiritual, and sensual, murderous like Cain, covetous like Balaam, and presumptuous like Korah, to whom is reserved the blackness of darkness forever (verse 13).

5. Q. What does Jude, in verse 3, mean by "the common salvation"? A. The eternal salvation, foreordained of the Father, wrought out by the Son, and applied by the Spirit, common to or equally shared in by all the elect of God, all true believers in Christ, all possessors of "the common faith" (Titus 1:4; Jude 1).

6. Q. Can a Christian keep all the commandments given in the Scriptures? A. Without Christ we can do nothing (John 15:5); but we can do all things through Christ who strengthens us (Philip. 4:13). By the Spirit of God dwelling in us, we may sincerely, though partially and imperfectly, obey His holy and blessed commandments (Rom. 8:9, 2, 4; 5:5; 13:8-10; Matt. 22:35-40; 1 John 3:8, 9).

7. Q. Do the original words translated "if" in the King James Version of the Bible have no meaning? A. No person but an irreverent ignoramus or monomaniac can say so. It is an awful reflection upon the Holy Spirit to say that He would inspire men to write meaningless words. The words translated "if" occur 830 times in the Old Testament and 592 times in the New Testament, or 1,422 times in the Scriptures. According to the most authoritative lexicons of the Hebrew and

Greek languages, these words denote a condition or a supposition or a concession or a cause or a desire or a time. No intelligent and reverent mind can read such passages as Gen. 4:7; Ex. 15:26; Levit. 26:3-46; Deut. 4:29-31; 7:12-26; 11:13-32; Josh. 24:20; Psalm 89:30-32; Isa. 1:19, 20; Jer. 7:5-7; Ezek. 18:5-23; Matt. 6:14, 15; John 4:10; 7:37; 8:24, 31; 12:32; 13:17; 14:23; Rom. 8:18; Gal. 5:15, 18; 2 Pet. 1:8, 10; and 1 John 1:7, and say that the words therein translated "if" have no meaning.

8. Q. Is there any Scripture proof of the Roman Catholic doctrines of the Immaculate Conception or sinlessness of Mary, the mother of Jesus, and her Perpetual Virginity? A. Not the slightest; the Immaculate Conception or sinlessness of Mary was proclaimed, against the entire teaching of the Scriptures, by Pope Pius IX at Rome, December 8, 1854; and the Catholic doctrine of her Perpetual Virginity is disproved by Matt. 1:25.

9. Q. When were the first Catholic and Protestant Missions established? A. By the Catholics at Rome in 1622; by the Episcopalians at London in 1698; by the Moravians of Austria-Hungary in 1732; and by the Baptists at Kettering, England, in 1792. S. H.

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## REMARKABLE PROVIDENCES.

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"Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."—Psalm 107:8, 43.

### MARTYRDOM OF FATHER, MOTHER, AND THEIR TWO SONS.

In March, 1556, the Roman Catholics burned alive at the stake, in the city of Lisle (now called Lille), France, 155 miles northeast of Paris, because they were steadfast believers and servants of the Lord Jesus Christ, Robert Oguier and his wife and their two sons, Baudicon and Martin. Robert and Baudicon were burned first; and Robert's wife and son Martin were burned eight days afterwards. They died, singing psalms to God, and praying for their Devil-instigated murderers; and Baudicon, lifting his eyes upwards, said to his father: "Behold, I see the heavens open, and millions of angels ready

to receive us, rejoicing to see us witnessing to the truth in the view of the world. Father, let us be glad and rejoice, for the joys of heaven are near us." Their last words were, "Jesus Christ, thou Son of God, into Thy hand do we commend our spirits."—*For's Book of Martyrs*, Chapter V.

These dreadful scenes may be repeated in our own country during this century. The Catholics now have a majority in sixteen States of the Union, and in many of our largest cities, and are rapidly increasing their numbers by immigration and by proselytism from Romanizing Protestants, and have great influence with our Congress and Supreme Court and Presidents; they have the smallest proportional population in North Carolina of any State of the Union. Abraham Lincoln predicted that they would get control of the United States, revive persecution, and then be exterminated. S. H.

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## EXTRACTS.

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LUTHERVILLE, GA.

*Elder Lee Hanks—*

DEAR BROTHER:—I desire to endorse the uncompromising position you take in regard to the troubles and strife that confront the Old Baptists at present. I sincerely believe that you are contending for principles that will be sustained and supported by Almighty God Himself, and therefore all the fires of persecution can not destroy.

About nine years ago I united with the then content and old-fashioned Baptist church at Providence, in the Western Association, but sad to say, now numbered with the "Progressives," for here as in many other places truly the ways of Zion do mourn and tears are on her cheeks. I believe the condition of said church to-day only a result of a desire for popularity and the fruit of seeds sown by the pastor, who for several years has gradually lined up with the unscriptural practices of South Georgia. Now, alas! a majority of the members say they will accept anything on this line the Scriptures do not plainly forbid, and Elder W. attributes any opposition to *ignorance* and prejudice, and advocates church sovereignty (one church can not withdraw from another, etc.,) and Sabbath Schools, having written to a brother here while in England some time ago saying he had been to a church there that had them and he (Elder W.) thought the Old Baptists in Georgia should do likewise. But enough, I suppose, on this line, as I only desired to give a part of the situation, and that there are yet a few in this section who are content to walk in the "good old way," and will not go with these things. Allow me as one of the very least to bid you to press on, and, as one of old, remember that verily there is a reward for the righteous.

Yours in sorrow,

W. H. HURST.



R. 1, COLUMBUS, GA., July 20, 1909.

*Elder Sylvester Hassell—*

DEAR BROTHER:—I am in receipt of the GOSPEL MESSENGER for July, and I can not express my appreciation of the truths it contains. God's dear children everywhere should ever be ready to hold up the hands of His true and faithful soldiers of the cross and pray daily that His blessed Spirit may ever guide them. You have long since proven to be a faithful soldier of the cross of Christ, ever "speaking the truth in love," for which I wish to thank God. It will surely redound to His praise and glory. Please find enclosed \$1.00 to pay for the MESSENGER another year. May God's blessings rest upon you and all who love His name.

Yours unworthily,

J. W. BRITTON.

RIPLEY, MISS., August 9, 1909.

*Elder S. Hassell—*

DEAR BROTHER:—By request I will try to write a short sketch of my trip in Georgia.

I left home July 2d, and visited all the churches as published in the *Primitive Baptist* but two; I was rained out at one place and missed one on account of train being late. I also was at Canoochee, Rosemary, Lower Lotts Creek, Ephesus, De Loach, and Red Hill, that were not announced in the paper. My first stop was at Phenix City, Ala. I met a precious band of Baptists at this place. Elder Bullard is their pastor. This church (I was told) is the first to declare against the new things causing so much trouble among the dear people of God in Georgia. I met the following Elders on my tour: Bullard, Clayton, Hanks, Monsees, Almon, Howel, Taylor, Floyd, Beasley, Licentiate Kite, Elder Williams, Licentiate Moring, Elders Kersey, Anderson, Holloway, Donaldson, Wilkerson, Bowen, and Smith, Licentiate Holloway and Barrow, and Elders Stubbs and W. W. Rines. All of these are good, sound and conservative preachers except the two last mentioned, and they are on the progressive side of the troubles in Georgia. I am truly sorry that such troubles exist among our people. But I am truly thankful to God that we have as many good, sound old-line Baptists in Georgia as we do. I was told that there were some seventy-five or a hundred old-line preachers in Georgia that were contented with the pure, simple way of worship as our fathers worshiped. I never met a more God-fearing, God-honoring set of people in my life. They worship just as our Baptists worship here and as they worship in all other places where I have been. I never was more warmly received or had a stronger solicitation to make another trip in any country. I was several days with Elder Lee Hanks, and I never met a more lovable, more humble, and more Christ-like man in my life. God bless the man. I was favorably impressed with all the old-line preachers I met. I had never before met any of these dear brethren but Elders Taylor and Hanks (they have been at my home). I am truly glad that I met the Georgia Baptists. Brethren, I do not feel worthy of your kind and encouraging words and deeds; but no poor mortal appreciates your kindness more than my poor, imperfect self. God bless you all. I was at Butler, the home of our much-lamented Elder Respass. He has been dead fourteen years, but yet he speaks. O that we had more such men! In Macon I visited the home of Sister R. Anna Philipps, who is known by a large number of the Baptists by her able and interesting writings. God bless the dear sister.

The few days I have been at home I have received several letters from the dear Baptists of Georgia, requesting me to visit them again. I will

say, my dear precious friends, I would be real glad to visit you all again, but my mind is in a different direction now. If my mind ever leads me that way again, and the dear Lord wills, I will try to visit you. I am so weak and imperfect I almost shudder at the thought of leaving home. Will you all pray for poor me? God bless you all till we meet again.

Yours in hope,

JAMES DUNCAN.

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ITHACA, N. Y., R. 3, July 5, 1909.

*Elder Hassell—*

DEAR BROTHER:—The time for renewing my mother's subscription has come. You may send it in my name now, as I trust she is in the presence of her Saviour without a veil of humanity between. She (Mrs. Sarah A. Hollister) had a fall on the 4th of December, by which one knee and hip-joint were injured so badly she could have but little change of position in bed from that time. On the 11th of April her prayer for direction and assistance ceased, and we feel sure an unbroken song of praise commenced. During some of the twenty years of her widowhood she often felt impressed to sing His praises in the night when no one was near to be disturbed. She was the last of the members who were associated with Elder Daniel E. Jewett and wife in the church at Mott's Corners, Tompkins County, N. Y., of which he was a member at the time of his death in Philadelphia. They have always been well remembered and by many who were not members of the church, "having a good report of those who were without." They have exchanged hope for fruition, and prayer for praise. My father, Elder Kinner Hollister, died near twenty years ago, aged 86. My mother was in her 99th year. She was able to get about and enjoy well the company of friends until her injury.

MRS. G. E. STEVENS.

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GIBSON, TENN., August 17, 1909.

*Elder S. Hassell—*

MY DEAR BROTHER IN HOPE:—I dearly enjoy reading the MESSENGER, and shall be a subscriber so long as it advocates the simple, plain truth as I understand the Scriptures to teach. I believe what the Old Baptists teach and preach—preaching is teaching, and all who preach should take heed so as to save themselves and those that listen to what they preach—save them from error and wrong. Salvation is all of grace and is most holy.

Yours in hope,

E. A. GULLEDGE, M.D.

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## OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

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MRS. M. E. BROCK.

Sister M. E. (Ganus) Brock was born April 12, 1846, and departed this life at her home in Carroll County, Ga., May 25, 1909, and her remains were interred in the Tallapoosa cemetery. Sister Brock married Mr. W. C. Brock December 24, 1866, and to them were born nine children, seven boys and two girls. One boy and one girl preceded her to the grave. She leaves her husband and seven children, and a host of friends to mourn their loss, but we mourn not as those who have no hope, for we have the sweet assurance that our loss is her

eternal gain. She was baptized into the fellowship of the Primitive Baptist church at Tallapoosa, Carroll County, Ga., September 10, 1887, where she lived a consistent member until the Angel of Death came to release her spirit from its tenement of clay and to escort it to its home in that house not made with hands, eternal in the heavens, there to join the blood-washed throng in the church triumphant, in the praises of Him who loved her with an everlasting love and redeemed her to Himself; where there will be no more sickness, sorrow, pain nor death, and no sad farewells, but ever where she will be with Jesus, and dwell with God and Christ forevermore. Sister Brock was truly a model lady, an humble Christian, a kind and affectionate wife, a tender and loving mother, and a good neighbor, ever ready to administer to the needy and to sympathize with the suffering, and to speak a word of comfort to the mourning. Truly she is missed at home, in the church, and in the community. May God fill her absence with His royal presence and give us all a reconciled mind to His will. Oh, Lord, keep, bless and comfort the bereaved husband and children, is the prayer of her humble pastor.

J. M. BAGWELL.

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MRS. MARY A. L. SHIRLEY.

Mrs. Mary A. L. Shirley, wife of Elder J. H. Shirley, and daughter of Jordan Sanders and his wife, Sarah Sanders, was born at Faceith, Ga., April 2, 1831, and died July 24, 1909, at the home of her son, E. D. W. Shirley, Shelby County, Ala. Mrs. Shirley was married October 17, 1852. She had obtained a hope in Jesus when about twenty years old, but never joined the church till 1873. This was at Emmaus, Chambers County, Ala. She requested that her husband baptize her. This was one month after her husband had been ordained to the full functions of the gospel, and his first subject to baptize. I first met Sister Shirley about eighteen years ago, and I have known her ever since. To know Sister Shirley was to appreciate her as a kind and an affectionate mother, a cheerful helpmeet to her husband, a good neighbor, and a loyal Baptist. Elder J. H. Shirley and I were jointly called for several years to two churches, and we were otherwise closely and harmoniously associated in the ministry; and I know Sister Shirley bore all the loneliness, hardships, and privations of the long, active, useful life of her husband as a gospel minister, and she did it in much patience and fortitude. But she is now gone to her eternal reward. Her church will greatly miss her, and her children will miss her, but none will miss her as dear Brother Shirley. A few more days, dear brother, and you shall meet her where parting will be no more. May God sustain you; and, when the summons comes, may you have a convoy of angels to bear your spirit to the realms of eternal bliss. And oh, dear children, may the God of your dear father and departed mother be your God and your Saviour.

After services by Bro. E. L. Crumpton, Sister Shirley's remains were laid to rest in the Kingdom Cemetery to await the resurrection. Dear Lord, bless and sustain the bereaved.

S. S. CRUMPTON.

P. S.—*Primitive Baptist* and the *Baptist Trumpet* please copy.

---

W. M. WILLINGHAM.

By request of Pleasant Grove church, it has become my painful duty to write a short sketch of our beloved brother, W. M. Willingham. He was born November 24, 1842, and departed this life April 21, 1909. He was married to Miss Tilda Johnson, December, 1865. They had no children. He joined the Primitive Baptist church at Canaan, in Alabama, the fourth Sunday in August, 1866, and was baptized by Elder

McCoy. He moved to Arkansas in 1882, and was in the constitution of Pleasant Grove church of the Primitive faith at Kirby, Ark., in 1890, (the exact date not known to the writer), where he lived humble and faithful until death. I have been acquainted with Brother Willingham from 1882 until his death. He was truthful and honest in all his dealings, and an earnest contender for the faith once delivered to the saints, always filling his seat at his meetings, ever ready to look after the poor and to assist his pastor. He stood high in the church and was a kind and loving husband. He was a good neighbor and liked by all who knew him. He was one of the tried saints of God, being afflicted for several years; but by the grace of God he was made able to bear it all with patience and seemed to be resigned to his lot in life; though his suffering was severe, he never was heard to murmur or complain, claiming it was right. He was a firm believer in salvation by grace, and he believed that God was righteous in all His ways. One year before his death he was visited by a cyclone and everything he had was destroyed; he contended that it was right. He told the writer that he received the grandest blessing of his life, in the cyclone, believing that it was the mercy and power of God that brought him and his companion through unhurt. He seemed to realize the mercy and the wrath of God in the same stroke. He died in the triumph of a living faith. The church extends her heartfelt sympathy to Sister Willingham and relatives. The writer conducted the funeral service at Kirby, April 22d, a large congregation of relatives and friends being present, after which his remains were laid away to rest until the morn of the resurrection.

D. M. THRASH.

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NANNIE STALLINGS.

Humboldt, Tenn., Aug. 18, 1903.

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Vol. 31.

No. 11.

# THE GOSPEL MESSENGER.

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NOVEMBER, 1909.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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## CHRIST THE SINNER'S FRIEND.

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“A Friend of Publicans and Sinners.”—Luke 7:34.

Jesus, the incarnate God of love,  
Rules all the shining worlds above;  
And though His name the heavens transcend,  
Yet He is still the sinner's Friend.

Before the rolling skies were made,  
Or nature's deep foundations laid,  
He saw our fall, and did intend  
To show Himself the sinner's Friend.

Behold the condescending God  
Awhile forsake His bright abode;  
To our mean world see Him descend,  
And groan and die the sinner's Friend.

When the appointed hour was come  
He burst the barriers of the tomb;  
Then to the skies He did ascend,  
Where still He lives the sinner's Friend.

Ye mourning souls, to Jesus come,  
Cast off despair, there yet is room;  
To His dear hands your cause commend,  
Who only is the sinner's Friend.

JAMES B—R, 1780.

[Published by Request.]

### CIRCULAR LETTER.

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*To Pilgrim's Rest Primitive Baptist Association of Alabama, A. D. 1895.*

BELOVED BRETHREN:—At your last session you appointed me to prepare a circular letter, to be appended to the minutes of this year, and in compliance with this request, I will quote you for a beginning 1st Kings, 18th chapter, 17th and 18th verses. “Ahab said, Art thou he that troubleth Israel? And Elijah said, I have not troubled Israel, but thou and thy fathers, in that ye have forsaken the commandments of God, and thou hast followed Baalim.”

This, as well as the most of the Old Scripture, is a typical Scripture which points over to the gospel day.

A short while ago a leading M.D. or D.D. preacher proclaimed publicly that the Primitive Baptists were the curse of the world. To this harsh, cruel, false, slanderous charge we demur, and will, in this circular, endeavor to show you what spirit it is that is a curse to the world. That set whose theory and practice is in harmony with the eternal, infallible word of God is not nor ever has been a curse to any one or any thing; but a blessing. But alas! the enemies of that sect that holds to God's Word, who have no higher motive than earthly gain and self-aggrandizement, have always been vigilantly engaged in trying to sweep from the face of the earth the faithful God-trusting few, who always have, in every age of the world, protested against their errors, or contended earnestly for the faith once delivered to them by the Great Law-giver. And such has been the firmness and fidelity of that little flock, that tens of thousands of them have sacrificed their lives, rather than glide along in silver slippers in the broad way. In the text quoted above, we see a specimen of the two spirits that have been struggling against each other from the days of Cain and Abel until now. Israel had split asunder. Who was responsible for the sufferings that followed? After the death of Solomon one Jeroboam, the son of Nebat, led ten of the tribes of Israel, and carried

them down to Samaria and set up two gods for them to worship—one at Dan, and the other at Bethel, and commanded the ten tribes to fall down and worship those two gods, and say, These be the gods that brought us out of Egyptian bondage—which they did. The tribe of Judah remained at Jerusalem and kept the oracles of God. From that time on until the ten tribes were sold into bondage there was incessant war between Israel and Judah—Israel fighting for the idol gods, and Judah contending for one only true and living God, and His laws. Are you so blind that you can't see the analogy between the things of then and now? After a while one Ahab became king over the ten tribes. He became enamored with one Jezebel, queen of the Groves. She was very rich; she had 400 prophets that she fed at her own table. After a while the vengeance of Heaven visited Israel, the ten tribes of Jacob. God sent a blasting famine upon the land of Samaria. By this time, Ahab and Jezebel and their 850 false prophets had killed all the prophets of God except faithful old Elijah, as he thought; he stood firm where God had planted him, and the gates of hell could not prevail against him. Self-justification and innocent condemnation now have to be resorted to to sustain the dignity of his throne. So here goes Jezebel, Ahab's wife, and 850 missionaries, [not God's missionaries], proclaiming through all the land of Samaria that wicked old Elijah was the cause of the famine, the curse of the world, and was running at large, and could not be found anywhere, and Jezebel has wreaked her vengeance upon all of God's prophets but him, and he must be found and slaughtered. Is it not a pity that old Elijah had not thought of it and set up a Sunday School and a theological school, and so on? That was not, nor is it now God's way of doing business. The race is not to the swift nor the battle to the strong, but "of My Spirit," saith the Lord. A reward was offered for him. After a time the God of all power, wisdom and goodness goes to his faithful old servant who was crouched and hid in the cave of Mount Horeb, and tells him to go and show himself to Ahab. Nothing fearing or doubting, he rises from his dusty bed and shakes his dusty mantle, and away he goes to hunt up Ahab who was hunting him.



As soon as his wicked eye lit upon Elijah, with vengeance in his eye and malice in his heart, he says, "Art thou he that troubleth Israel?"—the curse of the world. The brave old soldier cut the old idolatrous tyrant off at the knees, by demurringly replying, "I have not troubled Israel, but thou and thy fathers in that thou hast left the Commandments of God and followed Baalim." Who has left the Commandments of God in this dark age of the world—who is the curse of the world? Can you show a doctrine or an ordinance that my people have left? Have not you M.B.'s and all others added things to your theory and practice that the Bible nowhere teaches? Negative or affirm this, as you please. Dr. Graves, one of your leading editors and preachers, an M.B., said in one of his editorials that the institutions of the day, which sundered or rent the Baptist family, were of recent date, and have no authority in the Bible for their existence, and that he wished that they were destroyed if it took an earthquake to do it. Who then is a curse to the world, and what brought the split in the Baptist family? Who is Jeroboam and Ahab, and who is the Elijah party? Be honest and own up to the truth like men. Dr. Graves answered anti-typically to Obadiah that went off with Jeroboam into idolatry at Dan and Bethel. He was a friend to Israel and Judah both, and saved or prolonged the lives of one hundred of God's prophets from the wrath of Ahab's wife. When a Missionary Baptist editor in New York besmirched, ridiculed, defamed, and lied on the Primitive Baptists, Dr. Graves replied to him this way: "You have done those people injustice. They are my brethren, and it is probable that when we have lost the true gospel—the power of God unto salvation—they will hold to it." Then, who is the curse of the world? Ahab was killed in battle at Ramoth Gilead, and his wife, Jezebel, was hurled out of a window and the dogs lapped her blood, and this will be the final doom of all false accusers, false prophets, and idolaters. We are informed that one of the kings of Judah, Jehoshaphat, went to the help of Ahab at Ramoth Gilead when Ahab was killed, and God was angry against him for it and he was put to death. Where was little, faithful Judah all this while? At Jerusalem, keep-

•

ing God's laws, fighting for the oracles of God, against all the idolatrous powers of the earth and ten tribes of her brethren beside. Was Judah the curse of the world? Like the burning bush, she came through floods and flames until Shiloh came when she handed over the scepter to Him. Then they were dispersed and scattered among all nations. And until this day they remain saved in the old Jewish faith. They will then acknowledge our Saviour—then there shall be one fold and one Shepherd. They are a better and purer people to-day than their Russian and Persian persecutors. The fullness of the Gentiles is nearly complete. The Gentiles are going into idolatry of other names as Israel and the Jews did preceding the first advent of our dear Saviour. They are a better people than the most of the religious sects of our country, for they do not add to or take anything from the old carnal Jewish system. But we, the Gentiles, have got the people scattered and confused with hundreds of new things and lo here and lo there. Who! who is the curse of the world? Take money out of the religion of our country and it would expire instantly. You are blinding the eyes of the credulous by making them believe that the world is growing rapidly better and that you will soon have it good enough for the second advent. What a mistake! Our dear Lord says in regard to that, "As it was in the days of Noah, so shall it be in the days of the coming of the Son of man." How was it then? The world was so wicked that the good Lord poured out His wrath upon them and destroyed all but eight souls. Who was the curse of the world then? Was it the eight souls or the wicked antediluvians? During the reign of Ahasuerus one Haman had a resolution passed by the king to have all the Jews put to death here in his appeal to the king. There is a certain people, scattered abroad and dispersed among the people, in all the provinces of the kingdom and their laws are diverse from all people, neither keep they the king's laws, therefore it is not for the king's profit that they should live. If it pleases the king let it be written that they be destroyed, and I will pay ten thousand talents of silver to the hands of them who have the charge of this business to bring it into the king's treasury, Esther 3:8, 9. The

laws of the Jews were the laws of God, and Haman's laws were the laws of the Devil. Haman said just what you do, the innocent Jews were the curse of the world. Poor, pitiful, ignorant blind guides, woe unto you, for you will receive your reward. If you are an honest, intelligent historian, if you will run the stream of time down to the morning of the world, beginning with Cain, you will discover that blind guides and false religion have been the cause of the overthrow of all government, and the cause of more human suffering than all else. False religion is built upon the sandy foundation of human prudence and human wisdom. And hence our dear Lord said to His Father, "I thank Thee, oh Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent and revealed them unto babes; even so, Father, for it seems good in Thy sight." God tells you, blind guides, that He hath chosen the weak things of the world to confound the strong, and the ignorant things the wise, and base things of the earth and despised things of the earth, and things that are not to bring to naught things that are, that no flesh should glory in himself, but of Him are ye in Christ Jesus our Lord, who of God is made unto us wisdom and righteousness, sanctification and redemption. Whose image does this reveal? None but anti-typical Judah. The Primitive Baptists are an honest, patriotic, generous, kind-hearted, sympathetic, debt-paying people, and it is seldom that you will find one of them recorded on your judicial docket. How dare you, then, have the impudence, audacity, falsity to call them the curse of the world? God will reverse your vile charge some day by showing you that they are the light of the world and salt of the earth typically and anti-typically. All the tribes of Jacob were brothers and the just heirs in the division of Canaan. They were often imprisoned for the sin of idolatry which is the offspring of spiritual pride. In these cases God forsook them for a time and suffered their enemies to capture them and hold them as vassals for a number of years; once in Babylon for the long term of 70 years. But when the fixed time expired, and they were sufficiently chastised to a day, God brought them out with a high hand and strong arm—not a moment



longer could they stay. You know that the Jews were all that were persecuted in their day, and you know that the Primitive Baptists are all that are persecuted now, one the anti-type and the other the type. You may scoff at my symbolism, but as sure as the old dispensation was shadowing or typical, you the M. B.'s, are the anti-type of the ten tribes that went into idolatry and fought with the idolatrous tribes against Judah. And as Ahab married Jezebel, who was an offspring of an idolatrous king, and not of the stock of Jacob, so you a few weeks ago married the pedo-Baptist world in the formation of the Christian leagues, and you have thus enlarged your forces to fight against us. You used, in the days of Graves and others, to fight against the Pedo world. But alas! when, like Herod and Pilate, who had been long enemies, when they met up with the innocent Lamb, whom they mutually hated, they decided that He was the curse of the world, because He did His Father's will and saved His people from their sins by dying for them. The Devil and all his satellites want Christ's bride to say, as harlots say, that men can save sinners, and whenever you can with good words and fair speeches so blind the eyes of the world as to make them say that, your ends are accomplished and your purses filled. When the blind man owned that Jesus had restored his sight they cast him out of the synagogue. But, my beloved brethren and sisters, that dear little despised flock, stand fast in the liberty wherewith Christ has made you free, and be not entangled again with bondage; our God will fight for us. Mr. Fuller was your Jeroboam; he drove the entering wedge that scattered God's flock. As all the tribes of Israel dwelt together in unity and love until Jeroboam came, so the Baptist family dwelt together in unity and fellowship until Mr. Fuller came, but on his dying bed he said after all it's all of *grace*. When our dear Lord, the great and long-looked-for Shiloh, the Lion of the tribe of Judah, took the scepter from Judah, he established a Baptist church in the days of the Cæsar (Daniel 2:44.) I say a Baptist church; God knows that I am telling the truth as a faithful witness. He and His children by John were baptized in water and not with water applied from the hand. The Cæsars were all dead



before the days of Mohammed, or Constantine the Great, or Calvin or Wesley, or King Henry VIII, or Luther or Campbell or Joe Smith. Christ set up this church and said that he would build it to a finish. All these Pedo sects were set up by man and the Pope gave sprinkling as a substitute for baptism. Who is the curse of the world? We are brethren as were the twelve tribes of Israel, and we ought not to strive one against the other, nor would we debase our noble birth by doing so, was it not for blind guides. You are now fighting Judah with the Pedo world. Come out of her, My people, says our God; be not partakers of her sins lest ye be partakers of her plagues. Come out of her, My people, saith your God, and be ye separate, and I will receive you to Myself and I will be your father, and ye shall be My sons and My daughters.

The narrow limits of a circular letter forbid that I shall extend this circular any further—a hint to the wise is sufficient. The humble writer of this circular is not hired to give testimony, therefore his evidence can not be ruled out. May God soon bring His children all to the unity of the faith of God, and give us all grace to discharge all the duties of life, and prepare us for the solemnity of death, and a happy acquittal at the judgment bar.

A. J. COLEMAN.

Eld. A. J. Coleman, of Pickens Co., Ala., was born January 10, 1814, and died September 19, 1899. He was one of the ablest ministers of Alabama; and, after the death of Eld. Burwell Temple, of Johnston Co., N. C., in 1873, he for several years edited *The Primitive Baptist*, published in Raleigh, N. C.

S. HASSELL.

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## CHURCH ENTERTAINMENTS.

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MY DEAR FRIEND:—As in our little conversation you considered the entertainment at a Baptist Association to be the same as church suppers and festivals, let me explain the difference, which I think is quite material and interesting. The entertainment at an Association consists of boarding for three days those who attend the

meetings from a distance, say fifteen to fifty miles and more, caring for the horses of those who come in their own conveyance, and providing for those who come by rail transportation between the place of meeting and the stations, and all this is done as a matter of hospitality that brethren and friends in a large district of country may meet together for the praise and worship of the Lord.

The church supper or festival, on the other hand, is a single meal, for which a price is charged. The price and the kind of supper it will be are published beforehand, showing that the object in view is the money obtained in this way. It is held in the house of worship and in the name and sanction of the church, that it may find favor with the people, otherwise they would not attend.

The great difference, however, between these two kinds of entertainment is seen from a Bible standpoint. In Bible history out-door meetings were very common. Moses was commanded to ask permission of the king for the Lord's people to go three days into the wilderness to worship Him. John the Baptist and the Saviour often preached in wilderness places, and we read of the people being fed without charge. When Jesus sent His disciples to preach He instructed them to depend on private houses for entertainment. If they ever paid anything it was with the sweet words, "Peace be to this house." At a meeting by the riverside Lydia said, "Come into my house and abide there," and this they did. The command is, "Use hospitality one to another without grudging," and this is the watchword as the Association goes from church to church. But the church supper is for gain, with no thought of hospitality or worship. That this is contrary to the teaching of God's word is made very plain in the Bible.

Paul says the fathers that passed through the sea—"the church in the wilderness"—were fed spiritually as now; but with many of them, he declares, God was not well pleased, and he says, most impressively, "these are our examples to the intent that we should not lust after evil things as they did, as it is written the people sat down to eat and to drink, and rose up to play," for which

they were overthrown in the wilderness. This clearly describes the striking features of many church entertainments. Paul also charges the Corinthians with eating and drinking at the church to gratify their appetites, and gives them a most stinging rebuke: "What?" he cries with an outburst of feeling, "what? have ye not houses to eat and drink in, or despise ye the church of God?" He closes the chapter by saying, "If any man hunger let him eat at home." Could anything be more simply spoken? Yet, how sharp, direct, and penetrating it must have been!

The apostle seems much grieved at such things and again writes: "Many walk, of whom I have told you often, and now tell you, even weeping, they are the enemies of the cross of Christ, whose end is destruction; whose God is their stomach or appetite, who mind earthly things." They were enemies of the "cross of Christ" because the Saviour said, "If any man will be My disciple let him deny himself and take up his cross and follow Me." From the lips of this same Jesus came the strongest proof against using the sanctuary of God for anything but worship. It was when He went into the temple and overthrew the booths or seats and tables and poured out the money of them that bought and sold, and, making a whip of small cords, drove the people out, and said with indignation, "Take these things hence; make not My Father's house a house of merchandise." Surely there ought to be one spot on earth where the spirit of gain, the spirit of the world, can not enter; and Jesus so taught when he was about his Father's business, cleansing the house of worship from the defilement of worldly business and pleasure. Selling doves for sacrifice was right at that time, and conducting an eating table is honorable; but Jesus' decisive command, "Take these things hence," shows plainly that the house of prayer is not the proper place for such merchandise. That burning command, "*Take these things hence,*" applies to every device for making money in the house of worship, whether it be a supper, a musical program or picture show, a midget wedding, or any other performance for money's sake. Jesus poured out the money in the temple as He would again, though it come by hun-

dreds from these worldly things. He emptied Himself of heaven's treasures and became poorer than the birds and foxes, and yet He uttered His voice against making His service a house of merchandise. His sanctuary was for the pure, spiritual worship of His holy name. It is there His people present their bodies a living sacrifice, and far more acceptable than offerings of gold and silver.

"Vainly we offer each ample oblation;  
Vainly with gifts would His favor secure;  
Dearer by far is the heart's adoration,  
Dearer to God are the prayers of the poor."

Dead to the rudiments of the world, and risen with Christ, we are to let His word dwell richly in our hearts, teaching and admonishing one another in psalms and hymns and spiritual songs, singing and making melody in our hearts to the Lord. Please think of these scriptural admonitions; and, says the dear Saviour, "If ye love Me, keep My commandments."

Sincerely yours,

S. B. LUCKETT.

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MEEKS, GA., September 28, 1909.

*Elder Sylvester Hassell—*

DEAR BROTHER IN CHRIST:—I write you to inform you of my admiration of THE GOSPEL MESSENGER in the bold and firm stand it has taken for the right way—God's way—in condemning everything that is not in God's word being brought into the church. THE GOSPEL MESSENGER, with its editors and correspondents, has stood firm in contending for the good old way. I am glad to know that there are so many of God's able and tried servants standing firm in the doctrine of God our Saviour, and earnestly contending for the faith that was once delivered to the saints. My dear brother, I was not able to meet you at old Canoochee Church in Emmanuel County, Ga., when you were there, which I regret. I did want to meet you in this life, and hear you tell of Jesus and His wonderful work in the salvation of lost and ruined sinners. But I hope that if we never meet on this earth, we will, by the grace of our God, meet in heaven, where we will never, no, never part again. Sweet thought—happy thought! to dwell with our dear Saviour forever and ever! Pray for me, my dear brother, for I am a poor, old, and afflicted sinner: if I am saved, it is by the sovereign grace of God.

Your afflicted brother,

HENRY MEEKS.



## EDITORIAL.

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Parties desiring to communicate with either of the editors of THE GOSPEL MESSENGER personally, have their addresses above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, N. C.; or those who prefer to do so can hand or send remittances to either of the other editors.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder Lonnie Holloway, R. 1, Box 17, Graymont, Ga., and Elder J. M. Murray, Ellaville, Ga.

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"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17.

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## THE 144TH ANNUAL SESSION OF THE KEHUKKE ASSOCIATION.

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The 144th Annual Session of the Kehukee Primitive Baptist Association was held October 2d, 3d, and 4th with the mother church at Kehukee, near Scotland Neck, Halifax County, N. C. Forty-one out of forty-three churches were represented. Fifteen of the elders of the Kehukee Association, and six elders of the Associations with which we correspond in North Carolina (J. E. Adams, C. C. Bland, J. T. Coats, J. F. Farmer, P. D. Gold, and E. E. Lundy) were present.

The Lord blessed us with fine weather, with sound, able, and edifying preaching, and with perfect peace in our proceedings.

North Carolina is the most purely English and the most conservative State in the Union; and the Primitive Baptists are the most conservative of our people; and the old Kehukee Association, like all of her sister Associations in North Carolina, has been divinely preserved from human speculations and inventions, whether heathenish or Jewish, and the resulting confusion. We are not troubled about the extent of predestination, or what is called conditional time salvation, or instrumental music in church service, or pre-arranged protracted meetings, or Sadduceeism (the denial of the resurrection of the body), or Buddhism (the doctrine of the final annihilation of the wicked). The Introductory Sermon, preached by our clerk, Eld. M. T. Lawrence, of Hamilton, N. C., was on Jeremiah vi. 16; and we are satisfied to continue in the good old way pursued by Christ and His Apostles and by our Baptist fathers since the Apostolic Age. The old way is the new, living, Divine, everlasting, unchangeable way of truth and peace, which glorifies God, and benefits man. On this solid rock, we will stand, by the grace of God, till the last moment of our earthly pilgrimage, and through the endless ages of eternity.

S. H.

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## THE TWO LAST RELIGIOUS CENSUSES OF THE UNITED STATES.

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In 1890 the United States government took a religious census of the inhabitants of this country, and again in 1906. The last has just been completed, and its chief results are published in Bulletin 103 by the Department of Commerce and Labor, Bureau of the Census, S. N. D. North, director.

While David was punished by the Lord for numbering the Israelites twenty years of age and upwards, probably in a spirit of pride and a desire for foreign conquest (2 Sam. 24; 1 Chron. 21), Moses was commanded by the Lord to number the Israelites at the beginning and the end of their wilderness wanderings (Numb. 1:2, 3; 26:1-4); and the inspired historian Luke gives the numbers of some of the people of God in Acts 1:15; 2:41, and 4:4; yet it is plainly declared that their entire number is unknown by any man (Heb. 11:12; Rev. 7:9).

The United States government took a census of its religious denominations in 1890, and again in 1906. The enumerators may have gathered the statistics of other religious bodies with accuracy; but many Primitive Baptist churches would make no report to the government. The population of Continental United States was 62,947,714 in 1890; and was estimated to be 84,246,252 in 1906, an increase in 16 years of about 34 per cent, or about 2 per cent a year. In 1890 145 denominations were reported, and in 1906 186 denominations, an increase of 41. During this period the Protestants have increased from 14,007,187 to 20,287,742—that is, 6,280,555, or 44.8 per cent; while the Roman Catholic membership has increased (mostly by immigration) from 6,241,708 to 12,079,142—that is, 5,837,434, or 93.5 per cent. Among the Protestants or non-Catholics the Methodists have increased from 4,589,284 to 5,749,838—that is, 1,160,554, or 25.3 per cent; the Baptists, from 3,712,468 to 5,662,234—that is, 1,949,766, or 52.5 per cent; the Lutherans, from 1,231,072 to 2,112,494—that is, 881,422, or 71.6 per cent; the Presbyterians, from 1,277,851 to 1,830,555, or 43.3 per cent; the Disciples (also called Christians), from 641,051 to 1,142,359—that is, 501,308, or 78.2 per cent (these five religious bodies composing 81.3 per cent or more than four-fifths of all the Protestants or non-Catholics in the United States). From 1890 to 1906 the Episcopalians increased from 532,048 to 886,942—that is, 354,894, or 66.7 per cent; and the Congregationalists increased from 512,771 to 700,480—that is, 36.6 per cent. No other denomination, besides the above eight, had as many as 500,000 members in 1906. The Roman Catholics have an average of 969 members in each church (as the most of them are in large cities or in States having large cities); while the Protestants or non-Catholics have an average of 104 members in each church. Among the Catholics 49.3 of the members are males, and 50.7 females; while among the Protestants or non-Catholics 39.3 are males, and 60.7 females. There are more Roman Catholics than Protestants in the following 16 States: Maine, New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Island, New York, New Jersey, Louisiana, Wisconsin, California, Montana, Nevada, Wyoming, New Mexico and Arizona.

In the Census of 1890 the white and colored Primitive Baptists were not distinguished; but in the Census of 1906 they are put down separately. I will now give the number of the Primitive Baptists in each State, as recorded in the U. S. Census of 1890 and 1906:

<i>States.</i>	<i>In 1890.</i>	<i>White.</i>	<i>Colored.</i>
		<i>In 1906.</i>	
Alabama .....	14,903	9,772	14,829
Arkansas .....	2,994	2,591	840
Colorado .....	.....	31	.....
Delaware .....	183	227	.....
District of Columbia...	34	44	.....
Florida .....	1,997	1,781	5,350
Georgia .....	18,535	16,157	4,531
Idaho .....	.....	43	.....
Illinois .....	5,301	5,163	.....
Indiana .....	7,078	8,132	.....
Iowa .....	853	657	.....
Kansas .....	314	207	.....
Kentucky .....	10,665	5,442	228
Louisiana .....	1,602	781	201
Maine .....	137	68	.....
Maryland .....	373	251	.....
Massachusetts .....	10	9	.....
Mississippi .....	3,070	3,416	554
Missouri .....	3,763	.....	.....
Nebraska .....	40	118	.....
New Jersey .....	258	225	.....
New York .....	1,019	435	.....
North Carolina .....	11,740	10,207	2,215
Ohio .....	3,202	1,588	.....
Oklahoma .....	.....	587	.....
Oregon .....	.....	157	.....
Pennsylvania .....	314	397	45
South Carolina .....	531	606	.....
South Dakota .....	.....	5	.....
Tennessee .....	12,987	10,204	3,268
Texas ... ..	4,201	7,095	1,280
Virginia .....	9,950	9,642	1,588
Washington .....	.....	193	.....
West Virginia .....	217	2,019	47
	<hr/>	<hr/>	<hr/>
	116,271	102,311	35,076



Thus the entire number of Primitive Baptists reported in 1890 was 116,271; and in 1906 the whole number of white and colored Primitive Baptists was 137,387, which was an increase of 21,116, or 18.2 per cent in 16 years, or 1.14 per cent a year. The increase in population in Continental United States from 1890 to 1906 was about 2 per cent a year; and the increase in the number of Protestants or non-Catholics was 2.8 per cent a year, and that of Roman Catholics was 5.8 per cent a year. The number of Primitive Baptist ministers in the United States, as recorded by the Census, was 2,040 in 1890, an increase of 940; and 2,980 (1,500 white and 1,480 colored) in 1906. The number of Primitive Baptist churches reported in 1890 was 3,107; and in 1906 it was 3,719 (2,922 white and 797 colored), an increase of 612.

Even these imperfect figures of the United States Census prove that the Primitive Baptists, instead of dying out, as our ignorant religious adversaries say, are growing, not indeed monstrosly like the Roman Catholics, nor rankly like the most of the Protestants or non-Catholics, but moderately and healthfully, in about the same proportion as the population, exclusive of immigration.

S. H.

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### THOMAS WRIGHT'S LIFE OF WILLIAM HUNTINGTON.

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This, the first life of William Huntington, S. S. (Sinner Saved, as he called himself), has just been published in a handsome volume of 316 pages, in large clear type, on thick white paper, with 42 illustrations, by Farncombe & Son, 30 Imperial Buildings, Ludgate Circus, E. C., London, England. Thomas Wright, the author, has also written a life of William Cowper, the fine English sacred poet, one of Huntington's contemporaries.

William Huntington was one of the greatest free-grace preachers and writers ever born in England. Mr. Wright has had the most abundant printed and manuscript writings in which to study Huntington's life and character, and presents the subject with photographic accuracy, describing his numerous faults and his still more numerous virtues. Huntington was born February 2, 1745, and died July 1, 1813, aged 68 years and 5

months. He was sprinkled and brought up in the Episcopal church. He was a great sinner, but he found a greater Saviour. He spent his early years in extreme poverty and misery; but during his last thirty years he was abundantly blessed of the Lord, both spiritually and naturally, his income, from voluntary contributions, rising to more than ten thousand dollars a year, and he gave nearly all of it away to the afflicted and the destitute. In December, 1773, he had a sudden view of the glory of the Lord exceeding the brightness of the sun, and shining about him, at Sunbury, England, and he realized that he was a changed man and one of the spiritual children of God. In 1776 he was ordained as the minister of a small congregation of Independents (or Congregationalists) at Woking, England. In 1782 he removed to London and became pastor of Providence Chapel, about half of the members of his church being Baptists. He maintained that election and predestination are the principal arteries of the whole body of divinity; and the fundamental principles of his belief were a Trinity of Persons in the Godhead; the Divinity of Christ; Election; Particular Redemption; Justification by Faith; the Inhabitation by the Spirit and Regeneration by Him. He was most original, spiritual, experimental, powerful and discriminating in his preaching and writings. He was an uncompromising enemy of Arminianism. He arose at 4 a. m. and wrote about a hundred books and preached about ten thousand sermons. He was in great darkness on the subject of water baptism. His masterpieces were "The Bank of Faith," "The Kingdom of Heaven Taken by Prayer," and "Contemplations on the God of Israel." (Each of the first two of these books, which are his own experience, may be had, postpaid, for twenty cents, from Mr. Higsons, of New York.) Mr. Huntington would have no organ in his chapel. He says: "Pompous appearances and public parading to assemble and excite the curiosity of a multitude, with the assistance of an organ and such trumpery rattletraps, may serve to charm fallen nature, lay carnal prejudice in a trance, and fill a house with hypocrites; but conversion to God is another thing." He rarely preached funerals, and, according to his request,

his remains were buried in absolute silence. He died in perfect peace, blessing the holy and precious name of the Lord. He had numerous enemies, slanderers and persecutors (as Christ had); but his friends were more numerous. Even a few of the nobility and royalty of England attended his meetings, although he was illiterate and an extreme nonconformist. William Romaine said: "God raises up such men as John Bunyan and William Huntington but once in a century." J. C. Philpot said: "From the works of William Huntington and John Owen we have derived more instruction, encouragement, edification and consolation, and we may add correction, counsel, reproof and rebuke, than from any other writings except the Word of God."

The Life of Huntington may be had, postpaid, for \$1.40, from J. T. Higgon, 241 West 132d street, New York. S. H.

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### ON MY LAST ROUND.

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(No. 2.)

Leaving Opelika, Ala., on September 1st we went to Lafayette, Chambers County, and lodged with Elder J. T. Satterwhite, who conveyed me to Macedonia meeting house, where I tried to preach the following day to a goodly number of the members of that church and others. Elder Satterwhite is pastor of that church and also of Mount Pisgah, which we visited on Sunday, September 5th. This was the monthly meeting of the church, but I was sick and could not attend the Saturday conference meeting. The church received two members by experience and baptism. During my short but painful illness I was at the pleasant country home of Bro. — Howell, who, together with his dear family, can not be excelled in genuine kindness and hospitality. One of the parties baptized was Bro. Howell's oldest son, the other a daughter of Bro. Smith. The family, at our request, all went to the baptizing, leaving my wife and self seated on the front porch, from which we watched the people pass to and from the sacred scene.

On that occasion our minds were refreshed with memories of our past experiences, when we were younger and



stronger of mind and body, and could go with the multitudes to different places of worship and see what was done and hear what was said and gather our share of the common social enjoyments of this life; but now we are drooping and bending under the infirmities of age and are passing through the stage of mortal decay and deprivation which is common to all who live to be old and childish.

But we were not too old nor feeble nor blind to feel the presence of the Holy Spirit while the church engaged together in singing the sweet songs of praise to Zion's King; nor were we oblivious to the apparent truth that they were in love with Him and His sacred cause and with one another. The large audience listened with profound silence and attention while I stood up and spoke to them in the name of Jesus with all the strength and liberty that the Lord was pleased to give me, after which the pastor, Elder Satterwhite, followed with forceful and timely presentations from Heb. 10:35. He has served this church and had membership with them for many years, and, perhaps, there is not a minister anywhere to be found that the church would prefer before him.

After having the pleasure and comfort of meeting with the church at Mount Pisgah on Sunday, we were most kindly and tenderly cared for at the home of Bro. T. B. Cummings, a short distance away, where we were visited during the afternoon by a number of brethren, sisters and friends who kindly expressed their appreciation of our last visit, and bade us a last farewell.

Monday morning, September 7th, we boarded the train for Opelika on our return for home, and stopped off at the home of Brother and Sister J. W. Burk, where arrangements had been made by them for our comfort during the hours of waiting for the train to bring us to Columbus, Ga. The cars were crowded with passengers, many of whom were en route to Phoenix City to attend the meeting of the Upatoie Association. Among those were Elder J. S. Newman, of Texas, and Elder Nix, of Elmore Co., Ala., and several brethren and sisters of our former acquaintance, all of whom we were glad to meet once more on our last round. And while waiting at Co-



lumbus Union Depot for the train to bring us home we had the pleasure of meeting Elders Lee Hanks and J. A. Monsees, of Macon, Ga., who were going to the meeting of the Upatoie Association. By their presence and conversation and that of other dear friends we were much helped through the hours of waiting for the train, which would otherwise have seemed long and irksome. Through the merciful providence of God we arrived safe at our humble home at 9:30 p. m. Monday, the 6th, and found all as well as when we left. Ought we not to thank and praise the Lord continually "for His goodness and His wonderful works to the children of men?"

J. E. W. H.

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### THE TERROR OF THE LORD.

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"By terrible things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea." Psa. 65:5. God's children are subjects of quickening grace which imparts to them a knowledge of sin and guilt and leads them to repentance, which is the effect of godly sorrow. And when brought into this state of conviction and oppression they feel something of the terror of God's law, which causes them to pray and beg for mercy and pardon; they beg because they are destitute of righteousness and full of sin and guilt, and are therefore objects of sovereign mercy; and oh! how good and satisfying to feel that God is rich in mercy to them—merciful, not because of their goodness, but to their unrighteousness; they obtain joy and gladness, and sorrow and sighing flee away.

The ministration of death by the law is terrible, yet glorious in the end, which is Christ in them, the hope of glory.

This joy and peace comes to them through the dreadful sufferings of Christ, than which a more terrible scene was never exhibited in the death of any individual on earth. "See the Lord of glory dying; see Him gasping; hear Him crying; see His burdened bosom heave. Look, ye sinner, ye that hung Him; see how deep your sins have stung Him; dying sinner, look and live."

This is the Lord's way of answering the demand of His own infinite justice, and the only available means of answering the cries of poor, sinsick, perishing sinners. However much the guilty might call upon the name of the Lord for mercy, no answer of peace and pardon could ever reach his soul except through the blood and righteousness of Jesus Christ. God deals with His chosen people according to covenant principles. Heb. 8:6; 13:20. Christ is the covenant Head of the church, and those whom He redeemed are the chosen, and the children of the covenant and heirs of heaven through Him and in His heirship; for they were given Him of the Father, chosen in Him, predestinated to adoption by Him, redeemed and justified by Him and are therefore His people and can never be separated from His love. Rom. 8:38, 39. God is infinitely holy and righteous both in His character and in all His works; notwithstanding the terrors experienced by His creatures under His judgments, His every act is in harmony with His holy character and tends to the fulfillment of some wise design, and through all that He says and does, through all of His wondrous works to the children of men, He fully answers the wants of the people whom the prophet styles "the ends of the earth," who are taught by the Holy Spirit to confide alone in Him for salvation from sin.

Although this people, in nature and character, are remote from God, yet they are made nigh by the blood of Christ which cleanseth them from all sin. Eph. 2:13; 1 Jno. 1:7.

Such are the efficient means ordained and employed by the "God of our salvation" to bring His people to Himself in a holy and unblamable character, and His terrible dealings with them by the glorious ministration of condemnation shows them how much they need to save them from sin, and that they are wholly dependent upon the mercy of God, and then follows the exceeding glorious ministration of righteousness which was wrought by Jesus Christ and freely given through Him, for He is their righteousness, and the Son which to them is given—the way, the truth and the life of God's elect. (2 Cor. 3:7, 8, 9; Rom. 5:17; Isa. 9, 6.)

When Christ is revealed in the sinner, whether far off or near, by land or upon the foaming billows of the ocean, their faith takes hold of Him, and their confidence is fixed and established in Him as their Saviour, and they are kept by the power of God through faith unto salvation, ready to be revealed in the last time. 1 Pet. 1:5.

J. E. W. H.

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### HUNGERING AFTER RIGHTEOUSNESS.

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Matt. 5:6.

“Blessed are they which do hunger and thirst after righteousness, for they shall be filled.”

This is gospel, pure and simple. It is not law, but gospel, it is a universal truth—that is, it is true everywhere. The man that greatly desires righteousness is a blessed man. Such a man has seen his guilt, his distance from God; he has been emptied of self-confidence and self-righteousness, and no longer goes about to establish his own righteousness. If he could produce his own righteousness he need not hunger after it. In this hungering and thirsting there is a strong argument that we are unable to be righteous.

I have thought that God, in teaching, first teaches out of the law; and when we see ourselves in the light of the law we see our righteousness as “filthy rags.” The law gives knowledge of sin. We see the justice and purity of the law, and in its light we see our vileness, and so we see ourselves justly condemned. Forty years ago I had such a view of myself—all unclean, all unrighteous. How can God be just and save me? Some have said, “How can God be just and damn me?” but now it is “How can He be just and save me?” The law is good, but it stands between me and heaven.

Had this text said “Blessed are the righteous” it would have been a very different text; but its words are good and suitable to my case. Certainly I know I do hunger and thirst after righteousness; nothing is so desirable as to be pure and free from sin, but none so vile and far from it as myself. I trust these lines will be seen by some who see their application to themselves; who, while they clearly see their distance from God, yet find



a strong desire to be pure and holy and without blame in His sight. These words were not meant for the self-righteous, nor for those who see no beauty in holiness. They were meant for those who feel their need and great distance from God. "God be merciful to me a sinner." "Lord, save, I perish." "I am not worthy that Thou shouldst come under my roof." Surely the Lord's people understand this; they know what it is to be lost. How sweet the words, "They that do hunger and thirst after righteousness." Poor and low and unworthy as I am, these words are mine. I crave to be pure in heart and desire to be holy. He came to save sinners not the righteous—"that which was lost." Such words do search out the Lord's people. "Where sin abounded, grace did much more abound"; and where a poor sinner sees sin abounding in his life and in his nature he hungers after righteousness. Where the Lord enables a sinner to see his lost state he will also enable him to rejoice in hope—"he shall be filled," filled with hope and joy and peace—peace with God through our Lord Jesus Christ. O what a blessed hope it is, too! "For they shall be filled."

If you can look into your own heart and see that "sin abounds," that there is a craving for righteousness, a longing to be "holy and without blame before Him in love," then this immense blessing is yours, and you "shall be filled." This is a sweet text to those that can apply it to themselves, and it seems clear to me that it is applicable to myself this moment.

In 1869 I heard a minister use this text, and he so preached as to comfort me. I never saw anything in God's word so good before. I was comforted and cheered and thrilled with hope. I felt encouraged. I knew I was a poor sinner, but I did desire holiness. I longed to be worthy a place in the church. I longed to follow the Saviour in baptism. I have often tried to present this text for the comfort of others who are situated as I was; perhaps some one will see in this the comfort that came to me then.

J. H. O.

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## PERSECUTION.

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From Cain until the present there has been a spirit of persecution in the human family. Those who are born



after the flesh are ever ready to persecute those who are after the Spirit. The humble, gentle, dovelike spirit of God's humble children does not persecute those who are after the flesh. Cain arose and slew Abel. Cain believed in salvation by works, and here was a fruit of his works. There was envy and hatred in the heart of Cain because God had respect to Abel and his offering. "Jealousy is as cruel as the grave." Ishmael mocked Isaac. Ishmael was of the flesh, born of the bond woman. Isaac was after the spirit, born according to the appointment of God. Ishmael was a bond servant. Isaac was free. Isaac did not persecute Ishmael, but Ishmael persecuted Isaac. Joseph was persecuted severely by his brethren who exhibited an envious spirit, wanting to terminate his existence. Joseph was wrongfully imprisoned as the result of a jealous fleshly spirit of persecution. The altars of God were digged down and the true prophets of God were slain by fleshly religionists. The three Hebrew children and Daniel were sorely persecuted for their loyalty to God. Peter, John, Paul, and Silas were all imprisoned and sorely persecuted for their faithfulness to God. Stephen was stoned to death. Jesus was persecuted in almost every conceivable manner and was at last put to death. Strange to say that the persecutors of Christ and His people were religionists that were depending upon their own works for salvation. Many have been burned at the stake and others put to death in the most horrid manner by so-called worshipers of God.

Jesus says, "Blessed are ye when men shall persecute you, despitefully use you, and shall say all manner of evil against you falsely for my name sake; rejoice and be exceeding glad, for great is your reward in Heaven." We often get discouraged and take it as an evidence against us when we have to go through the awful flames of persecution, but it is an evidence in our favor. God's people are a sect everywhere spoken against. They are hated of all nations for His name sake. Jesus Himself was despised and rejected of men. All of His humble followers will also be despised and their faith and practice be rejected of men. "He that will live godly in Christ Jesus shall suffer persecution." The persecution

is often so severe against God's humble servants until good brethren will accept the false accusations against them and turn to be their enemies. The more fleshly the religion and false zeal the more severe will be the persecutions against those who live near to Jesus. Surely to follow the lowly Jesus is a straight and narrow way. Many carnally minded think the way is too narrow for them, and hence are carried away with the winds of doctrine by those who arise among us speaking perverse things to draw away disciples after them. Grievous wolves enter in among the flock of God, not sparing them.

Oh! that in the midst of persecution we could all exhibit the spirit of the lowly Jesus to overcome evil with good—not to return railing for railing. We should never oppose men as men, but oppose false doctrines and practices. Let us oppose error firmly and uncompromisingly, but do it in love, gentleness, and kindness. If we are imprisoned, let us bear it with humility and ever pray God to lay not this sin to their charge. May I ever possess the humble spirit of Stephen. While he was firm and fell at his post, yet he was kind to his persecutors. Do not be uneasy. Vengeance belongs to God and He will repay. "No weapon that is formed against thee shall prosper, and every tongue that shall rise up in judgment against thee thou shalt condemn." Saul will fall on his own sword, and Haman will be hung on his own gallows. God will fight our battles for us and we shall hold our peace. God can make our dying bed as soft as downy pillows, even though we are imprisoned and die at the stake. May God bless us and keep us humble and fill our hearts with love that we may follow Him with holy reverence and godly fear. Our light persecutions here will soon be over. If our body is mangled for our faith, bear it with that implicit faith in Him who has a sweet, never-ending rest awaiting all the redeemed host. Our troubles will soon be over. May God bless us all with the spirit to pray for our enemies. God will take care of His church and have a few left to contend for the precious faith and practice once delivered to the saints. He will give them supporting grace, and take them all to that sweet world of endless happiness and bliss. There will be no heartaches

nor briny tears there. There will be no sad farewells, no following loved ones to their last resting place, but a pure world of endless felicity. Thank God, this sinful world is not our home. We seek a city which hath foundations whose builder and maker is God. Bless His holy name, our sorrows will soon be over. L. H.

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## WHO AND WHAT ARE OLD SCHOOL OR PRIMITIVE BAPTISTS?

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A young man of Georgia, claiming to be a Primitive or Old School Baptist preacher, and posing as editor of a paper devoted to what they call the "Progressive" movement of Georgia, after giving an account of one of his protracted meetings, in which fourteen (14) united with the church, quotes from Acts and remarks as follows: "And Paul dwelt two whole years in his own hired house, and received all that came in unto him; preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." Acts 28:30, 31.

"What do you suppose Elders Hassell, Stewart and Hanks would have said in such a meeting as the above? They would have declared nonfellowship for Paul and his brethren and all that would not declare against them. Now, if some one will tell me how any man with good, common sense can declare against a meeting of over three days and read the above Scripture, I would like to know how he does it. There is not a single Scripture that opposes a week's meeting. It's nonsense to oppose and set up bars against brethren for preaching a week or even two weeks if they wanted to, so they preach the truth."

Who would have thought just a few years ago that a considerable number of Primitive Baptists in Georgia would be found following such leaders and slanderers of our people at this early date? Elder Hassell is one of the most gifted, humble, meek, and consecrated men in our ranks to-day, and is our own most accurate and distinguished church historian, distinguished alike for his general information and heavenly wisdom; is identified with and is moderator of the Kehukee Association, the



oldest Primitive Baptist Association in the world; and is a man whom our people love and delight to honor everywhere, and he holds to-day the same principles and practices which he has always held—no change whatever with him—holds to and practices just what our people did before this young man was born. He is now sixty-seven years of age, and his head is silvering for the tomb. I say, who would have thought just a few years ago that a number of Primitive Baptists of Georgia would have submitted to such reproach and slander of this lovely brother? Just a few years ago they would have delighted to honor him.

If the reader will take time to read the last chapter of the Acts of the Apostles he will see that Paul was carried to Rome in chains as a prisoner; and, when he was carried to Rome, he was placed in this house as a prisoner and under a guard. Why was he carried there as a prisoner? Because he refused to conform to the popular doctrines and commandments of men. And so it was as a prisoner in chains that he abode in that house two years. Now, reader, is it not ridiculous to represent our noble brother Hassell as having such little intelligence and respect for sacred things and faithfulness in the discharge of duty as to say that he would have nonfellowshipped Paul for preaching in a house in which he was by law and cruel persecution confined as a prisoner? If you are a child of God and have any respect for the truth, the order of God's house and for His faithful ministers, you should regard the remarks of this young leader as an insult to your faithfulness and intelligence.

Elder Hassell is far more likely to be in such a meeting as Paul was here in than that young man, for our noble brother is, like Paul, refusing to conform to that which is popular and fashionable in religion, and because he refuses to conform he is thus slandered; but this young would-be leader believes in conforming himself, for he has already taken up the Babylonish protracted meeting system and the organ.

In conclusion, I wish to give some of the leading characteristics or ear-marks of the Old School or Primitive Baptists upon certain practices that were considered,



passed upon and settled by them long ago, according to their history. Here they are, listen—rejection of *Sunday Schools*, *Theological Schools*, *Modern Missionism*, *Precarranged Protracted Meetings*, *Instrumental Music in Church Services*.

Ear-marks of the Missionary or Fullerite Baptists are the acceptance of all these..

Now for the ear-marks of the “Progressives,” falsely so-called. Here they are: rejection of *Sunday Schools*, *Theological Schools*, *Modern Missionism*, but acceptance of *Precarranged Protracted Meetings* and *Instrumental Music in Church Service*, besides two brand new marks. Here they are, listen—*Absolute Church Sovereignty*, and *Practicing the Missionary Scheme in part in the name of Old Baptists*.

On the subject of church identity it is said that “Judge James McCabe, a member of the Supreme Court of Indiana, in writing the decision of the Supreme Court in a case involving the ownership of Mount Tabor church property by the means or the anti-means party, said: The anti-means party are entitled to the property, because they occupy the original Primitive Baptist ground, that preaching the gospel is not the means of regenerating persons who are dead in trespasses and sins. This decision may be illustrated in the following manner: If a church were constituted on the fundamental principle that the Devil is a hog, and if only one member of the church maintains the fundamental principle that the Devil is a hog, it does not matter whether that principle is true or not, that one member is clearly entitled to the property.”

Now, then, who are justly entitled to the name Primitive Baptists? Those who hold to the original Primitive Baptist principles and practices fully and thoroughly, or those who, while they claim the *name*, are in that *name* really opposing some of the main and vital practices of the Primitive Baptists? I say, who? Who are the Primitive Baptists, those who speak the Jews’ language, the pure language of Canaan, concerning the practice of the old church, or those that speak the Ashdod language, the language of the half-breeds?

I will close with a quotation from our dear old brother

and former editor of the GOSPEL MESSENGER, Eld. J. R. Respass. Listen: "God's people should not yield to the temptation, however strong, and reasonable, and necessary it should be made to appear, to depart from Him under these trials; to modify the doctrine of God our Saviour, or the order of God's house, to please the world; or to resort to worldly and unscriptural expedients to build the church up; THEY HAD BETTER DIE OUT THAN TO DO IT, FOR TO DO IT IS TO DIE OUT."

G. W. STEWART.

#### REMARKS.

I feel myself to be "nothing and less than nothing and vanity" (Isa., 40:17); and I desire no one to follow me only as I follow Christ (1 Cor. 11:1); and I devoutly wish that all the dear children of God would, in both doctrine and practice, follow Christ as their perfect example (Matt. 9:9; 1 Pet. 2:21), and His inspired Apostles as they followed Him. Then divisions would cease among the people of God, and the church of Christ would be united as one living body, and the Lord would be glorified.

S. HASSELL.

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#### IF IN ARREARS, PLEASE REMIT.

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I earnestly request those of our subscribers who are in arrears to please send me, as soon as convenient, a dollar for another year's renewal, and more if they owe it on past subscription. Money is scarce, as it generally is with the most of us; but the amount owed by each subscriber is small, while the total is a large sum to me. It takes a great deal of money to publish and mail the MESSENGER, saying nothing about my careful and almost constant work upon it. I have to pay cash for all the expenses of the MESSENGER, and I send it to hundreds of our poor and afflicted members without charge, many of whom say that it contains all the preaching that they get. I take periodicals and pay for them, and I am not mad but glad when a statement of account is sent to me. The soul as well as the body needs nourishment; and I would rather have less food and clothing than do without my informing and refining and strengthening re-

ligious literature. Few religious periodicals in the United States pay even their expenses; the latter are paid generally by advertisements or societies. But Old Baptists have no societies; and the advertisements published in our periodicals are published without charge.

S. HASSELL.

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## QUESTIONS AND ANSWERS.

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1. Q. What does Jesus mean by saying, "Every tree that bringeth not forth good fruit is hewn down and cast into the fire" (Matt. 7:19)? A. That all the finally unregenerate and impenitent and unbelieving and wicked will be cast into the everlasting fire prepared for the Devil and his angels (Matt. 25:41, 46; Rev. 21:8).

2. Q. What is the meaning of Jesus when He says to His disciples, "In My Father's house are many mansions; I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto Myself, that where I am, there ye may be also" (John 14:2, 3)? A. That in the heaven of immortal glory, where Jesus visibly dwells and reigns, there are many abiding homes for His people; and that, after His death and resurrection and ascension, He would personally and bodily go to that Holy City, that blessed, heavenly country, and prepare these homes for their everlasting abode, and at last take all His people there to live forever with Him. He could have made the heavens and the earth and all things therein *instantly*; but He chose to take *six days* in which to make them. While He prepares Heaven for His people, He prepares them for heaven; and He sovereignly chooses to take time for both of these works of His.

3. Q. Do those who sprinkle for baptism know that immersion is the scriptural mode? A. The real scholars among them know it; they know that, in all Greek literature, the Greek word *baptizo* (from which the English word *baptize* is formed) never meant to sprinkle or pour, but only to dip, immerse, or submerge. The perversion of the meaning of this word is one of the strongest proofs of the total, willful depravity of the human heart. The Roman Catholics, who invented sprinkling

and pouring for baptism, but who never dared to formally and generally authorize this perversion of baptism until their Ecumenical Council at Ravenna, Italy, in 1311 A. D., themselves say that the Protestants got it from them, and not from the Bible, for that the Greek word means only immersion.

4. Q. Do Pedo-baptists sprinkle infants, knowing it to be unscriptural? A. They know that there is not one plain command or example of it in the Bible. Faith is an indispensable prerequisite to scriptural baptism (Mark 16:16; Acts 2:41; 8:12; 36-38; 10:47, 48; 16:30-34).

5. Q. How do you reconcile Acts 9:7 with Acts 22:9? A. Luke, who wrote both passages, was an intelligent, informed, and accurate historian, and would not contradict himself. The word rendered "hear" in these two verses means sometimes to *perceive by the ear or hear*, and sometimes to *understand* and the word rendered voice means sometimes *sound*, and sometimes an articulate or intelligible sound. In Acts 9:7 Luke says that the men who journeyed with Paul to Damascus heard a voice or sound, but saw no man. And in Acts 22:9 Luke says that Paul said that they that were with him, though they saw the great light, did not hear or understand the voice of Him who spoke to him. There was a natural light seen and a natural sound heard by Paul's traveling companions, but only Paul saw Jesus in heaven and understood His words, which were specially addressed to him (1 Cor. 15:8; Acts 22:7-9). It was as in John 12:28, 29; Jesus, having prayed, "Father, glorify Thy name," a voice from Heaven said, "I have both glorified it, and will glorify it again"; and some of the people who stood by said that "it thundered" (they heard only the sound), but others, who perhaps understood or distinguished the words, said, "An angel spoke to him."

6. Q. Who are the "all men" spoken of in Rom. 5:18? A. The first phrase "all men" ("as by the offense of one judgment came upon all men to condemnation") refers to all Adam's race, who sinned in him and after him (Rom. 5:12-14; 3:19, 20). But the second phrase "all men" ("even so by the righteousness of One the free gift came upon all men unto justification of life") refers,



as just explained by the Apostle, to those who "receive abundance of grace of the gift of righteousness, who shall reign in life by One, Jesus Christ," (verse 17), and to the "many who are made righteous by the obedience of One" (in verse 19). The Apostle must be allowed to explain his own meaning. As he says in 1 Cor. 15:22, "All in Adam die, but all in Christ shall be made alive."

S. H.

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## REMARKABLE PROVIDENCES.

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"Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."—Psalm 107:8, 43.

### WONDERFUL MERCIES.

Sister Kate R. Forbes, 2635 Park Avenue, Kansas City, Missouri, writes me September 8, 1909, as follows:

"I was born in 1842 in Halifax County, North Carolina. My maiden name was Doyle. My father moved in 1852 to West Tennessee, first to Hardeman County, and afterwards to Fayette County. In 1868 I was married to R. L. Forbes. In the money panic of 1873 to 1879 we lost all of our worldly possessions. We moved to Southern Kansas in the spring of 1880. In the fall of that year my husband died, leaving me six children to raise. I had been so tenderly raised that I knew nothing of physical labor. My distress was so great that these words lay on my mind by day and by night—"Lord, help me, if it be Thy will!" I knew no one but a few who occasionally came in. We occupied a rented house—the first rented house in which I ever lived. I was notified that the place was sold, so that I would have to move. I went to several places, but could find none to rent. I was so troubled that I could not sleep. One night I heard these words plainly spoken to me—"Be still, and know that I am God." My distress left me; I looked no more for a home. Next day, while I was walking in the yard with my baby in my arms, I saw a man and his wife in a buggy coming down the road. They drove up to my house, and said, 'We have found a good home for you; come and go with us to see

it. I did so; and, though I had no thought that I had means enough to buy a home, I had the exact amount of money that the owner asked for it. So I purchased it, and raised my children in that house, except one who died. During the twelve years that I lived in that town (Altoona, Kansas), some of my children were greatly afflicted, beyond the reach of medicine; but the Lord healed them. I had a very sick child during one of those cold winters (in 1880). We got our coal from the banks by the wagon-load. A heavy rain came, and raised the creeks so that there was no passing to the coal banks, and my coal all gave out. I had to keep the house at one temperature for my sick boy. I took him up to treat him for the last time. The house was getting cold. I laid him down, and tucked the cover around him; and then, about midnight, these words rushed into my mind—‘Lord, help me, if it be Thy will!’ I heard a plain voice speaking above me, ‘I am the good Shepherd, who taketh care of the sheep.’ I saw, in the loft, a large, beautiful, white bird with outstretched wings. Such a sweet peace stole over me that I lay down beside my child, and had a good rest. When I awoke next morning, everything seemed to be praising God. I heard a rap at my back door. I opened the door, and saw a strange man whom I had never seen before. He said, ‘I have a load of coal which I can’t sell; if you will accept it, I will unload it.’ ‘I can’t thank you enough, dear brother,’ I said; for I felt that he was a brother in truth. Brother Hassell, the riches of that night far excelled all the worldly possessions I ever had. I have experienced that God is the Friend of the widow and the orphan. I can not praise Him enough for His wonderful blessings to such a poor, weak, unworthy creature as I feel myself to be, who can only ask for the crumbs that fall from my Master’s table, and who must say—‘Nothing in my hands I bring; only to Thy cross I cling.’

I was a Missionary Baptist for ten years, but became dissatisfied, and had my name taken off from their church-book. The desire of my heart was—‘Lord, teach me to know the sound of the gospel, and the church of the living God.’ A strange lady came to my house one day, having heard that I was a dressmaker, and wanted

me to go to her house and sew for her, which I agreed to do. While there she asked me if I was a member of any church. I told her that I was not and never expected to be; that I never heard any one preach in witness with my experiences. There came a sweet peace over me as I was telling her some of my feelings. When I looked at her, I saw her in tears. She said, 'You are an Old School Baptist; come and go with me to my church,' which I did. The first hymn they sang had the right sound to me. I felt that was the church of God, and I united with them.

All my five children are grown. The two oldest are married. Of the other three, one son is an engineer; my older single daughter is an operator for a telephone company; and my youngest daughter is secretary of the Kansas City Terminal Railway Company. I keep house for them; and I desire every day to thank the Lord for His great and unmerited blessings to me. Sunday night, November 4, 1906, you, on your tour in the Middle West, preached in our church-house here (Mount Vernon, East 10th St., No. 4400, to reach the meeting-house, take Independence or Sheffield car, get off at Kensington, and go one block south). We have services every Sunday, and preaching by our pastor, Elder W. T. Brown, of Richmond, Mo., every fourth Sunday at 7 p. m. We have fifty members, and a very good attendance, and all are in peace. We are contented to walk in the old paths, and desire no new things among us.

I enjoy the GOSPEL MESSENGER. Eld S. H. Durand's article, on 'The Measure of Faith,' in the September number, was a great comfort to me. May you long be spared to stand on the walls of Zion and to proclaim the unsearchable riches of Christ.

I am humbly your sister, I hope, KATE R. FORBES."

We can rejoice with Sister Forbes in the great goodness of the Lord to her, sustaining her in her sore trials. I well remember my pleasant visit to her church, with her pastor and Elders Joseph Ford and H. W. Newton, and my subject (Isa. 33:20-22), and the large and attentive congregation.

S. H.

## CONTRIBUTIONS FOR BUILDING A MEETING- HOUSE FOR UNION CHURCH, UNION PARISH, LA.

Brother J. R. Haile, of Haile, La., writes that he has received the following contributions to aid this poor church in building a meeting-house:

J. L. Culpepper, Stockdale, Tex.....	\$5.00
Mr. and Mrs. A. J. Picket, Fitzpatrick, Ala.....	5.00
	S. H.

### EXTRACTS.

GRAYMONT, GA., September 6, 1909.

*Elder Sylvester Hassell—*

DEAR BROTHER:—Your recent visit to Georgia will be long remembered by the dear Baptists, though I regret very much that I didn't get to meet you and Elder Stewart. We want you both to come again. We dearly love such men of God, as will "speak the truth in love," yet in firmness contend for apostolic doctrine and practice.

May God bless you to edit the MESSENGER in the future, as heretofore, that His people may be comforted and instructed in the way of righteousness, is my prayer.

Yours in bonds,

LONNIE HOLLOWAY.

ODESSADALE, GA., September 20, 1909.

*Elder Sylvester Hassell—*

DEAR BROTHER:—I send the Money Order to renew my subscription to THE GOSPEL MESSENGER, which in my opinion is as clean a religious paper as is published in the United States. I do not like the so-called "Progressives," of South Georgia. I admire Elders Stewart and Henderson, of Alabama, and their views on this protracted meeting business. I know some of these South Georgia brethren. They are good brethren, but I wish they could see their way clear and come out from behind the bushes, and get out in the open, and come back and affiliate with God's regular army of Christian Soldiers.

Your unworthy brother, I hope,

C. F. HURST.

WILL'S POINT, TEX., September 14, 1909.

*Elder Sylvester Hassell—*

DEAR BROTHER:—Enclosed you will please find post-office money order for one dollar, my renewal for THE GOSPEL MESSENGER for the year 1909, as I have been taking the MESSENGER for some time and I can not do without it; it is a great comfort to poor, unworthy me. Pray for the unworthy writer when at a throne of grace.

W. A. NEAL, SR.

"MOUNTAIN HOME," (R. 4, STANLEYTON), VA., Sept. 9, 1909.

MY DEARLY BELOVED BROTHER HASSELL:—It gives me great pleasure to think of the visit (though too short) we had from you and Brother Meads before our Association at Mill Creek. I felt it to be a great and



glorious privilege to be able to attend the meetings. Although I am too deaf to hear preaching, my poor heart was softened by the grace of God and encouraged to "run with patience the race set before us," *though I was denied* the comfort and instruction of your lovely gospel discourses. All of you *dear men of God* seemed *filled* with the Holy Spirit, you preached with power and demonstration of that Spirit which kindled a flame of sacred love in these cold hearts of ours, and made us *feel* that we were sitting "together in heavenly places in Christ Jesus our Lord." If such pure delight takes possession of our minds at such meetings here below, O, what must it be to be "There, over there," where the sting of death is felt and feared no more, and death is swallowed up in victory! How sweet our associations are here when undisturbed by the suggestions of Satan, and our only plea is, *Jesus*, our dear Redeemer, no other name can save us, give me *Jesus* or I die. No hope in all the works and inventions of men; with all their ingenuity and crafty workings. "I determined to know *nothing* among you, but Jesus Christ and Him crucified." "God forbid that I should glory, save in the cross of our Lord and Saviour Jesus Christ." I enclose \$1 for THE GOSPEL MESSENGER for another year. God's choicest blessings rest upon you and His dear people everywhere. In hope of eternal life,  
 Your sister,  
 LUCY G. BRUMBACK.

---

RICHMOND, VA., September 20, 1909.

Dr. E. A. Gullledge, Gibson, Tenn.—

MY DEAR BROTHER IN HOPE:—The latter part of your letter caused my poor heart to rejoice and take courage. I, too, have searched the Scriptures from beginning to end (I should have said *read*, as I fear search is too strong a word for me to use, though I do believe I have at times been enabled to search the Scriptures); and I have found such sweet promises to the dear children of God, but my cry has been, Are any of those dear promises for such an one as I? or, in other words, "Am I a child of the true and living God?" Sometimes I have felt that I could call upon Him as My Lord and my God; but how often is the case with me as it was with the poor Publican—I feel too unworthy to lift my eyes heavenward and call upon His great and holy name. Your reasons for being an Old Baptist could not be better, and I would like very much to see you in person and hear you tell of the dealings of our blessed Saviour with you. I, too, have been made to feel that I would like for every creature to know what a precious Saviour I have, and I have felt I would like to reach the top of the highest mountain peak, and there firmly declare, until it had been sounded in the uttermost parts of the earth, the wonderful work of our God. How good it is to feel this way! It seems these seasons of rejoicing with me are few and far between; but I know that God knows best what I am in need of, and I try to thank Him for the crumbs that I catch from the Master's table. Oh, what if He would deal with me according to my just deserts? He is a God of mercy and full of love, and glory be to His name forever more! It is natural for a natural man to love the world; but, when God has seen proper to speak to the soul that is dead in trespasses and in sins, the powers of hell can not keep his mouth shut. Yes, He has promised never to leave nor forsake us (His little flock); and, if we are included in this little flock, we may rest assured that He will never leave us, but that He is ever watching over and protecting us from our enemies. He may apparently withdraw Himself for a season, but it is only to make us more obedient children, and it is therefore for our good. I am, if not deceived,

Your brother in a precious hope,

R. LESTER DODSON,

P. O. Box 161.

## OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

## ALEXANDER BRANNEN.

The subject of this notice, Alexander Brannen, was born in Bulloch County, Ga., September 16, 1826, and died May 16, 1909, aged eighty-two years and eight months. He was married to Miss Sarah Ann Hodges December 1, 1853. To this union were born six sons and four daughters; his wife and six children survive him—J. G. Brannen, J. H. Brannen, P. B. Brannen, Mrs. Josephine Allen, Mrs. Pennie Aikins, Mrs. Mary Ann Denmark. He united with the Primitive Baptist Church at Bethlehem, Bulloch County, Ga., the third Sunday in August, 1856. He was ordained deacon about 1877 or 1878, and filled his office with credit to himself and the satisfaction of the church until his death. Brother Brannen was true to his profession to the last; he was prompt to all his duties as a Baptist and citizen; he dearly loved all who he believed loved and feared God. He delighted in hearing the gospel preached as long as he lived. Elders Hassell and Stewart visited him in his sickness when they were in our section, and he so much desired to hear them preach that Elder Hassell, while at his home, read a chapter and commented on it, much to the old brother's comfort. The writer spent the night with him after Elder Hassell spoke in the evening before, and he seemed to be rejoicing in the truth spoken by Elder Hassell: that night and the next morning was the last time I ever saw him. The affliction that produced his death was heart trouble; but it did not last long before his blessed Master took him home to rest, we believe. He served in the war between the States two years before the close, and was surrendered under Gen. Joseph E. Johnston at Greensboro, N. C. He left Greensboro, N. C., the 3d day of May, 1865, and walked home, a distance of four hundred miles, by the 18th day of the same month. He was an excellent provider for his family, and a good citizen, a loving husband and father. He was buried at Bethlehem Church; and, by his request, Elder H. Temples preached the funeral about a month after his death. May the good Lord give us all reconciliation to His providence in Brother Brannen's removal from time to eternity.

H. TEMPLE.

*Primitive Baptist* please copy.

## H. S. PASLAY.

By request of Sister P. A. Paslay, it has become my duty to write a short sketch of our beloved brother, H. S. Paslay. He was born in the State of Alabama, March 8, 1849, and departed this life July 8, 1908. He was married to Miss P. A. White September 26, 1867, and to this union were born four children, three girls and one boy. Two girls preceded him to the grave. He united with Ebenezer Primitive Baptist Church, Tallapoosa County, Ala., 1869, and was baptized by Elder E. J. Wilson. He moved to Arkansas in November, 1875, and in 1877 he, together with several others, was constituted into a Primitive Baptist Church in his house, and it went by the name of Ebenezer Church, of which church he remained a consistent member until death. I have been personally acquainted with him since 1879. He was truthful and honest in all his dealings, and an earnest contender for the faith once delivered to the saints. He was a good neighbor, a kind and attentive

husband, and an affectionate father. His doors were always open to his brethren, doing all he could to make them feel pleasant and at home. He was afflicted with paralysis for several years; never was heard to complain of his afflictions, but bore it with that Christian fortitude which characterizes the children of God. He was a firm believer in salvation by grace, and grace alone. I will say to the bereaved family, be of good cheer: for if we believe that Christ died and rose again, those that sleep in Jesus will God bring with Him. D. M. THRASH.

---

THOMAS J. SIKES.

I will send you the obituary of my brother-in-law, Thomas J. Sikes, for publication by request of his sister (Mary J. Sikes). He was born at Mount Hilliard, Bullock County, Ala., September 2, 1880, and died near the same place July 3, 1909, aged twenty-eight years, ten months, and one day. He committed suicide unknowing to his folks some time before day, July 3, 1909. He arose in the lonely hour of the night, left his home with his gun, walking half a mile to an old vacant house, walked in the yard, lay down by a tree, placed the muzzle of the gun to his throat and did the awful deed. Oh! what a shock to his parents! He leaves to mourn his loss his parents, three sisters, and one brother, Alan (as we called him). He was never in good health until a few years ago, when he seemed to be better physically, but grew worse mentally. For four years his mind failed fast, but his parents did not think his mind to be so weak. By profession he was a member of the Methodist denomination. He was a good boy, and had many friends. This is the second brother-in-law of mine that has committed suicide in the past few years. To his parents I will say—

Don't complain,  
For your loss we hope to be his gain.  
Commit your troubles to God above,  
Where all is peace, and joy, and love.

Brother and sisters, weep no more,  
But strive to meet on the golden shore;  
For from sorrows and suffering he is free.  
Oh, Lord! may it be Thy will for us to dwell with Thee.

JOHN T. KING.

---

MRS. M. J. HOUSE.

Death, the mighty sickle that was sent to mow the golden grain at harvest time, has again invaded the terrestrial sanctuary, and taken therefrom our much loved sister, M. J. House, who was born March 27, 1822, and died June 24, 1909, at the home of her eldest daughter, Mrs. Bettie Clark, with whom she had lived for some years.

She joined the Primitive Baptist Church at Shiloh, Marshall County, Mississippi, in November, 1842. Mr. J. R. House and Miss M. J. Flake were married August, 1837. (Her husband joined the same church, 1851, and died June, 1881.) She leaves three daughters, thirteen grandchildren, eleven great-grandchildren, and one great-great-grandchild to mourn for their gray-haired mother, upon whom the sun of eighty-seven summers has shone with tender care, and the frosts of as many winters have kissed her brow. She leaves behind her a record for kindness and hospitality of which the writer, to whom is dedicated the duty of chronicling the sad intelligence of her death, was a liberal sharer. My pen pauses in the attempt, feeling my inability to discharge so im-



portant a task. Her home was, and the homes of her children are, ever thrown open to the Baptists, or any one else, meeting all with a cordial welcome. We will miss the clasp of her hand and the sweet smile with which she always greeted us. She was an humble, loving sister, and faithful to her church duties as long as she was able to attend. She had been in feeble health for several years and her hearing was bad. God in His inscrutable providence has called this lovely character from earth and earthly cares, sorrows and afflictions, to be a participant of His glory, where the saints in all ages reign and bask in the beauty and excellence of the Divine presence. Clothed in the perfect righteousness of the Redeemer, amid the ranks of that purchased flock, whose harps and tongue are tuned by the touch of love, to fill heaven with the full chorus, hallelujahs to the eternal King. What a glorious rest and perfect peace in the bosom of God, where the great enemy of souls is destroyed and death is swallowed up in victory! We feel that her spirit now is perfectly happy in Christ and will remain so until the resurrection of the body in its immortal, incorruptible and glorified state like the body of Christ, then reunited in the spiritual, she shall never tire in voicing the praises of her Redeemer; in the midst of that innumerable company at God's white throne. Truly it may be said, the fruit was ripe and mellow with the dew of heaven; in heaven where her dying eyes read a mystic meaning which only the rapt and parting soul could know. Only those who knew her best are prepared to fully estimate her worth, for she was one who made no superficial display. Her work was done in an unpretentious way and was effectual, but best of all, it was by the redeeming and sanctifying grace of God applied by the Holy Spirit through Jesus that the character was crystallized into the beauty of holiness. Peace to her ashes, and to her loved ones left behind. I can join in sympathy with you and say, bless the little mound of earth where her body is resting in Pleasant Grove Cemetery. For her children 'tis so sad to think, Mother is gone. That face, that illumined their hopes, is hid from them, but in its stead is a richer heritage, an untarnished memory, and a bright evidence of a peaceful acceptance with God. "The half can not be told." May the Lord lead us by His Spirit out of sin and darkness and place us firmly upon the rock and hide us in the cleft until the storm has passed, and then take us home where we shall rejoin her in the golden courts of perfect happiness, there to sing praises to the precious name of Jesus through the endless ages of eternity. By one who loved her.

MRS. FANNIE PRICE.

---

#### CHANGE OF ADDRESS.

Elder W. M. Little has changed his address from Pottsville, Texas, to Donie, Texas.

Elder Lee Hanks has changed his address from 134 Winship street, Macon, Ga., to 103 Daisy Park, Macon, Ga.

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#### PROFESSIONAL NOTICE.

Dr. E. A. Gulledege, Gibson, Gibson County, Tenn., is a general practicing physician. Any one suffering with Piles will do well to go to him and be cured. He treats without the knife. He is a member of the Primitive Baptist Church in that city and can give you good references as to his success. He sends 10 suppositories of his home or self pile treatment for five dollars. Any one suffering with Eczema who wishes to try a remedy he formulated, can obtain a trial vial for 50 cents, which is about at cost. You will get results. He treats, without charge, afflicted poor and deserving patients.



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S. HASSELL.

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Vol. 31.

No. 12.

# THE GOSPEL MESSENGER

Mrs D G Gillespie  
AND

## FOOTPRINTS OF THE FLOCK.

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.



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# The Gospel Messenger

## AND

# Footprints of the Flock.

DECEMBER, 1909.

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# The Gospel Messenger

AND

## FOOTPRINTS OF THE FLOCK.

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Devoted to the Primitive Baptist Cause.

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VOL. 31.    WILLIAMSTON, N. C., DECEMBER, 1909.    No. 12

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### GETHSEMANE.

Luke 22:44.

While nature was sinking in stillness to rest,  
And the last beams of daylight shone dim in the west,  
And the moon cast her paleness on the lone solitude,  
In deep meditation, I wandered abroad.

While passing a garden I lingered to hear  
A voice soft and plaintive, from One kneeling there,  
The voice of the suppliant affected my heart,  
While pleading in anguish the poor sinner's part.

So deep was his sorrow, so fervent his prayers  
That down o'er his bosom rolled sweat, blood, and tears  
I wept to behold him, and asked him his name;  
He answered, "'tis Jesus, from heaven I came."

"I am thy Redeemer, for thee I must die,  
The cup is most bitter but can not pass by;  
Thy sins like a mountain are laid upon Me;  
And all this deep anguish I suffer for thee."

I heard with contrition the tale of his woe;  
While tears like a fountain of waters did flow;  
The cause of his sorrows to hear him repeat,  
Pierced deeply my heart, and I fell at his feet.

With the voice of contrition I loudly did cry,  
"Lord, save a poor sinner, oh, save or I die!"  
He smiled when he saw me, and said to me "Live!  
Thy sins which are many I freely forgive."



How sweet was that language! It made me rejoice,  
His smile how consoling, how cheering his voice.  
I ran from the garden, and spread it abroad;  
And shouted, "Salvation! Oh, glory to God!"

I am now on my journey to mansions of bliss;  
My soul's full of glory, of love, and of peace.  
I think of the garden, the prayers, and the tears,  
And that loving Stranger, who banished my fears.

The day of bright glory is rolling around,  
When angels descending the trumpet will sound.  
My soul then in raptures of glory shall rise,  
And gaze on that Stranger with unclouded eyes.  
—Unknown.

The above is an old sacred experimental song that always moved me to tears when I heard it sung in my childhood. See Remarkable Providences in this number of THE GOSPEL MESSENGER. S. H.

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### COMING UP FROM THE WILDERNESS.

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A SERMON, BY MR. J. C. PHILPOT, OF STAMFORD, LINCOLNSHIRE, PREACHED AT NORTH-STREET CHAPEL, STAMFORD, ON LORD'S DAY AFTERNOON, OCT. 18TH, 1857.

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*"Who is this that cometh up from the wilderness, leaning upon her beloved?"—Solomon's Song, viii. 5.*

The Song of Solomon is altogether a spiritual book—as spiritual, because as much inspired by the Holy Ghost, as any other portion of the sacred volume. It is true that there are in it figures and images drawn from human love which the carnal mind may abuse; for what is there, however holy and sacred, which the perverse heart of man will not wantonly profane? Fire may be taken from God's altar to burn incense to an idol. A drunken profligate may feed his vile passions by looking upon the chaste and most virtuous female. An impure mind may pervert to wrong meanings the purest language. This is their sin and shame. But their abuse of what in

itself is pure casts no taint upon, and communicates no defilement unto, the object itself. There is nothing in conjugal love, from which many of the figures of the Song of Solomon are taken, in itself impure, for that existed before the fall. It is of God's own appointment that the feeling of passion which is commonly called love should exist between the sexes and when hallowed by God's own institution, marriage, there is nothing impure in conjugal affection: for Christian husbands are bidden by God himself to "love their wives"; and therefore there can be nothing impure in the chaste figures drawn from wedded love by the Holy Spirit. Man, it is true, has debased the pure passion of love by his own vile lusts; but God's own institution remains the same. The sin is with those who abuse it. "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." If, then, we can read this sacred book under the unction and influence of the same Holy Spirit by whom it was inspired, and have in our bosom any measure of that divine love of which the representations of conjugal tenderness and affection are but dim and imperfect figures, we may draw water out of this sacred song as from a well of salvation; and we may in the sweet intercourse and holy, affectionate communion that are here depicted as existing between Christ and the Church, find something corresponding to the experience of our own hearts.

In the words before us an inquiry is made, and from the peculiar form in which it is couched, it would appear as if the person putting the question had a dim and indistinct view of two noble personages coming up side by side out of a dreary desert. The person who puts the question sees, we may assume, a lovely woman leaning upon a man who yet far outshines her in nobility of mien, beauty of person, and comeliness of aspect. Seeing this lovely woman, leaning on this comely and beautiful man, the question instantly and instinctly arises in the mind of the observer, to learn who she was; for there was something in her manner, appearance, gait, and whole demeanor that struck him with admiration. *Who*, then, is it that asks the question in the text? In this holy book there are for the most part but three

speakers: the Bridegroom, the Bride, and the Daughters of Jerusalem. It can not be the Bridegroom that here speaks, for he is spoken of as "*the beloved*." Nor can it be the Bride who puts the question, for she it is who is "*coming up*." It must, then, be the virgin Daughters of Jerusalem, who, struck with this unusual appearance in the wilderness, put to each other this question, expressive of their admiration as well as of inquiry:—"Who is this that cometh up from the wilderness, leaning upon her beloved."

In opening up these words, I shall, as the Lord may enable—

I.—*First*, endeavor to show *who* this is; in other words the *character* and *description* of the person coming up.

II.—*Secondly*, the *wilderness*, in which the person spoken of at present is; for out of the wilderness the object looked at, is represented as coming.

III.—*Thirdly*, the *coming up* from the wilderness.

IV.—*Fourthly*, the posture in which she is seen, "*leaning upon her beloved*."

And the Lord enable me so to speak, that power and unction, dew and savour, may accompany the word to your heart.

I.—*Who* is this that cometh up from the wilderness?" No other than the virgin bride of Christ—his chosen spouse, *the Church of God*. But by the term, the Church of God, we may understand not only Christ's bridal spouse, viewed as consisting of the "general assembly and church of the firstborn which are written in heaven." (Heb. xii. 23); but we may also, following the language of Scripture, apply the words to a rather narrower circle. If we view the Church as the bride and spouse of Christ in the fullest sense of the word, then we must include in the term the whole of the redeemed, all for whom Christ laid down his precious life, and all who will be eternally in heaven worshipping and adoring a three-one God. This is the widest, broadest view of the Church of Christ. But we may also consider the Church in a somewhat narrower light—as representing the saints of God now upon earth—what is often called the "Church militant:" that is, the Church in her present

suffering condition, as warring against Satan, the world, and the flesh, as distinct from the Church triumphant above. Not, then, to the Church in glory, but to the Church in grace, do the words apply which the Holy Ghost puts into the mouth of the inquiring daughters of Jerusalem—"Who is this that cometh up from the wilderness?" But we may take a narrower view of the words even than this. We may bring the subject down, as I mean to do, to describe the experience of every living soul; for what is the Church below but an aggregate of believers? The Church of Christ upon earth is made up of believing men and women, who are all members of the mystical body of Jesus, who all have a certain work of grace upon their souls, and by means of which they are manifested as possessing a vital union with the Lord the Lamb. This is the view, then, which I shall take of the words in answering the question—"Who is this?" that I may not wander into loose and vague generalities, or merely entertain your minds with a doctrinal discourse about Christ and his Church, but bring the subject to bear closely and experimentally upon your heart and conscience. View, then, with me the person described as coming up out of the wilderness as an individual believer, a child of God, a saint of the Most High—not merely redeemed by atoning blood, but regenerated by effectual grace. View him also as possessing a vital union with the Lord Jesus—a union produced as well as evidenced by some manifestation of Christ to his soul. Let us be clear as well as decided upon these points, for such a one only, as I shall hope to show, can fully come up to the description given in the text, as coming up "leaning upon her beloved."

We need not, then, go very far to discover, in the light and life of the Spirit's teaching, *who* is this? The answer may be readily given: he is one made alive unto God by regenerating grace: one who knows something of the entrance of the word into his conscience, laying bare the secrets of his heart, and discovering the guilt, the filth, the evil, and the miserable consequences of sin. He is one who knows something of the deceitfulness, hypocrisy, and wickedness of his own fallen nature. He is one who is separated from the world, whether dead in sin or dead



in a profession, by a discriminating work of grace upon his heart. He is one who has been led to see the emptiness of a mere notional knowledge of the truth, without knowing experimentally the healing power of love and blood. He is one who has been stripped of creature wisdom, human strength, and a fig-leaf righteousness, and been made to see that unless he has a vital interest in the blood and obedience of Jesus, he must perish in his sins. He is one whom God the Spirit has blessed with a living faith. And, by a "living faith," I mean a faith that works by love, purifies the heart, separates from the world, delivers from the power and practice of sin, overcomes the wicked one, receives grace and strength, life and power out of the fulness of Christ, and the end of which is the salvation of the soul. He is one who is blessed also with a good hope through grace: who has had some discovery of the Lord Jesus to his soul, so as to raise up in his heart a hope in his mercy, enabling him to cast forth that anchor which is both sure and steadfast, into that within the veil, where he rides secure from death and hell, and where, through upholding grace, he will outride every storm. He is one who is blessed with a vital union with the Lord Jesus; for he is said in the text to "*lean upon him*"—which implies that he has such a union with Jesus as enables him to rest wholly and solely upon him, and upon what he of God is made unto him. He is one who is also blessed and favored at times not only with union, but with a measure of sweet and sacred communion with the Lord of life and glory; for to "*lean upon him*" implies that he is favoured with some such holy nearness as John had when he lay in his bosom. He is one, too, who is not ignorant of trial or temptation, for the wilderness finds him enough of both; nor is he one who is ignorant of sufferings, afflictions, and sorrows; for this is the distinctive character of the present wilderness condition. He is not unacquainted with spiritual hungering and thirsting, for the wilderness in itself affords neither food nor water. Nor is he a stranger to the fiery flying serpents that haunt the wilderness, nor to the perils and dangers that encompass the traveler therein from the pestilential wind, the roving Arab, and the moving columns of sand.

But with all the vicissitudes of the wilderness, which he deeply and painfully feels, with all its dust upon his face and clothes, with all his swarthy visage and wearied gait, yet there is that in his mien and aspect which strikes a beholder, who has at least eyes to see what true grace is and does, with wonder and astonishment. A sinner saved is a spectacle for angels to contemplate. As the apostle says, "We are made a spectacle unto the world, and to angels and to men." The ancients used to say that "a good man struggling with difficulties was a sight for the gods to look at." We may say, with all Christian truth, that the mysteries of redemption are "things the angels desire to look into"; and among the mysteries of redemption, what greater than a redeemed sinner? That a man who deserves, by sin original and sin actual, nothing but the eternal wrath of God, should be lifted out of perdition justly merited into salvation to which he can have no claim, must indeed ever be a holy wonder. And that you or I should have ever been fixed on in the electing love of God—ever have been given to Jesus to redeem—ever quickened by the Spirit to feel our lost, ruined state—ever blessed with any discovery of the Lord Jesus Christ and of his saving grace,—this is and ever must be a matter of holy astonishment here, and will be a theme for endless praise hereafter. To see a man altogether so different from what he once was—once so careless, carnal, ignorant, unconcerned—to see that man now upon his knees begging for mercy, the tears streaming down his face, his bosom heaving with convulsive sighs, his eyes looking upward that pardon may reach him in his desperate state,—is not that a man to be looked at with wonder and admiration? To see another who might have pushed his way in the busy, bustling scenes of life, who might have had honors, riches, and everything the world had to bestow heaped upon his head, abandon all for Jesus' sake, and with Moses, "esteem the reproach of Christ greater riches than the treasures of Egypt,"—is not that man a wonder? To live whilst here on earth in union and communion with an invisible God—to talk to Jesus, whom the eye of sense has never seen, and whose voice the ear of sense has never heard; and yet to see him as sensibly

by the eye of faith as though the natural eye rested upon his glorious Person, and to hear his voice speaking into his inmost heart, as plainly and clearly as though the sound of his lips met the natural ear,—is not that a wonder too? To see a man preferring one smile from the face of Jesus and one word from his peace-speaking lips to all the titles, honors, pleasures, and power that the world can bestow,—why surely if there be a wonder upon earth, that man is one. And so says the Lord himself—“Hear now, O Joshua, the high priest, thou and thy fellows that sit before thee, for they are men *wondered* at.” (Zech. iii. 8.) And again—“Behold, I and the children whom the Lord hath given me are for signs and for *wonders* in Israel.” (Isaiah viii. 18.) May we not, then, say with admiring as well as wondering eyes—“*Who* is this?” “Why, this man I knew, worldly, proud, ambitious, self-seeking. That man I knew given up to vanity and pride. The other I knew buried in politics, swallowed up in pleasure and gaiety, abandoned to everything vile and sensual. But he is now become prayerful, watchful, tender-hearted, choosing the company of God’s saints, giving up everything that his carnal mind once approved of and delighted in, and manifesting in his walk, conversation, and whole deportment that he is altogether a new creature.” When we view such a man, especially if we see him for the first time after grace has changed his heart, well may we look at him a second time and say—“*Who* is this?” Was not this the very feeling of the disciples when Saul first “preached Christ in the synagogues that he is the Son of God?” “All that heard him were amazed and said, Is not this he that persecuted the Church of God?” So we look and wonder, and feel at times a holy joy that he who reigns at God’s right hand is ever adding trophies to his immortal crown. And whenever we see any of those near and dear to us in the flesh,—be it husband, wife, sister, brother, child, relative, or friend,—touched by the finger of this all-conquering Lord, subdued by his grace, and wrought upon by his Spirit, then not only do we look upon such with holy wonder, but with the tenderest affection, mingled with the tears of thankful praise to the God of all our mercies. Thus far have I



answered the question—"Who is this?" and have shown him to be a redeemed, regenerated, believing saint of God.

II.—But I pass on to show *where* the suffering Church of Christ now is; because she must evidently be *in* the wilderness before she can come *up* from it. The "wilderness" is a standing emblem and figure in the word of God, and derives much of its significancy from this circumstance—that in those countries they were, as there still are, vast tracts of desert sand. In this humid, favored clime, where vegetation is so luxuriant and beautiful, we can scarcely picture to ourselves what a desert is in an almost tropical zone, where no blade of grass grows, and where all is waste and wild. But the regions east and south of Palestine are full of such barren tracts. That was one reason why a desert wilderness became a standing figure in God's word. Another reason is, because the children of Israel had wandered 40 years in the wilderness of Sin, which therefore became a standing emblem of the Church of God in her present suffering condition. They sojourned there for 40 years, sustained by manna from heaven and water from the rock, as the Church of Christ lives now upon the bread of heaven and the streams of salvation.

But I have to explain, as the Lord may enable me, *why* the present state and condition of the Church of God is compared to a wilderness and there are certain features in a wilderness that set it forth in a very striking and experimental manner. 1. A wilderness is not only not cultivated, but it is *uncultivable*. No art of man can induce it to bring forth either fruit or flower. It is a barren sand—a wild tract on which the rays of the sun eternally beat; and there being but a wide, desolate waste of sand, nothing can possibly grow there which possesses vegetable life but a few stunted thorny shrubs. Such is the natural heart of man—not only not cultivated, but not cultivable. You never can get anything spiritually good to grow in man's carnal mind. I say *spiritually* good, because I am not speaking of anything naturally and morally good. When the Lord, then, would have good grow in a man's heart, he gives him a new heart and a new spirit; and in that new heart and new spirit the graces of the Blessed Spirit, planted there



by his own hand, thrive and grow under his fostering eye. Whatever good there be in man, it is of the grace of God; for "every good gift and every perfect gift is from above, and cometh down from the Father of light. "From me," says the Lord, "is thy fruit found." "As the branch can not bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me." It is true there still are some relics of the fall in natural kindness, compassion, benevolence, and a large amount of social affection; and there are many beautiful characters in the various walks of life who, so far from being religious, would scorn even the very idea of a religious profession. It is indispensable to the very fabric of society that husbands should love their wives, parents their children, and that there should be a general tone of uprightness and morality pervading public thought and opinion. But here it begins and ends. The glory of God is not sought by them, and without this there is nothing spiritually good or acceptable in his sight. Justly, therefore, is the natural heart of man compared to "a wilderness," where dreariness and desolation ever reign.

2. But there is another reason why our present life is compared to a wilderness. It is a *solitary place*, as the Lord himself calls it. "The wilderness and the solitary place shall be glad of them." (Isaiah xxxv. 1.) In the wilderness, no inhabitants dwell with fixed and settled abodes. Men pass through it, but they pass through it in haste. There are no towns or villages, busy cities, or crowded haunts of men. Mere migratory bands of roving Arabs, dwelling in tents, sweep over it like a cloud of rolling sand. So with this life; it is merely a state of transition. We have no abiding city here; no resting place; no home; but are always in a state of change. Like the roving Arab, we live in tents, pitched for the night; and, like the traveler described, Psl. cvii., "wander in the wilderness in a solitary way, and find no city to dwell in." And this is true as much of our *heart* itself as of our present life. As the wilderness naturally is a place where men do not and can not have any fixed habitation; so the heart of man, in our present state, is as restless as the moving sand, and as unsteady as the wearied foot that presses it. "Arise, depart, this is not

your rest," sounds as with a trumpet tongue through the wilderness.

3. But there is another reason why the wilderness aptly represents our present state. In the wilderness there are many *toils and sufferings*. The very circumstance of passing through it is a toil in itself. Had you under a burning sun to toil through sand perhaps half up to your knees, and that day after day—sometimes maddened by the scorching rays beating upon your head; sometimes enveloped in clouds of dust; sometimes almost stifled by the pestilential winds that blow across the desert; with little food and less water—what labour and suffering would be your lot! And how again and again it would seem as if you were too faint and weary, when you cast your eye over the wide waste, ever to hold out, or safely reach the place of your destination. So it is in grace. The toils and sorrows, labors and sufferings of the present life make it indeed a wilderness to all who truly fear God.

4. Again: the wilderness was not only a place of severe toil and suffering, but one of great *peril and danger*. Moses reminds the children of Israel of "that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought." (Deut. viii. 15.) Jeremiah speaks of "the Arabian in the wilderness" (iii. 2), as we know there are to this day various tribes of Bedouin Arabs, ever on the watch to seize the traveler, strip him of all his goods, treat him with violence, and leave him to perish in the sand. Violent winds also, alike noisome and pestilential, blow across the desert, as "the wind that smote the four corners of the house where Job's eldest son dwelt" (i. 19), and such as "the blast" which God sent to smite the host of Sennacherib. (2 Kings xix. 7, 35.) Thus, besides the intrinsic perils of the wilderness, as a barren tract of sand, there were dangers of another kind that assailed the unhappy traveler. So it is in the things of God. There are fiery serpents and scorpions in our own hearts, in the sins that bite and pierce with envenomed tooth and sting. There is Satan, too, like a Bedouin Arab, with his long spear, always upon the prowl, and ever seeking to harass, if he can not destroy. Winds also of temptation, both violent and

pestilential, howl across the soul, as if they would overwhelm it with the power, and infect it with the poison of every inward and outward evil. And there are moving sands that threaten to stifle and suffocate the life of God within, in the working up and rolling onward column of the corruptions of our own depraved nature.

5. Once more: the wilderness *has no food*. The children of Israel were sustained by manna from heaven. The wilderness *has no water*. The children of Israel had to drink of the rock that followed them. So of this world. In a wilderness world, there is no food; in a wilderness heart, no water. Famine and thirst are perils enough, were there no other, to stamp the desert with its own peculiar character.

For these reasons—and there are doubtless others that I have not mentioned—the present state of the Church of God is compared in Scripture to a wilderness; and every child of God has to prove it, sooner or later, in his own experience. He has to learn in and for himself that solitary way, that path of trial, temptation, and exercise, which will make him feel this vale of tears is not his fixed abode; that it is not life to live here, nor is happiness to be found below the skies; that if he is to have happiness unmixed with sorrow and woe, it must be when he has dropped the body and has passed into the mansions of glory, where tears are wiped from off all faces.

III.—We pass on to our third point, which is the description given of the bride as “*coming up*.” She is described by the Holy Spirit as sojourning in the wilderness, but she is not viewed by him as in its very heart and center; for she is represented as “*coming up*.” Now, *how* does she come up? When she can leave, so to speak, the wilderness behind here in her feelings; and so experimentally come out of it, as, in the anticipations of her soul, to be looking forward to a country altogether different from it. If you had literally to travel through a wilderness like the great Sahara of Africa, or the deserts of Arabia, your eyes would be continually looking forward that they might see on the horizon the land to which you were bending your steps—not a wilderness like the region in which you were traveling, but a land



of brooks and streams, where you might find food and shelter, rest and repose. Now every desire of your heart to get over the wilderness, every stretching forth of your anxious mind to be delivered from the toils and perils that surround you, would, in fact, be mentally coming up, though many a weary mile might still intervene.

1. To come up, then, from the wilderness, is *first*, to come up *out of ourselves*; for we are ourselves the wilderness. It is our wilderness heart that makes the world what it is to us:—our own barren frames—our own desert, solitary, and bewildered minds—our own worthlessness, inability, and want of spiritual fruitfulness—our own trials, temptations, and exercises—our own hungering and thirsting after righteousness;—in a word, it is what passes in our own bosom that makes the world to us a dreary desert. Carnal people find the world no wilderness. It is an Eden to them; or, at least, they try hard to make it so. They seek all their pleasure from, and build all their happiness upon it; nor do they dream of any other harvest of joy and delight, but what may be repaid in this happy vale, where youth, health, and good spirits are ever imagining new scenes of gratification. But the child of grace, exercised with a thousand difficulties, passing through many temporal and spiritual sorrows, and inwardly grieved with his own want of heavenly fruitfulness, finds the wilderness within. But he still comes up out of it, and this he does by looking upward with believing eyes to him who alone can bring him out. He comes up out of his own righteousness, and shelters himself under Christ's righteousness; out of his own strength, and trusts to Christ's strength; out of his own wisdom, and hangs upon Jesus's wisdom; and out of his own tempted, tried, bewildered, and perplexed condition to find rest and peace in the finished work of the Son of God. And thus he comes up out of the wilderness of self, not actually, but experimentally. Every desire of his soul to be delivered from a wilderness condition is, in fact, a coming up. Every heart-sicken-sight that he has of sin and of himself as a sinner; every aspiration after Jesus; every longing look, earnest sigh, piteous cry, or labouring groan, all are a "coming up." Every act of faith upon his gracious Majesty;



every casting of his soul upon him who is able to save to the uttermost; every feeling of love, every tender thought and affectionate desire, with all the struggling of his spiritual faculties, all the straining of his anxious eye, all the stretching forth of his longing arms to embrace the Lord the Lamb, and get a manifestation of his love to his soul,—may all be summed up in the expression, “a coming up from the wilderness.” His turning his back upon an ungodly world; renouncing its pleasures, its honors, its pride, and its ambition; seeking union and communion with Jesus as his chief delight; and accounting all things but loss and dung for the excellency of the knowledge of Christ Jesus his Lord as revealed to his soul by the power of God,—this, too, is coming up from the wilderness. Giving up everything inconsistent with the Lord’s grace and glory; renouncing everything which has not the stamp of God’s approbation upon it; tearing himself from friends, however near and dear, if they would keep him from the Lord, if they would throw their arms around him to prevent him leaving them for Christ; struggling out of all the twinings of sin, all the embraces of unhallowed desire, all the suggestions of pride, all the workings of self-righteousness, and all the sinkings of despair;—to break away from these ties and fetters, and to stretch forth the hands of faith to embrace Jesus who alone can deliver him from his destructions,—this is coming up from the wilderness. To love the dear saints of God; to desire to walk with them in sweet affection and holy fellowship; to esteem them the excellent of the earth; to make them our choice companions, is also a coming up from the wilderness, because they too are all coming up; and we come up with them in heart and soul. It is then as if the saints of God took each other by the hand and said—“Come along, brother; come along sister; let us come out of the world; let us leave this wilderness in which we have so long dwelt; let us journey onward to a heavenly country. Home is in sight. Heaven is in view. Those who have gone before us have safely reached the heavenly country. They all came up from the wilderness; they all came out of the world; and they all looked to and leant upon Jesus. Let us come up together as they did. Let us join hands,

hearts, and affections, and all as one band come up from the wilderness, and walk in sweet union, as men whose hearts God has touched."

But I may further remark that it does not say—"Who is this that *is* come up?" nor "Who is this that *will* come up?" But, "Who is this that *cometh* up?" She is ever coming up and yet never comes out; ever coming up and yet still in: coming out of self, and yet often miserably entangled with self; coming up from her own righteousness, and yet often ensnared by her own righteousness; coming up out of sin; and yet, inwardly at least, often entangled in sin; coming up out of temptation, and yet often overcome by temptation; coming up out of everything ungodly, and yet often bowed down by what is ungodly; coming up out of doubt and fear, and yet held back by doubt and fear; coming up out of unbelief, and yet continually fettered by unbelief; coming up out of sorrow, and yet again overwhelmed by sorrow;—so she is ever coming up, ever coming up, and yet till death snaps the slender thread, never fully comes out; or if for a few moments she does come out into any sweet enjoyment of Christ's love, yet again and again she falls back to her old state; again and again she has to sojourn in the wilderness. She thus resembles the children of Israel, who in the first year of their pilgrimage came to the borders of the promised land, and yet had to retrace their steps to the Red Sea.

IV. But the fourth and last thing said of her is that she is "*leaning upon her beloved.*" She has then a choice companion; and if I know anything of her heart, she would not have any other. It is sweet, you know, for those who love one another to be together: two lovers are quite sufficient company for each other, and a third would only be an intruder. So it is with the Church of Christ, and her glorious covenant Head. She is the best of all company, when she is with him; for she is leaning upon one who is dear to her, and to whom she is more than equally dear; for she can love him only with a human heart, but he can love her with a divine. He loves her with the heart of God, and we at best can only love him with the heart of man. As much, therefore, as God exceeds man, so does the love of Christ to his church

exceed the love of the church to Christ. Do you think you can by any calculation within your reach measure the breadth, length, depth, or height of the love of Christ? Before you can do that, you must be able to measure God. And as you can not measure him, who is infinite, you can never measure, as you never can comprehend, the love of Christ, for "it passeth knowledge." But "we love him because he first loved us." We have but a drop of his love, at best, in our soul; he has the ocean of love in his own heart. We may have a ray out of the sun; but the sun himself is full of rays. A ray may burst through a cloud, or shine through a chink in a shutter; but that ray is not the sun. He has millions of rays beside that one. So the Lord may shine upon a sinner's heart with a beam of his love or a ray of his glory; but when he has given that, he still has in himself all the fullness of God. He has millions and millions and millions of beams and rays of love wherewith to shine upon his saints, both in heaven and earth. Now it is a reflection of his love that makes us love him; and so far as we have a measure of love to his most blessed Majesty, we *lean* upon him. That posture implies weakness, and yet tender affection. It is a comely sight to see a wife leaning upon her husband's arm: it is her privilege to lean, as it is his privilege to support. But it is not a comely sight to see a loose woman hanging on a man's arm. So in grace. It is a comely sight to see Christ and the church in sweet union. But it would not be a comely sight to see your son walking down the street with a prostitute. That would be no pleasing scene to meet a father's eye. To see him walking with his wife might make you admire his attentive affection; to see him arm in arm with one who is a disgrace to her sex would shock your every feeling. Thus to see the church in union with Christ, and as such leaning on him, is a comely sight. But to see professors of religion arm in arm with the world—I leave the application of the figure to you.

To "lean upon" Christ as "her beloved" is for the church to lean upon his glorious Person as the God-man—upon his covenant engagements—upon his unchanging love—upon his atoning blood—upon his justifying obedience;—in a word, upon all that he is as Jesus. Thus to

lean upon him is to rest all that we have for time and eternity wholly upon the Son of God and his finished work. And this the Church of God is here represented as doing. The Holy Ghost brings her before our mind as coming up from a wilderness world "leaning upon her beloved." And who can the Church's "beloved" be but Jesus?

Is that your posture? Would the virgin daughters of Jerusalem, if they looked upon you, say, with holy wonder—"Who is this man coming up out of the wilderness leaning upon his beloved?" Would they see you coming up in prayer, desire, and supplication? Would they behold you at any time on your knees looking up with longing eye, or in the enjoyment of manifested mercy, leaning, like John, upon his bosom? Would they view you having, or even desiring to have, any union or communion with Jesus? And would such say of you—"This person is coming up out of the wilderness, and he is leaning upon Jesus as his beloved?" Could any friend or relative say of you—"Who is this man that was once buried in the world—whom I once knew so light and trifling, so proud and vain, so given up to sin and self? O how Christ is now his all! What an alteration!" Or would the saints of God say of you—"How this man has come out of self, and how evidently he is leaning upon Jesus?" Would any one that knows you and fears God say this of you?

Now if you can find anything in your soul's experience corresponding to what the Holy Ghost has laid down in our text, you are manifestly one of Christ's dear people; you belong to the Church of God; you are coming up out of the wilderness; you are leaning upon your beloved. And leaning upon him here, you will see him face to face hereafter. You will be with him in bliss; and the day will come when you will see him without a veil between, and admire, adore, and enjoy him to all eternity.



## EDITORIAL.

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Parties desiring to communicate with either of the editors of THE GOSPEL MESSENGER personally, have their addresses above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, N. C.; or those who prefer to do so can hand or send remittances to either of the other editors.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder Lonnie Holloway, R. 1, Box 17, Graymont, Ga., and Elder J. M. Murray, Ellaville, Ga.

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"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17.

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## CLOSE OF VOLUME XXXI.

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With this number the 31st volume of THE GOSPEL MESSENGER closes.

We hope that we desire to feel devoutly thankful to the Lord for sparing the editors and contributors and readers of THE MESSENGER to the end of another year. Millions of our fellow creatures, many of whom were perhaps more consecrated to the divine service than ourselves, have, during this year, been removed from the scenes of earth. Like Hezekiah, when restored, by the Divine mercy and power, from his deathly sickness, we should thankfully rejoice that we are "the living, the liv-

ing, to praise the Lord." (Isa. 38:18, 19). The physically living to praise Him here on earth, and we hope, also the spiritually living to praise Him aright in our hearts and songs and lives, under a proper sense of His great mercies and our own unworthiness of them. If we are His chosen people, we were created and are preserved to show forth His praise (Isa. 43:21; I Pet. 2:9); and when we are regenerated, we shall delight to glorify Him by loving obedience and submission to His holy will, (Psalm 1:1-3; 40:8; 63:5; 89:15; 103; Isa. 35; Matt. 22:36-40; Rom., 5:5; 13:10; Jer. 31:31-34; Heb. 10:16, 17; Col. 3).

S. H.

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### CONSOLIDATION OF THE GOSPEL MESSENGER AND THE FOOTPRINTS OF THE FLOCK.

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At the request of Elder J. W. Fairchild, of Green Forest, Arkansas, proprietor and editor of the *Footprints of the Flock*, because his health has so failed that he is unable to continue its publication, I have consented to combine THE GOSPEL MESSENGER with the *Footprints of the Flock*, and to send the paper to his subscribers during the time for which they have paid, and I hope that at the expiration of that time, they will renew their subscriptions. Where the same persons are taking and have paid for both papers, I expect to extend their time proportionately.

The course of THE GOSPEL MESSENGER will, by Divine grace, be exactly as heretofore, strictly conformed to the Scriptures and conciliatory towards all sound and orderly Primitive Baptists, just as was the *Church History* written by my father (Elder C. B. Hassell) and myself, and occupying the same ground as the great majority of Primitive Baptists occupy to-day.

Elder Fairchild will be one of our associate editors. He is, it seems to me, an able and fairminded brother and writer, who endeavors to be kind and just to all his brethren.

The price of THE GOSPEL MESSENGER and the FOOTPRINTS OF THE FLOCK is one dollar a year, payable in advance. Though the price of almost everything else has advanced considerably, our subscription price remains

the same, and with the hundreds of copies given to our poor and afflicted ministers and members, and my almost constant labor on it, the paper pays sometimes less and sometimes a little more than the actual cost of printing and mailing. All remittances should be made to me; or, if more convenient, they may be made to one of our associate editors.

I would earnestly request all who desire to aid the cause of truth and righteousness to subscribe for THE MESSENGER and FOOTPRINTS, or to continue their subscriptions, and to remit if in arrears, and to write short and scriptural articles for our pages.

SYLVESTER HASSELL.

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### THE OMNISCIENCE, OMNIPOTENCE, SOVEREIGNTY AND HOLINESS OF GOD.

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The infallible Scriptures (with which THE GOSPEL MESSENGER is willing to stand or fall) clearly and repeatedly declare these infinite attributes of God; and all His spiritually enlightened and reverent and humble children believe them, though unable to comprehend them; and among the great majority of Primitive or Old School Baptists in the United States there is no bitter controversy or confusion or division on these subjects; and I deeply regret that in a very few States of the Union, there is such a following of men (instead of Christ), and such an ignorance or disregard of the plain teachings of the Scriptures concerning these matters that pitiful misunderstandings, unbrotherly contentions, non-fellowship resolutions, and even lawsuits over church property have resulted.

We can do nothing against the pure, perfect, and eternal truth of God (2 Cor. 13:8; Psalm 117:2); but we may by contradicting that truth, make ourselves miserable, and distress and divide the feeble sheep of Christ during the present and even future generations, long after our mortal bodies have moldered into dust (Acts 20:29, 30). The Lord pronounces a woe upon those who bring in offenses, and who destroy and scatter the sheep of His pasture (Matt. 18:7; Jer. 23:1). Christ prays that all His people may be one (John 17:20, 21); and the

Apostle Paul says—"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1:10). The church or body of Christ is one (Eph. 1:22, 23; 4:4), and there should be no schism or division in it (1 Cor. 12:25).

"Known unto God are all His works from the beginning of the world" (Acts 15:18)—that is, all His works of creation, preservation, judgment, and salvation; an assertion which includes all the future in His knowledge (Isa. 46:9, 10; Heb. 4:13). Thus before He created angels and men out of nothing, He knew that the non-elect angels would sin and suffer His righteous judgment forever, and that Adam would sin and would involve all his posterity in sin and death, and that He would pour out His just and everlasting wrath upon the non-elect, and graciously save his elect people from their sins; and He still upholds or continues the being of sinful angels and men. The greatest minds since the first century of the Christian Era have declared that the foreknowledge of God involves the very same difficulties as His foreordination, because it makes all the future just as certain, and yet God made all things as He did, foreknowing what the result would be.

In Rev. 19:6 John says he heard the voice of a great multitude in heaven, saying "Alleluia; for the Lord God omnipotent reigneth." In Gen. 17:1 God calls Himself "Almighty"; and He is so called 57 times in the Scriptures. He who created all things out of nothing, and who upholds them, certainly has all power in the universe. He who kept and keeps the elect angels from sinning, could have kept also the non-elect angels from sinning; and He who keeps and will forever keep the saints in heaven from sinning, could have kept Adam from sinning, and could keep all his descendants from sinning if such had been His will, for "all things are possible with God" (Matt. 19:26).

God is an infinite and eternal Sovereign over all beings and all events. He "created all things for His pleasure" (Rev. 4:11), and "doeth according to His will in the army of heaven and among the inhabitants of



the earth" (Dan. 4:25, 35) and "will do all His pleasure" (Isa. 46:10), and "worketh all things after the counsel of His own will" (Eph. 1:11), and is "the blessed and only Potentate, the King of kings, and Lord of lords" (1 Tim. 6:15); "of Him, and through Him, and to Him, are all things" (Rom. 11:36); and as He created and upholds all things, He has a perfect right to govern and dispose of them as He pleases—to "endure with much longsuffering the vessels of wrath fitted to destruction, and to make known the riches of His glory on the vessels of mercy which He had afore prepared unto glory" (Rom. 9:13-23).

The Scriptures declare that God is not only infinitely wise and powerful and sovereign, but also that He is infinitely holy. His very name is "Holy" (Isa. 57:15). He is repeatedly called "the Holy One of Israel" (Isa. 1:4; 10:20; 29:19); the place near the bush in which He appeared to Moses was "holy ground" (Ex. 3:5); the first apartment of the tabernacle and temple was called "the holy place," and the second or inner apartment, where the presence of God was manifested in the Shekinah cloud between the cherubims and above the mercy seat, was called "the holy of holies" or "holiest of all" (Heb. 9:2, 3); He is the "Holy, Holy, Holy (or thrice-holy) Lord of hosts" (Isa. 6:3; Rev. 4:8), "the Sun of Righteousness" (Mal. 4:3), the Fountain of all Holiness, "Light, in whom is no darkness at all" (1 John 1:5), who is "righteous in all His ways, and holy in all His works" (Psalm 145:17), whose very Spirit is "the Holy Spirit" or "the Holy Ghost" (Matt. 3:11; 28:19, etc.), who is "of purer eyes than to behold iniquity" (Hab. 1:13), who "can not be tempted with evil, neither tempteth He any man" (James 1:13), who hates, forbids, threatens, and punishes sin (which is the transgression of His holy law, and is rebellion against Himself), as shown throughout the Scriptures. The Apostle John says that "if we say we have fellowship with Him, and walk in darkness, we lie and do not know the truth; but if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ, His Son, cleanseth us from all sin" (1 John 1:6, 7).

When God created all things, they were very good

(Gen. 1:31); and why an infinitely holy, wise, powerful, sovereign, and beneficent Being ever suffered sin to originate in His universe, and still suffers it to continue in the most horrible forms, is a difficulty which attaches to all systems of both philosophy and religion, whether heathen or Christian, Calvinistic or Arminian, and which no human being has ever been able to satisfactorily explain. If we say that God did not know sin would occur, we deny His omniscience; if we say that He could not prevent it, we deny His omnipotence; if we say that sin defeated His purpose in creation, we deny His sovereignty; and if we say that He caused or compelled His creatures to sin, we deny His holiness. We know, from the Scriptures, that God is omniscient, omnipotent, sovereign, and holy, and, therefore, that none of the above suppositions are true. And we know, from the Scriptures, that, through the sinful act of Joseph's brethren in selling him to the Ishmaelites, God saved the posterity of Jacob from famine (Gen. 37:28; 45:7, 8; 50:20); and that, to punish the wicked king Ahab, God put a lying spirit in the mouth of all his prophets to persuade him to go up and fall at Ramoth-Gilead (1 Kings 22:1-38); and that the wicked are the sword and hand of the Lord, and the rod of His anger (Psalm 17:13,14; Isa. 10:5); and that "the wrath of man shall praise Him, and the remainder of wrath He will restrain" (Psalm 76:10); and that it "pleased the Lord to bruise His righteous Servant (His sinless Son), and to put Him to grief, and to lay on Him the iniquity of us all, and to make His soul an offering for sin" (Isa. 53:6,10), and to smite Him with the sword of justice and death (Zech. 13:7; Matt. 26:31), and to deliver Him, by His determinate counsel and foreknowledge, to be taken and crucified and slain by wicked hands (Acts 2:23), Herod, Pontius Pilate, Gentiles, and Jews doing to Him what God's hand and counsel determined before to be done (Acts 4:27, 28), the Son of man going as it was determined, but woe being to that man by whom He was betrayed (Luke 22:22), the murderers of Christ fulfilling all that had been written of Him (Acts 13:29), all the prophecies of His sufferings and all the typical bloody sacrifices of four thousand years on patriarchal and Jewish altars—this being the

only way that Infinite Wisdom ever devised for the eternal salvation of hell-deserving sinners; and that God will put in the hearts of the ten worldly, anti-Christian kings of political Babylon to fulfill His will, and to agree, and give their kingdom unto the beast (ecclesiastical Babylon, the false church-power), until the words of God as to their destroying her shall be fulfilled (Rev. 17:1-18).

And we also know, from the infallible Scriptures, the truth of the Lord which shall endure forever, that *the relation of a Most Holy God to sin is a relation, not of causation and compulsion, but of sufferance and control*, as I have demonstrated, on pages 650 and 651 of the Church History from the exact definition, according to the highest authorities, of the original words translated, in the King James Version, *suffer, give leave, give up, and give over* (Mark 1:34, 5:13; Luke 4:41; 8:32; Acts 7:42; 13:18; 14:16; Rom. 1:24, 26, 28; 9:22; Psalm 81:12); to which may be added the word translated "*left*," in the King James version, in 2 Chron. 32:31, and the word translated *delivered up* in Acts 2:23. These passages of the written word of God are just as true as those which declare His omniscience, omnipotence, sovereignty, and holiness, and in fact are *essential* in order to show the harmony of all these Divine attributes, and their consistency with the Scriptures cited in the immediately preceding paragraph of this article. While a Most Holy God does not put sin in any heart, He is perfectly able to bend and control sin to the manifestation of His own glory and His people's good. And, if He *suffers* sin in time, and is omniscient and unchangeable, it is perfectly certain that *He determined from eternity to suffer it*. This certain fact has been explicitly admitted by all the ablest predestinarians that ever lived, and has been incorporated in all the most elaborate predestinarian Confessions of Faith; and, if it had not been ignored or suppressed or denied, first by some advocates, and afterwards by some opponents of the foreknowledge or foreordination of all things, in a few States of the Union, I believe that there would now be peace and fellowship, on this subject, among all our people, just as peace and fellowship in regard to predes-

tion now exists among nine-tenths of the Primitive or Old School Baptists. But, of course, peace and fellowship can not exist among those who ignore or deny any part of the Scriptures. We have as much right to deny one part as another; but we have no right to deny or belittle any part of the written Word of God. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." (1 Tim. 3:16, 17). Taking away from the Scriptures or adding to them always causes confusion and division among the people of God.

Unscriptural extremes are ruinous to any person or set of persons that runs into them. May the Lord give His people grace to follow Him in His Written Word, and not any man that departs from that Word; and grace to forbear with one another in regard to expressions concerning such unfathomable mysteries as predestination; and grace to feel and say that all sin proceeds from the creature, and all salvation from sin proceeds from our Most Holy and Merciful Creator. The Lord will make wars to cease, and will bless His people with peace (Isa. 2:4; 11:1-10; Psalm 46:9; 29:11).

S. H.

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#### AN EXPLANATION.

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Eld. J. C. Denton, of Maud, Texas, desires to state that while he opposes the phrases—"the absolute predestination of all things," "the unlimited predestination of all things"—he is also opposed to hasty declarations of non-fellowship on the predestinarian controversy, and that he believes that God's predestination is causative in reference to holiness, but permissive (or not hindering) in reference to sin, as implied in the Baptist Confessions of 1643, 1644, 1656, 1677, 1688, and 1689. And he quotes the following language of our beloved and venerable brother, S. B. Lockett, of Crawfordsville, Ind.: "It is as certain as a thing can be that our brethren in bygone ages recognized a distinction between sin and holiness in God's decrees. This is proven by the works of our old writers,



by our church historians, and by all the confessions of faith which they have sanctioned. Many are now living who were born years before there was any trace in the annals of our churches of the expression, 'the absolute predestination of all things,' while the expression, 'unlimited predestination,' seems comparatively but of yesterday!" And Eld. Denton adds: "And in regard to the other extreme, that, 'If God predestinated to suffer or permit (not hinder) sin, He is the author of it,' it is still younger, and just as foreign from Bible truth; yet the words quoted are those of the leader of a majority party to a church division in Texas. Both privately and publicly," says Eld. Denton, "I have given it as my humble judgment that on both sides of this controversy and division on predestination there have been extremists and extreme positions taken; but there are no extremes in truth; and in Christ's prayer to the Father He said, speaking of His people—"They are not of the world, even as I am not of the world. Sanctify them by Thy truth; Thy word is truth' (John 17:16, 17)."

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them" (Isa. 8:20). That God foreknew all things, and suffers sin in time, and, therefore, purposed from eternity to suffer it, are demonstrated from the Scriptures of Truth, in my editorial on "The Omniscience, Omnipotence, Sovereignty, and Holiness of God" in the present number of THE GOSPEL MESSENGER. The Scriptures that I have cited in that article will stand when the heavens and the earth shall have passed away (Matt. 24:35; John 10:35; Heb. 1:1, 2). "Let God be true, and every man a liar" (Rom. 3:4). The great majority of Primitive Baptists do not declare non-fellowship for an orderly brother who professes to believe in either the universal or the partial predestination of God, provided he does not represent God as the author or cause or approver of sin, but admits that man is voluntary and accountable for the commission of sin, as the Scriptures clearly show, and as Elder Gilbert Beebe, the author of the phrase "the absolute predestination of all things" declares in his editorial on Predestination in *The Signs of the Times*, Oct. 1, 1880, published in my Church History, pages 948, 949.

SYLVESTER HASSELL.

## THE GODS OF THE HEATHEN.

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Psalms cxv: 15-18.

The prophet of Israel hath told us of old,  
That the gods of the heathen are silver and gold;  
Made with men's hands, and by men adored,  
Discarding the mercies and grace of our Lord.  
Sculptured and polished with mouth and with ear,  
But lifeless and helpless, they see not nor hear.  
Their eyes are all sightless, their mouths void of breath;  
And their makers are like them, all subjects of death;  
And all who trust in them are deaf, blind and dumb,  
And hear not the voice of the Lord, saying, come  
All ye that are weary and I'll give you rest;  
I have loved you and bought you, with me ye are blest.  
Come, follow me daily, I'll lead you aright;  
For my yoke is most easy, my burden is light.  
Until the dark veil from the heart be removed,  
They can not behold Him by whom they are loved;  
Who bought and redeemed them, not with silver and  
gold,  
From sin, under which all the nations are sold,—  
But the blood of Emmanuel who died on the tree,  
To ransom His chosen and set them all free.

“Little children, keep yourselves from idols.” I John v:21. Dear brethren, we should remember that God commanded Israel, and not the heathen, by Moses, saying, ye shall not make with me gods of silver, neither shall ye make unto you gods of gold. Ex. xx:23. While it is true that money is a defense, and answereth all things, Eccl. vii:12; x:19, yet the same witness testifies that the *love* of money is the root of all evil; and we should be careful to compare these passages one with another, lest we deceive ourselves by preferring one above another; for it is evident that money can not supply our spiritual wants nor save our souls from sin. If by honest and lawful pursuits our worldly wealth should increase, it is no sin to us unless we set our hearts upon it and worship it instead of applying it as the Lord directs in His word, and devoting our lives in His service. “If riches increase, set not your heart upon them.” Psa.

lxii:10. If we transgress the above holy precept, we set up a god of silver and a god of gold in our hearts and become idolaters, and I do believe that the Lord will regard us with less tolerance than He does the benighted heathen in their gross idolatry. See Heb. ii:2; xii:25.

The children of God may sin wilfully, against light and knowledge, and thus subject themselves to the severest temporal judgments of God. Heb. x:29, 30, 31. Dear brethren, we can not sin against Christ with impunity and escape the terrible consequences. We may, and do, as a rule, keep away from the temples of ignorant, idolatrous worship, yet we can not truly claim that we have kept ourselves from idols while we have constantly devoted our lives and energies to worldly business pursuits and neglected our better and more sacred obligations to God and to one another and to the church of which we are qualified members. Our blessed Lord declared that His people can not serve two masters, that they can not serve God and mammon; either one or the other will dominate our lives and conduct to the hating or despising of the other. Oh! which shall it be?

Let me ask a question or two, and let the reader answer them before the Lord. Are the commandments of the Lord against our best interest in this life? Are we under the painful necessity of neglecting or omitting one class of moral duties in order to fulfil another? If so, is not the moral code which God has given us unreasonable and unjust? Are we excusable for our misconduct on the ground that we combine two distinct natures which war against each other, so that we "can not do the things we would?" This being the case, are we grieved about it like Paul was, and desire deliverance from the body of death, or do we willingly yield to our fleshly lusts and carnal desires? Finally, Do we indeed with the *mind* serve the law of God? Remember, Paul says, "We have the mind of Christ." What becomes of that mind while we are living after the flesh? Examine yourselves whether ye be in the faith." "Sin shall not have dominion over you, for ye are not under the law, but under grace"; and the grace of God which bringeth salvation teaches us that we should live soberly, righteously and godly in this present world, denying our fleshly lusts.

When I review the Bible standard of Christian faith and practice and compare my own life and conduct with it, with my shortcomings, even as I see them myself, I am forced to question my right to the name of a Christian or disciple of Christ; yet I would not lower the standard of the Christian faith and practice nor have it changed in the least to accommodate my failures. I am sure that if I am saved it is by the free, sovereign, and unmerited grace of God.

J. E. W. H.

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## THE MYSTERY OF "CHRIST IN YOU, THE HOPE OF GLORY."

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Col. 1:26, 27.

"Even the mystery which hath been hid from ages and from generations but now is made manifest to His saints"; to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory."

Verse 25 shows that Paul's office was to make known this, that had been a mystery for ages among the Gentiles. This text is like John 1:8, "He was not that light, but was sent to bear witness of the light." This light had shined in darkness, but the darkness comprehended it not; so it was a mystery to them, and John was sent to testify, or bear witness of this light. The mystery had been among the Gentiles for ages. This is my understanding of the words, "The glory of this mystery among the Gentiles." Some insist that the sense is that Paul was to make known to the Gentiles this mystery that was in Christians. But, as I see it, there had been a mystery for ages and for generations among the Gentiles, and this mystery had been "Christ in you, the hope of glory"—that is, Christ had been among the Gentiles for ages, and it was a mystery to them, and Paul's office was to bear witness of it, as John was not the light, but was sent to bear witness of the light. "The darkness comprehended it not"; that is, when the Lord blesses men with light to see themselves as they are, they comprehend it not; we do not know what is the matter, and we need some one to bear witness of the light, not to



produce the light, but to bear "witness of it." So this that had been a mystery among the Gentiles for ages and for generations, needed some one to explain it, and so Paul was sent to do this.

Now I think the sense of the text is, that Christ had been among the Gentiles for ages, and it was hope to them; and, if this is true, then it is yet true that there is the same mystery yet among the Gentiles as the heathen.

I may not have the right idea of this matter, and I feel ready to take instruction. Perhaps Eld. Hassell has an understanding of the matter, and could help to better understand it. Are we to understand from the words that this mystery had been among the Gentiles for ages, or are we to understand that the mystery had been among the followers of Christ? I understand that Paul intended that there had been a mystery among the Gentiles for ages, and that this mystery was Christ, the hope of glory."

If this is the sense of the text, it is a strong text on the subject of the salvation of the heathen.

Sincerely,

J. H. O.

### REMARKS.

Paul was, by both tongue and pen, the special Apostle of the Gentiles (Acts 9:15; I Tim. 2:7; Rom. 11:13), and, more than any other man, he "made known" to them "the mystery of Christ in them, the hope of glory." Of course this mystery was dimly in all the Old Testament saints, even before the time of Abraham, who was the progenitor of the Jews. It was in Abel, Enoch, Noah, Shem, and others; and it was also in the Gentiles Melchizedek, Job, Rahab, Ruth, and others; and it has been in all families and nations (Gen. 12:3; Isa. 42:6; Luke 2:32; Mal. 1:11; Rev. 5:9, 10). The light of the gospel mystery of "Christ in them, the hope of glory," was still more dim in the regenerate who did not have the benefit of the written or preached word, as it is still the case. Hence the need of the Scriptures and the gospel ministry to make this light more manifest, though it is still mysterious, and will be until we reach heaven (1 Tim. 3:16), even the holy angels seeming not fully to understand it (1 Pet. 1:12).

S. H.

TRUTH AND LOVE, PEACE AND FELLOWSHIP.

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It has been my sweet privilege to attend the Upatoie, Echeconnee, Original Upper Canoochee, Oconee and Harmony Associations. All had a good attendance of able ministers and an unusual degree of interest; peace and fellowship abounded. The churches seem to be in better condition generally and some have accessions to them. We have heard of a number of other associations which report sweet peace and fellowship. It is so good and pleasant for all to dwell together in unity. We should be so careful not to introduce anything that will mar that unity. We are all fallible creatures and subject to make mistakes and should ever be ready and glad to rectify all wrongs and confess our faults one to another. We should stand with open arms and forgiving hearts to receive and forgive all who renounce their wrongs. It is highly important that we all examine ourselves and see that we are not controlled by a stubborn spirit. The Apostolic churches made grievous mistakes which were condemned by the Apostles. The Apostles never loved the wrongs nor had fellowship for the wrong. Paul exhorted the church—"withdraw yourselves from every brother that walketh disorderly."

How important for each church, minister and member to take heed unto himself and see that there is no sin in him but what he is willing to confess and flee from. Age will not make an error right. Some have advocated the non-resurrection doctrine for quite a while, and they can tell of some great influential minister that advocated it long ago, but all this does not make it right. Take away the resurrection of the dead and none of the sons and daughters of Adam would have any hope beyond the grave. If there be no resurrection of the dead, our preaching is vain, our faith is vain, and we are yet in our sins, and the Apostles were found false witnesses. If one can not understand the resurrection, he should say nothing about it, and not confuse his brethren who accept the plain declarations of the Scriptures. Suppose an Association of brethren should have departed about forty years ago, and received alien immersion and

even received missionary preachers on their immersion; later they see their mistake, and say, we will receive no more, but keep what we have received. If it is wrong to keep on receiving them, is it not wrong to keep what you have already received? If it is wrong to steal a horse to-day it was equally as wrong to steal one yesterday. Where there are good sound preachers in said Associations, would it not be better for them to come humbly to the feet of their brethren and make the necessary sacrifice, each for himself, and get in fellowship with their brethren, than to have their bounds circumscribed and be isolated from the great body of Primitive Baptists? The Lord's people should feel it a sweet privilege to aid all such in being restored to fellowship. We should prove our love to them. My poor heart is burdened constantly for the welfare of Zion. How much we need to pray to God constantly and fervently for the restoration of peace throughout the borders of Zion upon gospel principles. I am now in Nashville, Tenn., to fill appointments as arranged by dear Eld. D. Phillips. I am quite feeble, having fever I may have to return home. I leave it all in God's hands. He makes no mistakes. Should I fall asleep in the loving arms of Jesus before seeing my loved ones again I have a sweet hope of a blessed immortality beyond the grave. May God bless and care for my loving family.

I travel much, suffering from bodily affliction, but there is no solid comfort only in His service. I desire to fall at my post. Oh Lord, what wilt Thou have me to do? I want to do His will. Pray for me. L. H.

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### SALUTATORY.

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For twelve years we have been the excuse for an editor of the FOOTPRINTS OF THE FLOCK, and while, from the world's viewpoint, success has not crowned our labors, yet in the discharge of that which we felt to be our duty, we have found a peace of mind which we prize above all earthly treasures. As an editor, as well as a minister, we have been "partaker of the afflictions of the gospel"; for many have been our trials in publishing the FOOTPRINTS. Often the way has been dark before us, our path

hedged in, and it seemed we would have to stop, but the Lord has always helped us in time of need, so that we have continued to this day.

But for some time our health has been declining. Not that our general health is much worse than usual, but we have been a sufferer from spinal trouble all our life, and of late office work has irritated it very much. That it would be necessary for us to quit the office for a while at least seemed certain, and with the thought of leaving the office came the question of what disposition to make of the FOOTPRINTS OF THE FLOCK. We felt the matter too important to trust to our own judgment, or to the judgment of any fellow creature, so we took it to Him with whom are hid all the treasures of wisdom and knowledge, and believe we were directed to combine the FOOTPRINTS with THE GOSPEL MESSENGER. We felt so before writing Bro. Hassell, and our correspondence with him on the subject has but confirmed our decision; for we have been of one mind on every question regarding it. Oneness of mind brought unity of action; so hereafter the FOOTPRINTS OF THE FLOCK and THE GOSPEL MESSENGER are to be one paper.

Believing as we do that the union of the two papers is of the Lord, we feel the same interest in them that we felt in the FOOTPRINTS before the consolidation, and expect to labor as zealously for their success. And we have no hesitancy in asking those who have so faithfully labored with us for the upbuilding of the FOOTPRINTS to extend their aid to the consolidated papers, for the effectiveness of their labors will but be multiplied.

And now, brethren and sisters, readers of both papers, as our papers are combined, let us also unite our efforts in laboring for the peace and welfare of Zion, ever remembering that "our sufficiency is of the Lord."

Yours in love,

J. W. FAIRCHILD.

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### TO FOOTPRINT READERS.

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Subscribers to the FOOTPRINTS OF THE FLOCK, when renewing their subscriptions, will please send their remittances to Eld. Sylvester Hassell, Williamston, N. C., instead of to myself, as I will be from home much of the



time, and not receive my mail promptly. Tell him you are a FOOTPRINTS subscriber, so he can give proper credit without looking up your name. J. W. F.

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## PROPOSITION TO REBUILD SOLOMON'S TEMPLE.

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It is stated, in the secular papers, that the Masons of Boston, Mass., propose to collect at least one hundred million dollars from the Masons of the whole world to rebuild the Temple of Solomon at Jerusalem. But Palestine, in which Jerusalem is situated, belongs to the Turkish Empire, and the Mohammedan Mosque of Omar is on Mount Moriah, where Solomon's and Zerubbabel's Temples (the latter restored and adorned by Herod) stood, and several different plans of Solomon's Temple, based on the Biblical description, have been drawn; and the estimated cost of that Temple varies from five hundred million to five thousand million dollars. It seems, from some Scriptures, that the most of the Jews will return to Palestine, and they may build a temple there, but it will not be the Temple of Solomon. S. H.

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## QUESTIONS AND ANSWERS.

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1. Q. Will any translation of the Bible ever supersede that of King James, called the Authorized version? A. No human being in the world knows; but the great majority of English-speaking people prefer the King James translation to any other. If there are mistakes in it, they are so slight as not to affect any doctrine or practice of Christianity, and they could be corrected by other marginal readings in addition to those marginal readings already contained in the King James version.

2. Q. Is it such disorder as to require exclusion from a church for a member to maintain that God's relation to sin is the same as His relation to holiness, and that He is the author or cause of sin as well as holiness? A. Undoubtedly, if the member can not be reclaimed from this delusion, which dishonors God, contradicts His word, and confounds Him with the Devil (Psalm 145:17;

Isa. 6:3; 57:15; James 1:13-17; Gen. 2:17; 3:1-7; Rev. 12:9; 20:2; 1 Cor. 14:33; 2 Thess. 3:6).

3. Q. Was Jesus' first sermon after His baptism addressed to His disciples only? A. His first fully recorded sermon (that on the mount) was addressed to His disciples (Matt. 5:12); but He had already preached, saying, "Repent; for the kingdom of heaven is at hand." (Matt. 4:17; Mark 1:14, 15; compare Luke 4:43, 44 with Luke 6:20-49).

4. Q. Was wine used in the Lord's supper, or was it only "the fruit of the vine" (Matt. 26:29; Mark 14:25; Luke 22:18)? A. The "fruit of the vine" and the "blood of the grape" were poetical expressions for wine among the Jews (Deut. 22:9; Isa. 32:12; Gen. 49:11; Deut. 32:14). *Ya-yin* is generally the Hebrew word in the Old Testament, and *oinos* is generally the Greek word in the New Testament, translated *wine*; and, according to Gesenius, the chief Hebrew-English lexicographer, and Liddell and Scott, the chief Greek-English lexicographers, these words mean the fermented juice of the grape, or, sometimes, of other fruits. *Oinos* is the Greek word translated *wine* in John 2:3-10 and 1 Tim. 5:23. But the excessive use of wine is universally and severely condemned in both the Old and the New Testament Scriptures.

5. Q. Was the "band" of which Cornelius, the Roman centurion at Cesarea, was a member, a secret institution? A. The Greek word *speira*, translated "band" in Acts 10:1, means, as Liddell and Scott tell us, a "cohort" (this is the marginal rendering of the Revised Version). A cohort was one-tenth of a Roman legion, and contained 1,000 infantry and 150 cavalry. This Italian cohort, composed of soldiers from Italy, was the body-guard of the Roman governor of Judea, who resided at Cesarea. It was an army, not a secret oath-bound society. Its object was to preserve civil order and peace in the turbulent Roman province of Judea.

6. Q. Is there anything in the Bible indicating that gospel ministers should dress differently from other men? A. Nothing whatever. All peculiar ministerial dress, in or out of the pulpit, was the invention of Catholics and Protestants, suggested by the official robes of the

Jewish priesthood. In the Christian Dispensation all true believers are kings and priests unto God (Rev. 1:5, 6; 5:8-10).

7. Q. In Rom. 4:4, 5, Paul says: "Now to him that worketh is the reward not reckoned of grace, but of debt; but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness"; what does he mean? A. That the man who works for hire receives his pay, not as a favor, but as his due; but that to the man who realizes his sinfulness and unworthiness, and that he can not earn the favor of God by his works, and yet trusts in the mercy of God through Christ for salvation, his faith (not the act but the object of his faith, Christ) is freely or graciously counted to him for righteousness or justification (Gen. 15:6; Rom. 3:19-31; 4:6-25; 1 Cor. 1:30, 31; Gal. 2:21; 3:6-29). By living faith in Christ the believer realizes that Christ is his all-sufficient Righteousness, and relies no more upon his own works, but upon Christ alone for his acceptance with God; and yet, by the Spirit of Christ in him, he delights in loving obedience and submission to God (Eph. 2:18-22; Heb. 10:7-25; Rom. 8:4; 13-10; Gal. 5:6; 1 John 5:4; 1 Pet. 1:9).

8. Q. Was John the Apostle the author of the Gospel of John, and the three Epistles of John, and the book of Revelation? A. Yes.

9. Q. Are not the Roman Catholics increasing faster than the Protestants or Non-Catholics in this country? A. Yes; more than twice as fast, as shown in the two last Religious Censuses of the United States, given in THE GOSPEL MESSENGER for November, 1909. S. H.

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## REMARKABLE PROVIDENCES.

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"Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."—Psalm 107:8, 43.

## THE STRANGER GUEST.

When I was about sixteen years of age, my sister was living in a little town in Vermont, and I was boarding with her, attending a school. Four or five miles distant,

in the Green Mountains, lived quite a number of people, and among them meetings were held, as they were too far from church to attend, and only a few of their number professed to be Christians. I suppose that some of them had never been in a church or had even seen one. But there was one elderly man and his wife, godly people, who lived among them, and it grieved these good people to see the young people there so wicked and full of worldliness. So the man made up his mind that he would have a meeting at his house if he could get any one to come. He used to come to meetings which he had in our neighborhood. So he sent word to my sister to know if she would come and bring me with her.

We promised him that we would go, so my sister, her husband and myself went over with a daughter of one of the neighbors. We had a sleigh load, and coming to the house we found it well filled with young people and others. It was an old-fashioned house, with the kitchen back of the front rooms, and there was one door to go into the front hall and out into the street, and another door directly into the kitchen, with no other outside doors. The old gentleman of the house sat directly in front of the kitchen door. He read a chapter in the Bible while the young people were laughing and having a good time generally. There were not chairs enough, so they brought in boards and placed them with chairs at each end across the front door which led into the street, so that both outside doors were barred. The old gentleman said, "Let us pray!" We knelt down, his wife, my sister and myself praying. Then we noticed the voice of a stranger praying. Such a prayer! I shall never forget it. It seemed to break down every heart. When we arose from our knees, those young people were crying and sobbing. Then the stranger sang that hymn:

"While Nature was sinking in stillness to rest."

Such a musical voice he had, and he sang it with so much feeling and expression that everybody in the house was in tears before he had finished. But when he had sung the last verse, and while we were all looking at him—he was gone. Nobody saw him go out from that room. There were no tracks in the snow outside, although we went out and looked with a light. The snow had been



falling all the evening, but it was smooth and without footprints. We never knew who he was, whether a mysterious stranger or an angel of the Lord; but many people believed him to have been the latter, and a great revival broke out in that place, and not only the people in the mountain neighborhood, but those in the village joined in the meetings, and many were converted, and a church was built as the result of this meeting where we saw the "Stranger Guest."

MRS. H. L. HASTINGS.

"Angel" means "messenger." The "stranger" may have been one of the redeemed but departed servants of the Lord who was sent back to the world to herald, by touching prayer and song, a revival of the work of grace in that carnal community. (Rev. 7:13, 10:5, 8:11; 11:1; 17:1, 7, 15; 21:9; 22:8, 16).

The article is taken from the October number of the *Christian*, of Boston, Mass., of which Mr. H. L. Hastings was the founder, and for many years the editor; the periodical is now edited by his sons. His widow is the writer of the strange and affecting incident. S. H.

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#### IF IN ARREARS, PLEASE REMIT.

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I earnestly request those of our subscribers who are in arrears to please send me, as soon as convenient, a dollar for another year's renewal, and more if they owe it on past subscription. Money is scarce, as it generally is with the most of us; but the amount owed by each subscriber is small, while the total is a large sum to me. It takes a great deal of money to publish and mail THE MESSENGER, saying nothing about my careful and almost constant work upon it. I have to pay cash for all the expenses of THE MESSENGER, and I send it to hundreds of our poor and afflicted members without charge, many of whom say that it contains all the preaching that they get. I take periodicals and pay for them, and I am not mad but glad when a statement of account is sent to me. The soul as well as the body needs nourishment; and I would rather have less food and clothing than do without my informing and refining and strengthening re-

ligious literature. Few religious periodicals in the United States pay even their expenses; the latter are paid generally by advertisements or societies. But Old Baptists have no societies; and the advertisements published in our periodicals are published without charge.

S. HASSELL.

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## EXTRACTS.

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GLENWOOD, ALA., Oct. 15, 1909.

DEAR BROTHER HASSELL:—Our little Association, the Conecuh River, closed last Sunday, October 10th, held with Concord church, Pike County, Ala. Elders S. T. Bentley, of the Echeconnee Association of Georgia, A. L. Ray, of the Chactawhassee Association, Ala., and E. T. Jackson, of Friendship church, Coffin County, Ala., were present, and the Lord blessed them in proclaiming the gospel of Jesus Christ "in power, and in the Holy Ghost, and in much assurance." It was indeed a time of feasting, of refreshment to the souls of the hungry sheep and lambs of the Master's fold. The congregation was not as large as usually attends Associations, yet large enough to fill the seats in the house, and the people were inside where the entertainment was, and there was nothing outdoors to divert the attention from the services. It was a Bethel to the little band who keep house at that place, and a feast to all present who love the truth and worship God in the Spirit. One precious sister was received into fellowship by experience, and we hope to baptize her together with others at the time of the next monthly meeting of the church. We rejoice much over this one addition to the church, more, perhaps, than we would if they had been joining by dozens, as is the case with some churches. I think that, as a rule, we are more thankful for a very little that we really need than for continuous abundance. We were indeed refreshed by the coming of the brethren, and believe that they were sent by the Lord, to whom be all the praise through Jesus our Lord.

J. E. W. HENDERSON.

---

BARNESVILLE, GA., Route 3, Oct. 19, 1909.

DEAR BROTHER:—As my time has expired for the dear MESSENGER, I will now send you a dollar to pay for another year's subscription; for I want to take it as long as I live, and am able to pay for it. I am now in my seventy-eighth year and can't expect to stay here on earth much longer. Dear brother, I beg an interest in your prayers, if you can feel to pray for a poor, old sinner saved by grace if saved at all. May the grace of our Heavenly Father ever be with you and yours, that you may contend for the truth as it is in Christ Jesus, as you have heretofore, that you may receive a crown of righteousness after death, is my humble prayer.

Yours in hope,

MRS. M. J. PARHAM.

---

MANCHESTER, VA., 1120 Perry St., Oct. 26, 1909.

*Elder S. Hassell—*

DEAR BROTHER:—I enclose one dollar, for which please send me the MESSENGER. I am receiving at present three able and comforting Baptist periodicals, but I am not satisfied without the MESSENGER. The

ability shown forth by its editor, mental as well as spiritual, is an inducement, sufficient it seems to me, to prompt any who are able to do so, to subscribe to it. May God bless you for the good of His cause, and his dear ones on earth, is my heartfelt prayer.

Your words of comfort to the troubled and tried are indeed consoling to me; and your exhortations to peace certainly should be appreciated by us all.

In much love,

W. R. MOORE.

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## SELECTION.

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### PHARISEE.

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This Pharisee was no [unique] monster held up for the execration of mankind, but a typical man of all ages and all lands. If there was no danger of our sinning in the same way, the parable would be useless to us. The Pharisees knew the law and the prophets better than any others; they were more orthodox in their creed than either the Sadducees or the Essenes; they were more zealous for the law and more devoted to the temple service. There were only about six thousand Pharisees in the time of Christ, and each one owed his position not to birth or to wealth, but to his knowledge and to his personal morality. The Pharisees were very strict in the external observance of the law and did not know that religion was of the heart. Even Nicodemus was utterly ignorant of the nature and necessity of the new birth. The Pharisees trusted to their good works for salvation, spent themselves in rigid observance of rites and ceremonies, doing not only what the law required but all that tradition and the elders had added. For example, they were not allowed to eat meat with milk, and the hours for their praying were strictly prescribed, though the law said nothing on either of these subjects. And to-day, whoever they are that insist on ceremonial observance for which there is no authority in God's Word, and make piety to consist in strict compliance with whatever rites are imposed and fix hours for prayer, and who trust in their works for salvation, these are the modern successors of the Pharisees of old.

The natural tendency of Phariseism in every age is to engender a spiritual pride, and this is the sin of the Pharisee in the parable, with which the humility of the Publican is brought into vivid contrast. It is a sin to which human nature is peculiarly liable. Socrates, the best of the Greeks, used to thank the gods every day "that he was a man, not a beast; a male, not a female; and a Greek, not a barbarian." The Jew called all other nations "dogs," and the Roman looked with contempt on all who were not Romans. In this day we find each nation priding itself on its supposed superiority to other nations. Chinese look with pitying contempt on all foreigners; Germans claim to have the intellect of the world; Englishmen are profoundly convinced that England is the greatest nation that ever was or is or shall be, while in this country we claim to be far in advance of other nations in all the elements of true progress. And then people of one State are liable to think that they are better than people in other States. We who live on this side the mountains or the river, congratulate ourselves on our superiority to those who live on the other side. I have even known inhabitants on one side of a creek to claim to excel those on the other side. Narrowing it down, we are ready to believe that our family is better than other families, and finally that ourselves are better than others. A sadly needed injunction, and one hard to obey, is that of the Apostle, "In lowliness of mind, let each esteem others better than themselves."

This noxious weed of pride grows luxuriantly in the congenial soil of our hearts, and is nourished in a thousand ways. It is this which makes us so pleased at attention and flattery, and so indignant at being slighted and at reproof. It is insidious, also, and needs constant care to prevent its roots spreading till it completely occupies the garden of our hearts. It manifests itself when we are not aware. There is even danger in our very efforts to cultivate humility, that we will take pride in being so humble and come to thank God we are not proud like those around us. May the Holy Spirit guard us from this sin, and lead us to a true sense of our own nothingness; may He save us from the Phariseeism, which—as Ruskin happily describes it—“wears its pieties for decorations as women wear their diamonds and flaunts the dry fleeces of its phylacteries between its dust and the dew of heaven.”—*The Western Recorder (Louisville, Ky.)*

## OBITUARIES.

“Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them.”—Rev. xiv. 13.

### JACKSON GILES TRULL.

The subject of this sketch was the son of Jackson and Harriet Trull, and was born in Union County, N. C., August 17, 1847, and died May 27, 1909, and was therefore 61 years 9 months and 10 days old.

He was three times married, first to Miss Sarah C. Newsom, daughter of Mr. and Mrs. William Newsom, on December 24, 1868. From this union six children were born, four boys and two girls, of whom two children together with their mother preceded him to the grave. He was then married to Miss Mary Rushing, daughter of Mr. and Mrs. Elijah Rushing, on September 16, 1880. To this union were born seven children, three of whom are still living. Three of this set of children with their mother again preceded him to the grave. His third marriage was to Miss Thetus Hinson on December 24, 1891. Six children were born to this union, four of whom are still living. He was, therefore, the father of nineteen children, twelve of whom were living at the time of his death. He left behind a wife, ten sons (one of whom has since died) and two daughters to mourn the loss of a kind and affectionate husband and father. He united with the Baptist church at Faulks, Union County, North Carolina, on November 5, 1876, and was baptized by Elder D. A. Snider. As a friend and neighbor he was plain and true, and always kind. He filled several positions of trust and honor. He was justice of the peace for perhaps twenty-five years, and filled the office with credit to himself and to those for whom he served. He was twice elected cotton weigher of his town (Marshville, N. C.) over the opposition of several good men, and was filling his second term at the time of his death. After a short service by Elders A. C. Davis and R. H. James, he was laid in his last resting place in the graveyard at Faulks church. He was born and raised within a mile of where he was buried, and all of his life was spent within a few miles of that place.

Written by his nephew,

LATTUS C. TRULL.

Wesson, Ark., October 22, 1909.

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S. HASSELL.

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Crawfordsville, Ind.

S. B. LUCKETT.

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S. HASSELL.

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NANNIE STALLINGS.

Humboldt, Tenn., Aug. 18, 1903.

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S. HASSELL.

## PROFESSIONAL NOTICE.

Dr. E. A. Gullledge, Gibson, Gibson County, Tenn., is a general practicing physician. Any one suffering with Piles will do well to go to him and be cured. He treats without the knife. He is a member of the Primitive Baptist Church in that city and can give you good references as to his success. He sends 10 suppositories of his home or self pile treatment for five dollars. Any one suffering with Eczema who wishes to try a remedy he formulated, can obtain a trial vial for 50 cents, which is about at cost. You will get results. He treats, without charge, afflicted poor and deserving patients.

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